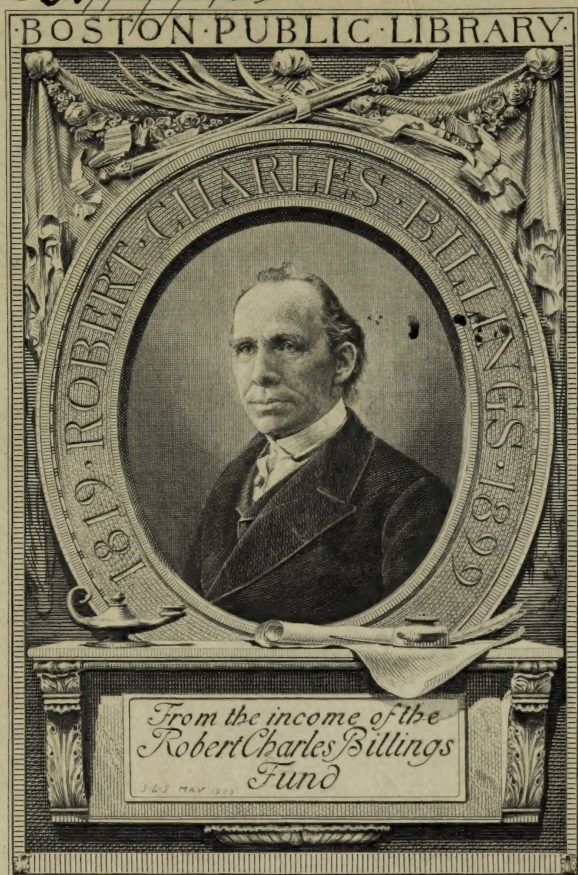
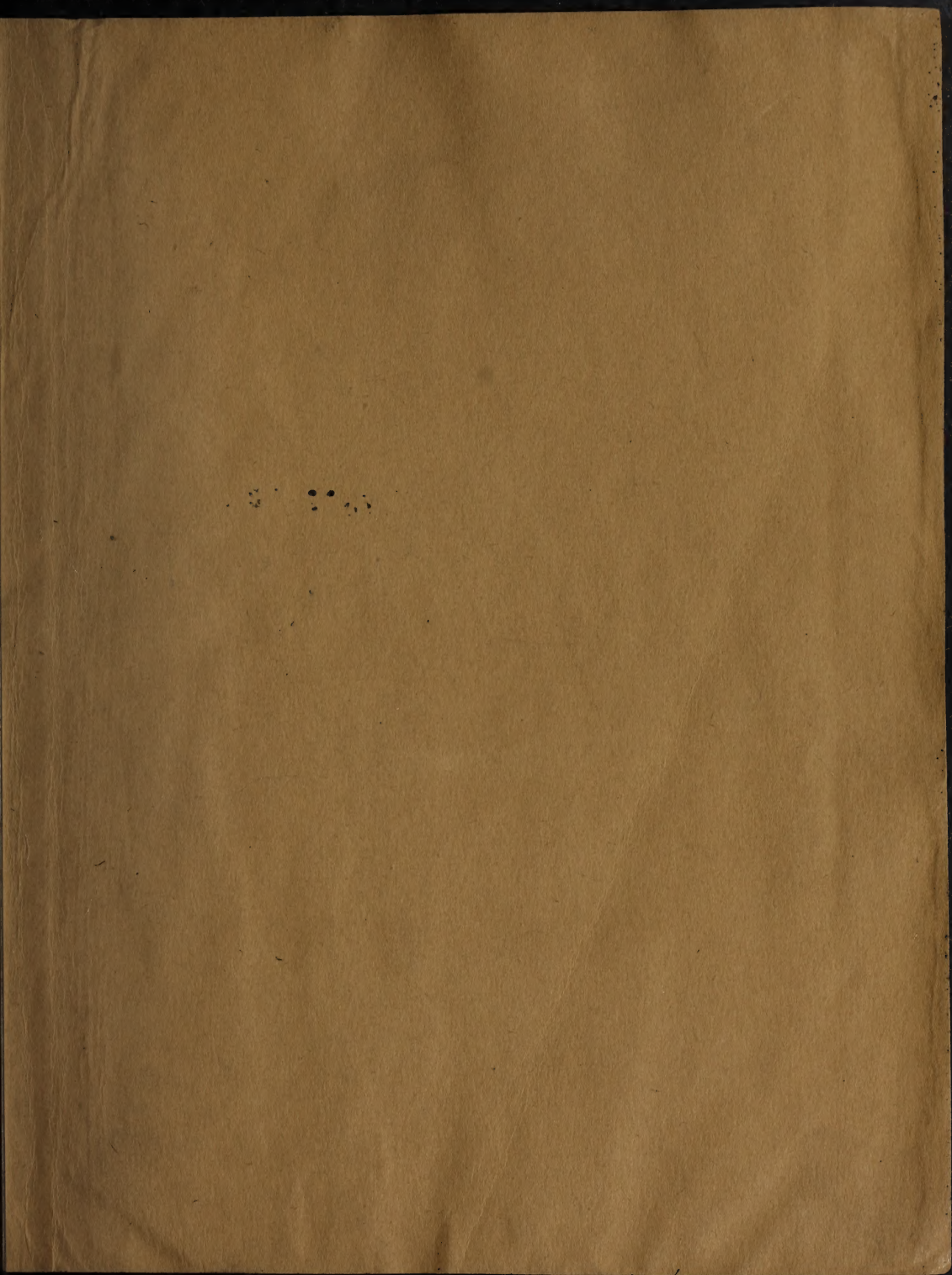
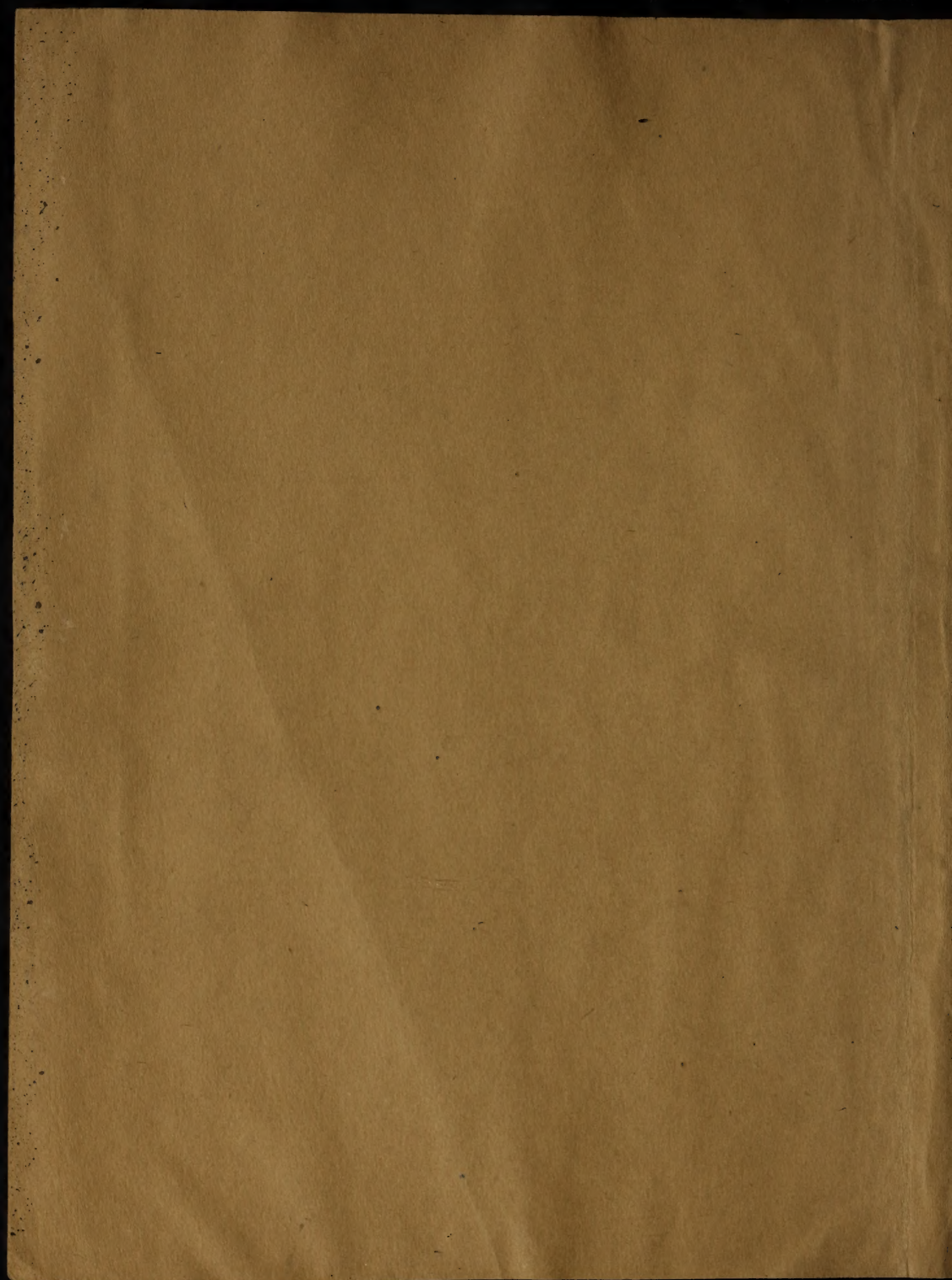


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THE BOOK OF PSALMES:

Englified both in Prose
and Metre.

*With Annotations, opening the words
and sentences, by conference
with other scriptures.*

By H. A.

*Forſitan hæc aliquis (Num ſunt quæ?) parva vocabit
Sed quæ non proſunt ſingula, multa juvant.*

Ephc. 5. 18. 19.

*Be ye filled with the Spirit: ſpeaking to your
ſelves in Pſalms, and hymnes, and ſpi-
ritual Songs: ſinging & making
melodie in your hart
to the Lord.*



Imprinted at Amſterdam;
By GILES THORP,
A. D. 1612.

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A Preface, declaring the reason and use of this Book.



Have enterprised (Christian reader) this work, with regard of Gods honour, & comfort of his people; that his word might dwell in us richly, in al wisdom; and that we might teach and admonish our selves, in psalmes & hymnes and songs spiritual. This I have laboured to effect, by setting over into our tongue the Psalmes in metre, as agreeable to the original Hebrue, as are other usual translations. For the better discerning hereof, I turned them also into prose, and set these versions one by another, to be the more easily compared. And because the Psalmes, have hard words and phrases: I have added notes to explyn them with brevitie; which was to me as laborious, as if I had made a larger comentarie.

The Text I set down in such maner, as I neither omit the grace of the Hebrue tongue, (wherin the Psalmes wer first péned,) minding how the Apostles writing in Greek, doo chuse many Hebraismes, as having their weight: neyther yet use I such uncouth phrases, as the comon reader understands not; having herein both rule and example in the new Testament, as the learned in tongues doo know, & I occasionally manifest in sundry annotations. For this cause I add necessary words of explanation, which may be known by their different letter; and which by warrant of holy scripture may be expressed, as I prove in the notes on Psal. 2, 7, 8. & 10, 10. & in many other places. I differ somewhat in phrase from our former Englished Bible, not because I affect novelty, but in Christiã libertie (which is not tyed to words,) I use what I judge best, without prejudice to other. And this falleth out to be the more, because these Psalmes were not onely translated, but many of them printed, before I could see our late wel amended Translation. In pawses, (which are more frequent here:) I follow the Original text: where moe are to be seen than our English can wel admit of; serving both to shew the sense, and to read with consideration.

In the Metre I use somewhat more liberty, partly for playnnes sake, as putting words, for mouth, Psal. 49, 14. thei best for head, Psal. 137, 6. and sundry the like which in sense are the same, and easier for the simple: partly for necessitie, adding sometime words, which yet are included in the Hebrue; as to **blesse thankfullp**, Psal. 103, 1, 2. whereas in the prose, I use onely **blesse**; but the scripture proveth **thanks** to be included in our **blessing** of God, for whẽ one Evangelist sayth **he blessed**, Math. 26, 26. another sayth **he gave thanks**, Luk. 22, 19. The like I doo in many other epithites, taken from the force of the Hebrue word, as the skilful in that tongue know; and the notes hereafter manifest. The name of God, **Jehovah** (or **Jehovih**;) I keep in the prose alwayes, as I find it written; because of the force therof, shewed in the note on Psal. 83, 19. and to distinguish it from **Adonai**, which we English **Lord**: but in the verse, I am forced sometime to contract it into **Jah**, (which is also the scripture name, Psal. 68, 5.) sometime I turn it **LOVD**, as the new Testament expresseth it: and sometime I add the word **eternal**, as the French Version turneth it, and the Hebrue **Jehovah** implieth.

The Verse is much of that measure which we had before, but because many psalmes, (as the 119, and other) fall out better in a long verse of ten syllables, which without too much adding or detracting I could not wel change; I have therefore so set them. And because it is our manner to have the verses answer ech other with like sounds at the end, I also keep the same, without violating (as I trust) the text: neyther is it to be condemned, seeing our language so useth, as also the Hebrue in some Psalmes beginneth verses with an order of letters Alphabetwise, as in Psal. 25. & 34. & 37. & 111. & 112. & 119. & 145. Yet rather than I would stray from the text, I streyn now and then, with the rules of our English poësie in the just ending alike of both verses, & sometime in the quãtities of a syllable; which in a work of this sort, I trust al sincere minded will forgive. Tunes for the Psalmes, I find none set of God: so that ech people is to use the most grave, decent, and comfortable manner of singing that they know, according to the general rule, 1. Cor. 14, 26, 40. The singing notes therefore I have most taken frõ our former Englished psalms, when they will fit the mesure of the verse: and for the other long verses, I have also taken (for the most part) the gravest and easiest tunes of the French and Dutch psalmes.

The Annotations, are partly to open the Hebrue words and phrases; partly to shew the meaning of the text, where I find it opened by other scriptures: for otherwise I chose rather to be

The Preface to the Reader:

silent. And herein conference of the new Testament with the old, giveth much light to many mysteries, as may be seen in the 2. the 16. the 22. the 40. the 68. the 110. and many other psalmes.

Among the translations which I have compared, I much respect the Greek work of the LXX. interpreters, which being abroad before the Apostles times, they much followed, even where it varied from the Hebrue in words, but not in meaning: as **Angels**, Heb. 2. 7. for **Gods**, Ps. 8. 6. **a body thou hast fitted to me**, Heb. 10. 5. 10. for, **mine ears thou hast opened**, Ps. 40. 7. and sundry th-like. Hereupon it is, that I so often follow and mention the Greek. Yet bind I not myself alwayes to their version, finding them often to mistake things, some of which the holy Ghost correcteth: as Mat. 2. 15. Out of Egypt I called my son; which the LXX. had turned, **his child**, Hos. 11. 1. And where they translated, **Death prevailling hath swallowed up**, Isa. 25. 8. the Apostle amendeth it, **Death is swallowed up in victorie**, (or for ever,) 1. Cor. 15. 54. where they had weakned the text, Exod. 9. 16. turning it, **thou hast been kept alive until now**; he more fully expresseth it, **I have raised thee up**, Rom. 9. 17. Wisdom therefore would not have us to follow them in al things, but to weigh the force of the original Hebrue. The Chaldee paraphrase being made by ancient Iewes neer the Apostles time, I sometime allege for the meaning of some places. Some of the annotations are specially for them that have judgment in the Hebrue tongue, the proprieties wherof they explain: others are for more general use of al, that wil take payns to compare the scriptures.

The Table in the end, is to help the reader to find readily the places where words are once opened: as **Jehovah**, **God**, **Lord**, and many other which ar often used, and but once explained, the table directeth to Ps. 83. 19. Ps. 3. 3. Ps. 2. 4. where in the annotations on those places, the explanations ar found. By this also the reader may see the reason of some words added in the metre, which els might seem strange; as wher I say **Lord my stapes**, Ps. 73. 20. when in the prose it is but **Lord**; if he look the place where this word **Lord** is opened, Ps. 2. 4. he shal find the Hebrue to signify **my stapes**, or **Sustainers**; which therefore for the verse sake I sometime annexe.

Now to speake a word of singing in general. The scripture sheweth us two sorts of psalmes. First such as were written by the Prophets, (and specially David,) to be left unto the church as a part of the Canonical word of God, Luk. 24. 44. Secondly such as were uttered by voice in the assemblies, and not written, but served for the present use of the church, as other gifts of doctrine, interpretation &c. 1. Cor. 14. 26.

The first sort being Gods infallible word, were sung in his Church, with harmonie of voices, and the other scriptures were read, 1. Chron. 16. 7. 8. 2. Chron. 29. 25. 27. 30. Act. 25. 21.

The later sort being but inferiour gifts, were sung by him that had them, and judged of by those that heard; even as doctrines, interpretations and other like gifts, 1. Cor. 14. 26. 29. 32.

Psalmes of holy scripture, are perpetually to be sung in the church. For God hath given his word, partly in prose, to be read: partly in metre to be sung Luk. 4. 16. 2 Sam. 23. 1, 2. Colos. 3. 16. 2 Chron. 29. 25, 27, 30. Psal. 98. 1, 4. &c. Also God hath given men the facultie not onely of speaking, but of singing: and al that is in us, is to be used to the lawding of God, and edifying of his Church, Psal. 103. 1, 2. 1. Cor. 14. 26. And although psalteries, harps and other instruments were used in Israel with the song, Psal. 150. 3, 4, 5. 2 Chron. 29. 25, 26, 27. yet dooth not the ceasing of that musik, abolish the singing of psalmes with melodie in our harts: any more than the ceasing of incense, which was burned with prayer, dooth abolish now prayer out of the church. Psal. 141. 2. Luk. 1. 10.

But great use and benefit there shalbe alway of singing psalmes; as The celebrating of God, his name, & works, Exo. 15. 1. Ps. 92. 2, 3, 4, & 147. 1. The teaching, instructing, comforting of our selves, Ps. 32. 1, 8, & 78. 1, 2. Colos. 3. 16. The alaying of our inordinate passions, anger, greif, care &c. Ps. 77. 6, 7. 2 King. 3. 13, 14, 15. Styrring up of good affections in us; joy, cōfort, fervencie in the spirit, &c. 2 Sā. 6. 15, 16. Ps. 42. 12. & 57. 8, 9, 10. Facilitie & ease for us to learn the law of God with more delight, Psal. 49. 2, 3. &c. & 78. 2, 3, &c. Deut. 31. 19, 22, 30. with other like comfortable uses, as the godly doo feel in themselves.

To help therefore the saincts, in the cōfortable vse of this exercise, have I imployed my strength in this work: & shal think it wel bestowed, if it may serv to Gods glory & the benefit of his people.

Henry Ainsworth.

THE BOOK OF PSALMES: or Hymnes.



Psalm. 1.



Blessed is the man,
that dooth not walk,
in the counsel of the
wicked; nor stand in
the way of synners:
nor sit, in the seat of
the scornful.

2. But, *hath* his delight, in the
law of Iehovah: and in his law
dooth meditate, day and night.

3. And he shalbe, as a tree,
planted by brooks of waters;
which shal give his fruit, in his
time; and his leaf shall not fade:
and whatsoever he shal-doo, shall
prosper.

4. Not so, the wicked: but as
the chaff, which the wind driveth
it-away.

5. Therefore, the wicked shal not
stand-up, in the iudgement: and
synners, in the assemblie of the
just.

6. For Iehovah knoweth, the
way of the just: and the way, of
the wicked shal-perish.

Psalm. 1.

O Blessed man, that dooth not in the Wickedes coun-
sel Walk: nor stand in synners Way; nor sit in seat of
scornful-folk. 2. But setteth in Iehovahs law, his plea-
sureful-delight: and in his law dooth meditate, by day
and eke by night.

3. And he shalbe, like-as a tree,
by water brooks planted;
Which in his time, shall give his fruit;
his leaf eke shal not fade;
and whatsoever he shall doo,
it prosperously shal thrive.

4. Not so the Wicked: but as chaff,
which Wind away-dooth-drive.

5. Therefore, the Wicked shal not in
the iudgement stand-upright:
and in th' assemblie of the iust,
not any synful-wight.

6. For, of the iust, Iehovah he
acknowledgeth the way:
and way, of the ungracious
shal utterly-decay.

Annotations.

THe book of Psalmes: is so our Lord himself intitlith it/ Luk. 20. 42. but the Hebrue title
Tehillim, signifieth Hymnes or Prayles. According to the Greeke/ it is called the Psalter.
Vers. 1. O Blessed/ or O happy, or Welfares the man. A ioyful acclamation for the mans
welfare and felicitie/ as going-right-forward, and so having good successe. Contrary here-
unto is Woe, or Alas: Eccles. 10. 16. 17. Luk. 6. 20. 24. This word Ashrei in the Hebrue/ is
alwayes applied to men, and so differeth from an other word, Baruc, blessed, which is ascribed

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both to God and men, Ps. 115. 15. 18. the contrary wher to is, cursed; Psal. 37. 22. doth not walk; or, hath not walked. But the time past, and time to come, are in the Hebrew often used for to expresse continued actions; Walking signifieth ones conversatio, both touching faith and works; Psal. 119. 1. Gen. 5. 24. compared with Heb. 11. 5. 6. 2. Pet. 2. 10. Iud. 11. To walk in the counsel of a w. is epther to doo as they advise and suggest, as did Hazajah 2. Chron. 22. 3. 4. 5. or by imitatio to doo like others before, as did Israel Mic. 6. 16. But in every respect, the counsel of the wicked should be farr from vs, Iob. 21. 16. & 22. 18.

Wicked] that is, vngodly: so our English word meaneth/ being made of the old Danish wguðelig: or we may call them according to the original / Restles, turbulent, unjust, ungracious. The Hebrew rashangh, signifieth restlessness, and is opposed to quietnes; Iob. 34. 29.

Such men are without peace in themselves/ and seek to disturb and molest others, Pro. 4. 16. likened therfore to the raging sea/ Isa. 57. 20. 21. And because for their evil deeds they are often brought forth to judgement/ and condemned: therfore is this name given to condemned persons; Psal. 109. 7. Iob. 27. 7. And as to make just, or justise, is to acquit or absolve in judgement; Psal. 82. 3. so/ to make or pronounce wicked, is to condemn; Psal. 37. 33. & 24. 21. Deut. 25. 1. Way] track, or trode. This word also signifieth any religion, doctrine, manners, actions, administratio. or course of life. Psal. 5. 9. & 25. 4. & 86. 11. Act. 18. 25. 26. & 22. 4. 2. Pet. 2. 2. 15. 21. synners] or mildoers, erroneous, enormous. Though ther is no mā

just on earth/ that dooth good and synneth not: Eccle. 7. 22. yet such are usually caled synners, as be given to vice/ and have the course of their life/ evil; Gen. 13. 13. 1. Sam. 15. 18. Psal. 26. 9. & 104. 36. Mat. 26. 45. Luk. 7. 37. Iohn. 9. 16. 31. In this respect / they that are born of God/ are sayd/ not to syn; 1. Iohn. 3. 9. and Solomon opposeth the synner to the good man, Eccle. 9. 2. See the note on Psal. 4. 5. nor sit in the seat]. or/ and hath not sitten &c.

To sit isto abide, continue, dwell; Psal. 2. 4. & 101. 6. 7. & 132. 14. or to company, and have familiarity with any; Psal. 26. 4. 5. And the original moshab here Englished seat, is diversly used, as/ for a seat or chayr to sit on/ 1. Sam. 20. 25. Iob. 29. 7. (which noteth authoritie) sometime / an habitation or dwelling; Psal. 107. 4. 7. & 132. 13. sometime an assise, session, or assemblie; Psal. 107. 32. And so may it here be taken/ for the assemblie of the scornful.

The scornful.] Prowd-rhetorical-mockers: Losels. The word importeth pride; as/ the Lord scorneth the scorners; Prov. 3. 34. that is/ resisteth the proud; Iam. 4. 6. 1. Pet. 5. 5. It implieth also eloquence / often used in mocks. Iob. 16. 20.

D. 2. Hath his delight] or his pleasure is. law] or doctrine. See the note on Psal. 19. 8. Jehovah] or the Lord; as the Greek/ and the new Testament usually expresseth it. The opening of this name / see on Psal. 83. 19. dooth-meditate] or shall meditate: that is, usually meditateth. This word importeth/ studie and exercise of the mind / which often bursteth out into voice. It is used for musing in the mind or hart/ Prov. 24. 2. Isa. 33. 18. for muttering with the mouth/ that which the hart mundereth/ Psal. 2. 1. & 37. 30. Prov. 8. 7. Isa. 59. 3. but with a low imperfect voice: Isa. 8. 19. day and night] or, by day and by night. that is continually.

Vers. 3. Brooks] or, becks, riverets: in Hebrew caled Plagim, that is divisions or partitions; being litle streynes derived/ epther from a great river/ as Psal. 46. 5. or from a well or fountayn/ as Prov. 5. 16. or from any other head/ Iob. 29. 6. In hot countries they use to plant gardens/ neer wellsprings of water, from which the husbandman deriveth many litle becks or riverets/ to run on the roots of the trees set in a row; wherby they are moistened and made fruitful. See Ezek. 31. 3. 4. Eccle. 2. 6. According to this/ Christ is caled the fountayn of the gardens, that is / of the churches/ Song. 4. 15. Also in Ier. 17. 8. the godly man is likened to a tree planted by waters/ which thrusteth out his roots by the river/ and feeleth not when the heat cometh/ and ca-

reth not for the fear of drought/ nor ceaseth from making (or yielding) fruit. in his time] that is in due tyme or season. so Psal. 104. 27. & 145. 15. Levit. 26. 4. what-soever he shall doo] or al, that it shall make; or yeild: meaning the tree/ the resemblance of the

Pſalm. II.

3

man. For a tree is ſayd to make fruit, when it beareth or yeildeth it. Ier. 17. 8. So in Mat. 3. 8. 10. where men are trees, and their worke fruits, which they make or yeild. Shall prosper] or thrive: And ſo be of good uſe. And this is in a tree / when the fruit is for meat: and the leaf for medicine; as Ezek. 47. 12. The juſt mans fruit, is the fruit of the tree of life. Prov. 11. 30.

¶ 4. driveth it away] or toſſeth away. Compare Iob. 21. 18. Pſal. 35. 5. Hoſ. 13. 3. The worke it, is added for vehemency ſake/and may be omitted in our Engliſh/as it is ſometime in the Debrue; 2. Chro. 28. 3. compared with 2. King. 16. 3. yet ſuch manner of ſpeeches the

¶ 5. ſtand-up] or riſe up: conſiſt: ſtand-ſure: oppoſed to bending or falling down Pſal. 18. 39. & 20. 9. God is he that riſeth up to judgement/Pſal. 76. 10. and men doo ſtand or fall therein/ when they are juſtified or condemned. See Mat. 12. 41. Rev. 6. 16. and ſynners:] to weet/ ſhal not ſtand up. The former denial/ not, is again to be underſtood: as in Pſal. 9. 19.

¶ 6. knoweth] or acknowledgeth. This word alſo importeth regard and care of; as/ the juſt man knoweth, (that is/ regardeth) his beaſts life; Prov. 12. 10. ſo Iob. 9. 21. 1. Theſ. 5. 12. Alſo to approve, or allow; as Pſal. 101. 4. Rom. 7. 15. 1. Iohn. 3. 2. And as Gods knowledge of his/ importeth their election; 2. Tim. 2. 19. ſo his not knowing of the wicked / importeth their rejection: Mat. 25. 12. & 7. 23. ſhal periſh.] or, be doon-away, decay, be loſt. To this way of the wicked, which periſheth, is oppoſed the good way, which is everlaſting: wherein David ſired God to lead him. Pſal. 139. 24.

Pſalm 2.

1. **W**Hy, doo-the hethens tumultuouſly-rage: & the peoples, meditate vanitie?

2. The Kings of the earth, ſet-theſelves; & the Princes doo plot together: againſt Iehovah, and againſt his Chriſt.

3. Let vs break, their bands: and caſt, their cords from vs.

4. He that ſitteth in the heavens laugheth: the Lord, mocketh at the.

5. Then wil he ſpeak vnto them in his anger: and in his wrath, he-wil ſuddainly-trouble them.

6. And I, hav anoynted my King: upon Sion, the mountayn of my hollynes.

7. I wil tel, the decree: Iehovah, ſayd unto me, thou art my Son; I, this day begat thee.

8. Aſk of me, and I-wil-give thee the hethens, for thine inheritance: and the ends of the earth, for thy firm-poſſeſſion.

9. Thou ſhalt-roughly-rule them, with a rod of yron: as the veſſel, of a potter thou ſhalt ſcatter-them in peeces.

10. And

Pſalm. 2.

Sing this as the 18. Pſalm.

1. **W**Hy, doo the hethens rage-tumultuouſly: and peoples, meditate on vanity?

2. Kings of the earth, themſelves preſenting-ſet: and princes ſor to plot together-get: againſt Iehovah, gainſt his Chriſt alſo.

3. Break we, their bands: and their cords, ſro vs throw.

4. He laugheth, that in heavens dooth reſide: the Lord, he them dooth mockingly-deride.

5. Then in his anger ſpeak to them Will bee: and in his wrath, them trouble-ſuddainlie.

6. And I, anoynted-have my King: upon the mountayn of my hollynes, Sion.

7. Tel-wil-ſ the decree: Iah ſayd to mee, thou art my ſon; this day begat-ſ thee.

8. Aſk me, and I-wil-give thine heritance, hethens: and earths ends, thy firm-retenance.

9. Thou ſhalt them roughly-rule With yron rod: as Potters veſſel ſcatter them abroad.

10. And

Pſalm. II.

10 And now o ye Kings be prudent: 10
be nurtured ye, Iudges of th'earth.
11 Serv-ye Iehovah with fear: & be- 11
12 glad, with trébling. Kyſſe ye the
Son, leaſt he-be-angrie, and ye-pe-
riſh in the way; when his anger ſhal-
burn ſuddainly; O bleſſed, al that
hope-for-ſafetie in him.

And now, ye Kings be wiſe: be nurtured,
ye earths Iudges. Iehovah ſerve with dread:
and ioy, with trembling. Kyſſe the Son, leaſt he
be wroth, and periſh in the way doo-ye;
when burn-ſhall ſuddainly his angry-face:
O bleſſed, all their hope in him that place.

Annotations.

Ps. 1. Why? 02. For what? David was the writer of this Pſalm, and beginneth with
marbeling at the rage and folly of the Jewes and Gentiles, in perſecuting Chriſt and his
Church; Act. 4. 35. &c.

Tumultuously rage:] 02/hurtle together, convene with rage and vprere, mutinouſly. This
word is alſo uſed in Daniels caſe/Dan. 6. 6. 11. and after in Pſal. 64. 3. The Greek ephrua-
xan wherebp the Holy Ghoſt tranſlateth it Act. 4. 25. denoteth rage pride and ſtreenes/
as of hoſes that neigh and ruſh into the battel. peopls] 02 nations: under theſe names/
ar comprehended the Jewes with the Gentiles, Act. 4. 27. 28. meditate vanity.] mutter
a vayne 02 empty thing, which ſhal have no effect. And here the Hebrue: changeth the time
(as it dooth very often other where/) wil-meditate, noting by ſuch phraſe a continuance of
the actio, as they that did ſit 02 uſually meditate vayne things. But the holy Ghoſt in Act. 4.
25. keepeth like time here/as beſore: whoſe example I follow/according to the propriety of
our tongue. So after in this Pſalm, and many other. The Hebrue text it ſelf ſometime dooth
the like: as Iſa. 37. 33. compared with 2 King. 19. 33. See the note on Pſal. 18. 7.

Ps. 2. Set themſelves] 02 preſent themſelves: wil ſtand up, noting a ſettled purpoſe in the hart/
with a ſtanding up in perſon/ to act the ſame. 1. Chron. 11. 14. princes] rulers, 02 pri-
vay counſellors, ſubtile/ prudent/ and imployed in making decrees; Prov. 8. 15. next therfore
in place to Kings, and joynd with them/ as here/ ſo in Iudg. 5. 3. Hab. 1. 10. Prov. 31. 4.
plot] conſpire; 02/ ar founded, that is/ have their foundation/ plot or groundwork layd; as
Exod. 9. 18. Iſa. 44. 28. and this by aſſembling and conſulting/ and is therfore interpreted/
gathered-together: Act. 4. 26. Chriſt] 02 Anoynted: in Hebrue, Mathiach 02 Meſſias, which
word/ though it be general for the ancient kings/ and Preſts/ and Prophets that were a-
noynted with oil: (Pſal. 89. 21. & 105. 15. Iſa. 45. 1. Num. 3. 3. 1. King. 19. 16.) yet is it pri-
cipally the name of the Son of God our ſaviour/ Dan. 9. 25. 26. who was known in Iſrael
by the name Meſſias; Ioh. 1. 41. & 4. 25. and among Greeks/ by the name Chriſt; of whom
we that beleev in his name/ are alſo caled Chriſtians, Act. 11. 26. becauſe we have an Anoynt-
ing from him that is holy, 1. Iohn. 2. 20. 27. himſelf being firſt anoynted with the Spirit/
and with the oil of gladnes above his ſellowes; Luk. 4. 18. Pſal. 45. 8. Of him is this Pſalm
interpreted by his Apoſtles/ ſaying; Of a truth, I ſay againſt thy holy child Ieſus, whom thou
anoyntedſt, gathered were both Herod and Pontius Pilat, with the nations and peoples of Iſ-
rael, to doo whatſoever thy hand & thy counſel had fore-determined to be doon. Act. 4. 27. 28.

Ps. 3. their bands.] Theſe were ſignes of ſubiectio/ Ier. 27. 2. 3. 6. 7. And thus the Kings
and nations ſpeak/ reſuſing to ſerv Chriſt/ though his poke be eaſy. Mat. 11. 29. 30. Ier. 5. 5.
The Hebrue phraſe mo, importeth their bands, and his; ſpeaking of the Father and the
Son joyntly/ and of the Son in ſpecial: but he that honoureth not the Son, honoureth not the
Father which ſent him: Iohn. 5. 23. So in the verſe following/ the Lord mocketh at them and
at him; meaning them al jointly, and ech ſeverally. The like manner of ſpeech ſee Iſa. 53. 8.
& 44. 15. Lam. 4. 10. Pſal. 5. 12. & 11. 7. & 49. 14. & 59. 9. Iob. 22. 19. Exo. 15. 15. Deut.

32. 23. 32. 35. 37.

cords] 02 ropes; thick twiſted bands: ſignes alſo of ſubiectio and reſtraint;
Iob,

Psalm. II.

Iob. 39, 13, Ezek 4, 8, and sometime of love; Hos, 11, 4.

¶ 4. The Lord] in Hebrue Adonai; which in this four is the peculiar title of God; having the four plural and vowels of Iehovah: mystically sig. usping my stayes, or my Susteyners, my Pillars. And wher in one place Adonai is used: an other speaking of the same thing hath sometime Iehovah: See Psal, 57, 10, with Psal, 108, 4. ¶ cometh of Eden, a base or Pillar which susteyneth any thing. Our English word Lord, hath much like force/ being contracted of the old Saxon Laford, or Hlafford; which cometh of Laef, to susteyn, refresh, cherish, mocketh] wil-mock; deride. This implieth both their folly; their punishment for it; and how God wil leav them helples in their misery. Psal, 59, 9, Prov, 1, 26, 28.

5. anger] ire, outward in the face, grame, grimmes or feircenes of countenance. The original aph signifieth both the Nose by which one breatheth, Psal, 115, 6, and Anger which appereth in the snuffing or breathing of the nose; as Saul is sayd to breath out threatnings & slaughter; Act, 9, 1. The circumstances of the text, wil shew which of the two is meant: though sometime it is doubtful; as Psal, 138, 7. wrath] fervent ire, inflamed-displeasure. This word Charon, noteth burning or inflammation of choler/ sometime of greif; Gen. 4, 5, Ion. 4, 10, sometime of other affections; Nehem, 3, 20. suddenly-trouble) or vex, apall, fright; make them to start. It noteth hastines of fear and trouble; opposed to firm stayednes.

¶ 6. And I] The word And, is here a signe of indignation spyrred; as was in the Apostle, when he sayd; And sittest thou to judge me &c. Act. 23, 3, or and, may be used here for but; as in Gen. 42, 10, Isa. 10, 20, and often other where. that is, ordeyned, authorized, by powring out the oil of the spirit, the oil of gladnes, as is noted on verse 2. Of this word Nafac that signifieth to shed or powr-out, Nafick is used for a governour, or one in autoritie, Psal, 83, 12, Ios, 13, 21, Mic, 5, 5, Dan. 11, 8. According hereto, the wisdom of God sayth Prov 8, 23, I was anoynted (or authorized) from everlasting. In David Christs figure, this was outwardly performed, when he was anoynted King, with oyl, 1 Sam. 16, 1, 13, & 2 Sam. 2, 4, & 5, 3. upon Sion) or, over Tsjon: the name of an high mountayn in Jerusalem, on top wherof was a strong fort, which the hethen Jebusties kept by force from Israel, til Davids dapes; Ios, 15, 63, 2 Sam. 5, 6, 7, but he took it fro them, fortified it, and caled it Davids city; 1 Chron. 11, 4, 5, 7. Near unto this was mount Morijah, wheron Solomon built the temple, 2 Chron. 3, 1. Hereupon Jerusalem was caled the holy city, Nehem. 1, 1, 18, Isa. 52, 1, & 48, 2, Mat. 4, 5, with Luk. 4, 9, and Sion is named the Lords holy mountayn, Iocl. 3, 17, which he loved, Psal. 78, 68, fro which the law should come forth, Isa. 2, 3, and where he would dwell for ever, Psal 132, 13, 14. Therfore was it a figure of Christs Church, Heb 12, 22, Rev 14, 1, Isa 60, 14, mountayn of my holines,] or my mount of holynes, that is my holy mount, as the Greek turneth it. So the Temple of Gods holynes, Psal. 79, 1, and people of his holynes, Isa. 63, 18. And in speech to Daniel, Jerusalem is caled, the city of his holynes, that is, his holy citie, by him so esteemed and regarded; Dan. 9, 24. Such Hebrue phrases, because they are more forceible, the Apostles often used in Greek to inure the Gentiles with them: as Christ is caled the Son of Gods love, that is, his beloved son, Col. 1, 13, our Lord Iesus Christ of glory, that is, our glorious Lord, 1am. 2, 1, and many the like.

7 I wil-tell,] telling, is often used for preaching, declaring, shewing: as Psal. 22, 23, with Heb. 2, 12, Exo. 9, 16, with Rom. 9, 17. So hereby Christ noteth his prophetical office. the decree] Here the Hebrue el, seemeth to be used for eth: as el haderech, 2 Chron. 6, 27, is the same that eth haderech, 1 King. 8, 36. we may also read it thus, I wil tel of the decree; el being many times used for of; as Gen. 20, 2, Iob. 42, 7, 2 King. 19, 32, 1er. 51, 60, So the Greek pros (answering to the Hebrue el,) is used for of, or concerning, Heb. 1, 7, & 4, 13, decree] prescript-law or statute. The Hebrue Chok, usually denoteth the rules decrees and ordinances about Gods worship; as the decree of the Passover, Exo. 12, 21, 43, the decree of dressing the Lamps Exod. 27, 21, of the Priests office and garments, Exo. 29, 9, of their washing, Exod.

30, 21, of the sacrifices, Lev. 3, 17, & 6, 18, 22, and many other things about Gods service. So may it here be taken, that Christ preacheth the decree or rule of serving God, fulfilled of us by faith and obedience to his gospel, when these legal ordinances had an end. Iohn. 4, 21, &c.

כני אמר thou art my son] Though holy men be called the Sonns of God, Deut. 14, 1, Iohn. 3, 1, and likewise Angels, Iob. 1, 6, & 38, 7, yet is this title natural & peculiar to our Lord Jesus, the onely begotten of the Father, whereupon the Apostle saith to which of the Angels, sayd he this at any time? Heb. 1, 5. The word art, is supplied by the Apostle Act. 13, 33, the like is sometime in the Hebrue text it self, as True was the word, 1 King 10, 6, which in 2 Chro. 9, 5, is True the word: so, Thou leading out, 1 Chron. 11, 2. Thou wast leading out, 2 Sam. 5, 2.

אני היום Also in the Greek of the new Testament, Sommer neer, Mat. 24, 32, Sommer is neer, Luk. 21, 30, I, this day) or, to day begat thee. The word this, is often omitted in the Hebrue; as Deut. 4, 8, 39, & 5, 1, 33, & 26, 17, 18, and often is expressed as Deut. 2, 25, 30, & 4, 20, & 26, 16, & 27, 9. Of this point, thus speaketh the Apostle: Touching the promise made to the Fathers, God hath fulfilled it unto us their children, in that he rayled up Iesus, as it is written in the second Psalm, Thou art my son, I to day begat thee, Act. 13, 32, 33, See also Rom. 1, 4.

נחלה ו. 8. for thine inheritance] or, to be thine inheritance. This noteth the subjection of the nations, to the son of God; as the like manner of speech importeth, Ila. 14, 2, Zeph. 2, 9, Levit. 25, 46. Hereupon Christ is called heyr, that is, Lord of al: Heb. 1, 2. for thy firm-possession] or, to be thy teneament: to have & to hold. The word for, or some such like, is here to be understood; and sometime the Hebrue expresseth it: as the house, 1 King. 7, 51, in stead of for the howse 2 Chro. 5, 1. Servants 1 Chro. 18, 6, in stead of for servants; 2 Sam. 8, 6, and sundry the like.

חרוס ו. 9. roughly rule them] or, brule, crush the. The word signifieth to intreat evil, or rigorously: and this is ment of Christs enemies. potter] or former of the clay: this signifieth their utter destruction; for a potters vessel, broken, cannot be made whole agayn. Ier. 9, 11, Ila. 30, 14.

נצח ו. 10. be prudent] be skilful, or, behave your selves skilfully, prudently, wisely. be nurtured] or, restreyned, chastised, disciplined.

נשק ו. 11. be glad] This word signifieth open and manifest ioy, exultation, or outward glee. Gladnes and trembling ar here joyned together; as fear and joy, Mat. 28, 8.

נשק ו. 12. Kysse the son] Kysling was used in sign of love and of obedience, Gen. 41, 40, 1 Sam. 10, 1, it was used also in religion and divine worship, 1 King. 19, 18, Hof. 13, 2, Iob. 31, 27. All these are due to Christ: but Judas betrayed the son of man with a kysse, Luk. 22, 48. perish in the way] or, from the way. To perish or be lost in the way, importeth sudden destruction, whyles they are doing their actions: to perish from the way, is to wander or loose the right way, and not know whither to goe. So Deut. 32, 28, perishing in (or from) counsels, is to be void of counsel, not knowing what to deliberate. when his anger shal] or for his anger wil burn: or, his angry-countenance.

ו. 13. suddenly] or, very soon: or a very litle: this manner of speech sometime meaneth a short time, speedily, Psal. 81, 15, Ila. 26, 20, 2 Chro. 12, 7, sometime, a litle deal; as Ila. 1, 9, The Galle here turneth it soon or suddenly. See also Psal. 8, 6. that hope-for-lafetie] or, that shrowd; that rely-confidently, that betake themselves for refuge and safety vnto him. For, he is made the author of eternal saluation, to al that obey him, Heb. 5, 9.

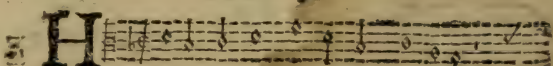
Psalm. 3.

1. A Psalm of David, when he fled, fro the face of Abshalom his son.

י. 1. I Ehorah, how many-are my distressers: many, that rise-up against me.

3. Many,

Psalm. 3.

H 

Ow many my distressers bee, o' Jah:



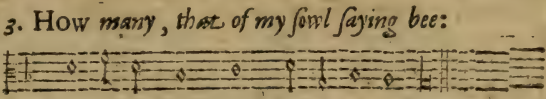
how many, that do rise-up against mee!

3. How

3. Many saying of my soul; *there is no salvation*, for him in God Selah.



4. But thou Jehovah, art a shield about me: my glory, and lifter-up of my head.



5. With my voice, I called unto Jehovah: and he answered me, from the mountayn of his holynes Selah.

6. I lay down, and slept; I waked-up; for, Jehovah susteyned me.

7. I wil-not fear, for ten-thow-sands of people: which round-about, doo set against me.

8. Rise up, Jehovah; save me my God; for thou smitest all mine enemies on the cheek, bone: thou breakest the teeth of the wicked.

9. To Jehovah the salvation: upō thy people, thy blessing Selah.

3. How many, that of my soul saying bee:

there is no health, for him in God Selah!

4. But thou, a shield about me art, o Iah: my glorie, and up-lifter of my head.

5. I to Jehovah, with my voice, saied: he heard me, from his holy mouni Selah.

6. I layd me down, and slept: I waking-rose; for me Jehovah firmly-up-did-bear.

7. For thow-sands-ten of folk, I wil not fear: which me besetting round-about inclose

8. Arise thou-up, save me my God, o Iah: for, al my foes thou smitest on cheek-bone.

9. breakst Wicked's teeth. To Iah salvation thy blessing, on thy people be Selah.

Annotations.

Vers. 1. A Psalm] saied in Hebrue mizmor, which hath the signification of pruning or cutting-off superfluous twigs: and is applied to songs made of short sentences or verses; where many superfluous words are cut away. Ther be three kind of songs mentioned in this book; 1. Mizmor, in Greek Psalms, a psalm: 2. Tehillah, in Greek hymnos, a hymn or Prayer: 3. and Shir, in Greek Odē, a song or Laie. All these three the Apostle mentioneth together, wher he willet us to speak to our selves with Psalmes & hymnes & songs spiritual. Ephe. 5, 19. of David] or to David: and so after in this book usually. But the Hebrue speerch useth these indifferently; as lasderoth 2 Kings, 11, 15, and hasderoth 2 Chron. 23, 14. lammaghnaioth and hammaghnaioth, Psal. 120, 1, & 121, 1. So, the sword of Jehovah Ier. 47, 6, the prophet of Jehovah, 1 king. 22, 7, 2 king. 3, 11, and many the like. So in the Greek; Discip. 5 to thee, Mark. 2, 13, and disciples of thee, Mat. 9, 14, ar one and the same. from the face] or presence; or for fear of; So the woman fled from the face of the serpent, Rev. 12, 14. Of Davids flight, it is thus written; Then David sayd to al his servants that were with him in Ierusalem: Rise up and let us flee, for we shal not escape tis fro the face of Abshalō, make speed to depart, least he come suddenly and take us, and bring evil upon us, and smite the city with the edge of the sword. So the King departed, and al his howihold after him, 2 Sam. 15, 24, 16.

Vers 2. how many are] or how multiplied are. For, the conspiracie was great, and the people multiplied stil with Abshalom: 2 Sam. 15 12.

Vers 3. Many saying] or how many doo say? of my soul] that is, of me; of my life; concerning me or, to my soul. no salvation] or, no manner salvation; no health help or deliverance at al. The Hebrue hath a letter moze then ordinaey, to increase the signification. The like

is in many other places; as Psal. 44, 27, & 92, 16, & 94, 17, & 63, 8, & 125, 3, Iob. 5, 16. God] in Hebrue Elohim, which is the first name wherby the creator of al is called in scripture,

מזמור
זמר
תהלה
שיר

מפני

לנפשי
שונעתה
אלהים

Pſalm. 4.

Pſalm. 4.

1. To the mayſter of the muſick on Neginoth,
a Pſalm of
David.

Sing this as the 1. Pſalm.

2. **W**hen I call, answer me, O God, of my justice; in distress, thou hast made room for me: be gracious to me, and hear my prayer. Sonns of man, how long shall my glorie be to ignominie, will ye love vanitie: wil ye seek, a lye Selah? But know ye, that Iehovah hath marvelously separated, a gracious-saint to him: Iehovah wil hear, when I call unto him. Be styrred, and syn not: say in your heart, upon your bed; and be still Selah. Sacrifice ye the sacrifices of justice: and trust, unto Iehovah. Many doo say, who wil cause vs to see good? list thou up over us, the light of thy face Iehovah. Thou hast given joy in my hart: more than of the time when their corn, and their new-wine were multiplied.

9. In peace together, wil I lye-down and sleep: for thou Iehovah alone, wilt seat me in confidence.

2. **G**od of my iustice, when I call, me answer in distress thou mad'st me roomth: shew grace to me, and hear thou my requests.

3. Mens sunns, how long shall my glorie to ignominie bee; Will ye love vanitie: Selah Wil ye seek falsitie?

4. But know ye, that Iehovah hath selected-wondrously, his gracious-saint: Iehovah hears, when unto him I cry.

5. Be styrred, and comit not syn: considerately-say Within your hart, upon your bed; and be you still Selah.

6. The sacrifices of iustice for-sacrifices-slay: and confidently-put-your-trust in thiever-being-fah.

7. Many ther bee that say, O Who Will cause vs good to see? the light, Iehovah, of thy face up on vs listend bee.

8. Thou givest ioy into my hart: more then the time, wherein their corn, and also their new-wine have multiplied been.

9. In peace together, lay me down and-also sleep wil I: for thou LORD wilt alone me seat; in confident-safetie.

הפלה
חסד

תירוש

Annotations.

Ps. 1. To the mayſter, of the muſick. 2. To the overſeer, to him that excelleth: The original word Menatleach ſignifieth one that vrgeth the continuance of any thing unto the end, or, the going forward with a work til it be overcome. 2 Chro. 2. 2. 18. & 34. 12. 13. Ezra. 3. 8. 9. And in muſick, there were Levites appointed for ſeveral duties, and ſome lenatleach to plie, or to ſet forward, and be over the reſt, 1 Chron. 15. 21. and theſe were ſuch as excelled in the art of ſinging and playing on inſtruments, to whom ſundry Pſalmes are intituled, that by their care and direction, they might be ſung excellently unto the end. Ther were in Iſrael, ſome Levites.

Levites fingers, that attended therunto; and had no other charge. 1. Chron. 9. 33.

on Neginoth] that is stringed instruments of musick, played on with the hand. See the note on Psal. 33. 3.

Ps. 2. when I call] or, in my calling; whiles I cry: so after, in vers. 4. God of my justice] that is, my just God; author of my justice, and avenger of my just cause.

in distress] or, in streightnes, thou hast widened or enlarged for me.

prayer:] appeal, interpellation or intercession, whereby we refer the cause of our selves or others to the judgement of God, calling upon him, appealing to him for right, praying against condemnation, or the like. For the Hebrew word Tephillah, cometh of Pillel to judge or determine causes for which appeals are made, 1. Sam. 2. 25. and Pehilim, are Judges or Arbiters; Exo. 21. 22. Whereupon, to pray, is in Hebrew hithpallel, as it were to appeal or present himself and his cause unto the Judge: or to judge ones self.

Ps. 3. Sonns of men] Hebrew is meant, Great men, the Hebrew being Ish, which is the name of man in respect of his power and dignity: as appeareth after in Psal. 49. 3.

shal my glory be to ignominy] or, will ye turn my honour, to defamation, slander and calumnie. God had promised David the honour of the kingdom, which Saul with his nobles sought to defame, and caluminate, and so turn it to shame and reproch. will ye seek a lye?] or, ye seek a lye, or, deceivable-fallhood. Ye seek that which shal not come to pass.

The Hebrew Cazab (here used) is such a lye, as deceiveth mens expectation. Job. 40. 28. Psal. 89. 36. Isa. 58. 11. 2. King. 4. 16.

Ps. 4. marvelously-separated:] or selected in wondrous sort; exempted as with some signe of excellencie; called out. So God marvelously severed the Israelites from the Egyptians: Exo. 8. 22. & 9. 4. & 11. 7. See also Psal. 17. 7. Exo. 33. 16. a gracious-sainct]

or, pious, holy, merciful-one; meaning himself. The Hebrew Chasid, (which the B. Testament in Greek caleth hosios, that is pious or holy; Act. 13. 35.) signifieth one that hath obtained mercy, goodness, piety, grace and benignity from the Lord; and is again (after Gods example) pious, kind, gracious and merciful to others: Nehem. 13. 14. See Psal. 136. 1.

to him] that is, his gracious-sainct; as the Greek explaineth it: or, referring it to the former, he hath separated to himself, a gracious man.

Ps. 5. Be styrred] or Be commoved; which may be understood, Be angry, Be greived or tremble. The original word Ragaz noteth any stirring or moving, Job. 2. 6. as, to be moved or tremble with feare; Psal. 18. 8. Deut. 2. 25. Isa. 14. 9. to be moved with grief; 2. Sam. 18. 33. to be styrred with Anger; Prov. 29. 9. 2. King. 19. 27. 28. Ezek. 16. 43. This later the Greek here followeth, saying Be angry and syn not; and the Apostle hath the same words Eph. 4. 26.

syn not] or misdoo not. This word signifieth to miss of the way or mark: as in Jud. 20. 16. men could sling stones at an hapres breeth, and not synn; that is, not miss: and Prov. 19. 2. he that is hasty with his foot, synneth; that is, misseth or swarveth. In religion; Gods law is our way and mark; from which when we swarve we syn. Therefore syn is defined to be Transgression of law; or unlawfulness. 1. Ioh. 3. 4. say in your hart] that

is, mind seriously what you doo, and what the end wilbe. Consider with your selves: The like phrase is Psal. 14. 1. & 35. 25. Mat. 24. 48. Rom. 10. 6. Rev. 18. 7.

be still] or silent, tamed; stay, pause; as 1. Sam. 14. 9. Ios. 10. 12. 13. By this word, is often ment in scripture a modest quietnes of the mind, the troubled affections being allayd. See Psal. 131. 2. & 37. 7. & 62. 2. Lam. 3. 26.

Ps. 6. Sacrifice] The word signifieth Killing or Slaughtering, as beasts were killed for offerings to God: signifying mans mortification, or dying to syn. Psal. 51. 19. sacrifices

of Justice] such as David speaketh of Deut. 33. 19. and David afterward Psal. 51. 21. meaning sacrifices just and right, and in faith, according to the intendement of Gods law. Contrary to those which the prophet reprobeth, Mal. 1. 14. so sacrifices of triumph, or joy, Psal. 27. 6. are joyfull sacrifices, offered with gladnes. And the way of justice Mat. 21. 32. for, a just, or right

right way. *trust:]* be confident, have stedfast hope, secure and firm confidence, and in *it is opposed* to feeblenes of mind, fear and doubt. Isa. 12. 2. Prov. 28. 1.

Ps. 7. Many doo say] *Heb.* are saying: which may be turned doo say, as in Mat. 22. 23. hoi legontes, saying; is in Mark. 12. 18. homines legenti, which say. *who wil cause us to* see] that is, to joy, or have the fruition of good: Plal. 50. 23. *And this is the form of a wish;* as David said and said, who wil give me drink of the water &c. 1. Chron. 11. 17. and, who wil give me wings as a dove; Plal. 55. 7. and many the like. *the light of thy face]*

that is; thy lightsome chereful face or looks: meaning Gods favour, grace, and the blessings of knowledge, comfort, joy &c. that flow therfrom. This is in Christ, who is both the Light and the Face or preface of God, Luk. 2. 32. Exo. 33. 14. and the Angel of his face, Isa. 63. 9. *According to this phrase,* Solomon saith, In the light of the Kings face is life, and his favour, is as a cloud of the later rayn. Prov. 16. 15. See also Plal. 44. 4. & 31. 17. 21. & 67. 2. Job. 29. 3.

Ps. 8. nalt given joy] or shalt give; or put joy: so giving is used for putting often times. Plal. 8. 2. & 40. 4. & 33. 7. & 69. 12. & 89. 20. & 39. 6. & 119. 110. more then of the time]

or from of the time. An Hebrue phrase, wher the signe of comparison is wanting; as Gen. 38. 26. Plal. 19. 11. & 130. 6. The like is also in the Greek tongue; as Luk. 15. 7. & 18. 4. And of joy in harvest when coe is increased, see Isa. 9. 3. Joel. 1. 11, 12.

Ps. 9. together] that is, I wil lye down and sleep both together, not being disquieted with fear or care: see Plal. 3. 6. or together I and others with me, or, I nip self wholly and alone.

See the note on Plal. 33. 15. *alone]* The Hebrue phrase is, in lonedom; or, in solitariness. And may be referred (by the distinction,) to the Lord, who alone seareth his in safety: or, to that which foloweth, thou wilt feat me alone in safety; wherein looking to Moses blessing Deut. 33. 28. where Israel dwelleth safely, alone; and so in Num. 23. 9. Jer. 49. 41. Thus it is a blessing to be alone from enemies: otherwise to be alone from friends, is a note of affliction, as Plal. 102. 8. Lam. 1. 1. wilt feat me] that is cause me to sit, dwell or remayn.

in confidence or, to confidence, or trustulnes; with hope: that is, confidently or trustully; which by consequence meaneth, securely, safely. And this was a blessing promised in the law, Levit. 26. 5. Deut. 12. 10.

Psalm. 5.

Psalm. 5.

1. To the mayster of the musk on
Nechiloth; a Psalm
of David.

2. **H**ear thou my words, Iehovah: vnderstand my meditation.

3. Attend to the voyce of my cry, my King and my God: for vnto thee wil I pray.

4. Iehovah, at morning, thou shalt hear my voice: at morning wil I orderly-address unto thee, and

5. wil look out. For, thou art not a God delighting wickednes: the evil, shal not sojourn with thee.

6. Vaynglorious-fooles shal not set themselves, before thine eyes: thou hatest all that work paynful-iniquitie.

2. **H**ear thou my words; & vnderstand my me.

3. duration, of Iah. My King my God, to voice at-

end of my cry: for to thee, I pray.

4. Iehovah, hear my voice shalt thou at morn: at morn wil I address

5. to thee, and wil look-out. For, thou no God delighting Wickednes:

6. Vain-glorious-fools, shal fore shame eyes not set themselves: thou hatest all that work paynful-iniquities.

7. Thou wilt bring to perdition, the
that speak a lye: the man of bloods
and of deceit, Iehovah dooth ab-
8. horr. But I, in multitude of
thy mercy, wil come into thy
howse: wil doo worship toward
the pallace of thy holynes, in the
fear of thee.
9. Iehovah, lead me in thy justice, be-
cause of my invyers: mak-*st*reight,
before me thy way.
10. For, in his mouth *is* no certayntie;
their inward *part* *is* woeful-evils:
their throat *is* an open grave:
their tongue they-make-smooth.
11. Condemn-thou-them-as-guil-
ty, o God, let them fal frō their
consultations: with the multitude
of their trespasses, drive-thou-
them-away: for they are turned-
12 rebellious against thee. And
rejoyce-shal all that hope-for-
safetie in thee, for ever shal they
showt, & thou shalt cover them:
and they that love thy name, shal-
13 be glad in thee. For thou,
Iehovah, wilt blesse the just-one:
as *with* a bukler, *with* favourable-
acceptatio thou wilt crown-him
about.
7. Thou bringest-to-perdition,
them that be speakers of a lye:
Iehovah, dooth abhor, the man
of bloods and guiling-fallacie.
8. But I, wil come thine howse into,
in multitude of thy mercie:
in fear of thee, wil worship-doo
to pallace of thy sanctitie.
9. Me in thy justice lead, o Iah,
because of them that me envy:
before me, make thou straight thy way.
- 10 For, in his mouth no certainty;
Their in-part Woeful-evils is:
their throat, a grave is open-broad:
their tongue, they smooth with-flatteries.
- 11 As guilty-them condemn, o God;
From their consulted-purposes
fal let them: drive thou them away,
with their ful-many trespasses:
against thee, for rebell doo they.
- 12 And all that, hope in thee-for-stay,
shal ioi, shal showt eternallie,
and thou shalt cover them: and they
that love thy name, be glad in thee.
13. For thou, Iehovah, wilt bestow-
a blessing on the righteous-one:
him, as with buckler, crown wilt thou
with gracious-acceptation.

Annotations.

1. **N**echilo[h] These (by the name) seem to be wind instruments, as flutes, trumpets, co-
nucts &c. as Neginoth ar stringed instruments, Psal. 4. 1. For Chalil is a Pipe Isa. 5. 12.
2. understand] or intently mark, consider.
3. Attend] or Incline, namely, thine ear, as is expressed Psal. 10. 17. Prov. 2. 2. but often
the word eare is omitted, as here, so Psal. 61. 2. & 66. 19. & 86. 6. & 142. 7. &c.
wil I pray] or I doo pray; meaning, [til and usually.
4. at morning] or, in the morning: which hath the name in the original tongue, of inqui-
ring, looking and seeking-early; and is therefore used for every first opportune or fit time,
both to pray for, & to receive blessings. Psal. 88. 14. & 92. 3. & 90. 14. & 143. 8. Here also the word
at or in is to be supplied; as Beith a howse, 2 Chron. 26. 31, for bebeith, in a howse; 2 King. 15. 5.
and many the like. orderly-address] prepare, propound dispose or settle in order; mea-
ning either, his person, as Job. 33. 5. or his speeches; as Job. 32. 14. look-out] or ef-
py; as

py; as he that keeps watch and ward, expecting what God wil answer; as is explayned, in Habak. 2. 1. This noteth diligence, hope, and patience: So, Mic. 7. 7.

¶ Of. 5. a God] or, a Mighty-one: in Debrue Al, the name of God, denoting his might or puissance: which therefore the Greek sometime translateth Ischuros, Mighty, Psal. 7. 12. sometime Mighty-God, Isa. 9. 6. but most commonly God: which the holy Ghost alloweth, Mat. 27. 46. & 1. 23.

delighting wickednes] or, that takest pleasure in wickednes. Bp, wickednes, and evil, may here be meant also (by figure of speech,) wicked and evil persons. See Psal. 36. 12. sojourn] or, be a guest with thee, or have hospitage: meaning that an evil man should have no interteynment, to be harboured as a guest, much less to have any abiding, or settled habitation with God. Here the word with, is to be supplied; as in the like Debrue phrase, Psal. 94. 20. Gen. 30. 20. So in Exod. 9. 16. that I-might shew thee; for, shew in thee; as the Apostle critech it, Rom. 9. 17. the like is in Psal. 42. 5.

¶ Of. 6. Vain glorious fooles] or, mad-boasting-fools: cal'd Holelim, of halal, to extol, praise, glorify: which when it is of ones self, and immoderate, is dorage, folly, and madnes. Hence is the word used, for mad, wood, or raving with folly Eccles. 2. 2. 12. & 7. 9. & 10. 13. Isa. 44. 25. So after in Psal. 75. 5. & 102. 9. & 73. 3.

that work] so the holy Ghost translateth it, Act. 13. 41. from Hab. 1. 5. The Debrue word signifieng a willing-working-out, perfecting, polishing, and practising: as Psal. 7. 14.

paynful-iniquity] or, sorowful syn, vayne unlawfulness. The original word Aven, which hath the signification of payn or sorow; is of large use, denoting all synful and unjust affectiōs, actions or indeuours, which cause payn or sorow, or be paynfully doon, and is applied sometime in special to idolatrie, joynd with Teraphim or images, 1. Sam. 15. 22. And Beth-el, that is, Gods howse; is cal'd of the prophet a Beth-aven, an Idols house, or place of iniquity. Hol. 4. 15. & 10. 5. because Ieroboam had there set up false worship; 1. King. 12. 29. And in Isa. 66. 3. he that blesseth Aven, or an Idol, is turned in Greek, a blasphemer. Thus Poghnaiei-aven, be such as work, practise, or commit idolatry, superstition, or other syn and iniquity, wherof comes sorow, grief, miserie, and at last confusion; how ever such evil workers, doo polish and trim their actions; for they shalbe rejected that work unlawfulness (hoi ergazomenoi ten anomian) Mat. 7. 23. or are workers of iniquity, (hoi ergatai tes adikias) Luk. 13. 27. as this Debrue phrase is by the Evangelists interpreted. The phrase is taken from Job. chap. 31. 3. & 34. 8. 22.

¶ Of. 7. Thou wilt bring to perdition] or wilt doo quite away: wilt fordo, or make perish. man of bloods; that is, bloody man, or murderer. When blood is used in the plural number, it vsually noteth murder or manslaughter, and the guilt folowing it; as Gen. 4. 11. the voice of thy brothers bloods cryeth; 1. Chron. 22. 8. thou hast shed many bloods: so after in Psal. 9. 13. & 106. 38. & 51. 16. Sometime it signifieth natural uncleannes, as we are born in syn, or syn deserveng death, Ezek. 16. 6. 9. I saw thee polluted in thy own bloods; &c. Hereto we may compare the Apostles speech, John. 1. 13. which are born not of bloods &c. A man of bloods, is one that is defiled therewith, or given therto: 2. Sam. 16. 7. Psal. 26. 9. & 55. 24. & 59. 3. & 139. 19. See the like phrase, opened, Psal. 140. 12.

and of deceit] that is, man of deceit, (as is exprest Psal. 43. 1.) meaning the deceitful man, faytor, or impostor. So nothing here by the secret synner, as by the former speech, the open and violent. Deceit, dōle, or guile, cal'd in Debrue Mirmah, is named of Ramah to heave or cast, or shoot with bow. And as warpen bowes, doo cast and shoot awry, and deceiv the archer, Psal. 78. 57. so Impostors or men of guile doo first as it were lift up a man with vayne hope, that being disappointed he may have the more heapy overthrow. See 1. Chron. 12. 17. Gen. 29. 25. So in another phrase, to lift up the soul, signifieth, to deceive with vayne hope. Ier. 37. 9.

¶ Of. 8. mercy] or kindnes, benig-nity. See the note on Psal. 136. 1. thy howse; or bower, edifice: named in the Debrue of building, beith: in Greek, of dwelling, oikos: in English, of tuition, and custodie, a howse; of the Almain huis, which is of hu, to defend. Bp howse, here is ment Gods tabernacle cal'd his howse, 1. Chro. 9. 23. Mark. 2. 26. for the Temple was not built in Davids daies.

ל-ה-י-כ-ו wil doo-worship] or bow-down my self; in signe of honour. **ו-ל-ב-י-ת** toward the pallace] for the worshippers entered not into the Sanctuary it self, but into the court-yard; and at the doze, offered their gifts. Psal. 116. 19. Levit. 1. 3. Heb. 9. 6. A pallace, (Heical) is the name of Kings houses, Psal. 45. 9. 16. Prov. 30. 28. attributed to the places where Gods majestic was said to dwell as the tabernacle, 1. Sam. 1. 9. & 3. 3. the temple, 1. King. 6. 17. and heaven it self; Psal. 11. 4. Mic. 1. 2.

ו-ל-י-י-י-י Ps. 9. lead me] or quietly conduct, guide, govern me. **ו-ל-י-י-י-י** in thy justice; that is, in the religion and conversation set forth in thy law, called the pathes of justice, Psal. 23. 3. or, for thy justice sake.

ו-ל-י-י-י-י Ps. 10. no certainty] no certain stable thing, no firm-truth; which one may trust in to.

ו-ל-י-י-י-י his mouth:] that is, the mouth of man of them. inward part] properly, that which is nearest unto the: this is the Greek translation, hart. And these in-parts, are put for the thoughts, affections, purposes in them: as Psal. 49. 12.

ו-ל-י-י-י-י vvoeful-evils] havvoth the original signifieth vvoes, sorowes, heavy-anoyances mischeivous and baleful-evils, miseries and vvoeful events: so named of hoi or hovah which signifieth vvoe, ouai: Ezek. 7. 26. they make-smooth] or make-flattering; and consequently, deceitful, as the Greek translation, which the Apostle followeth, Rom. 3. 13.

ו-ל-י-י-י-י Ps. 11. Condemn-them as guilty] Asham, is a guilt, syn or trespass; Levit. 5. 19. wherof the word here used, is to make-guilty, or damn of trespass; and so the Greek here hath it, ludge or damn. And because destruction and desolation abideth such as are damned for crime; therefore is this word used also for desolating, abolishing, destroying, Ezek. 6. 6. Joel. 1. 18. And so may it be here meant, punish, or make them desolate o God. So Psal. 34. 22. 23. & 68. 22. & 69. 6.

ו-ל-י-י-י-י vwith the multitude] or for the multitude, the many. **ו-ל-י-י-י-י** trespasses] or leditions-iniquities: defectiōs, doon purposely, and disloyally, and at therfore heighnous and criminal. The Greek often translationeth it Vnlawfulness or transgression of law, which the Apostle followeth Rom. 4. 7. from Psal. 32. 1. It is more then sin, as may be gathered by Gen. 31. 36. Exo. 34. 7. and Job. 34. 37. he addeth trespass to his syn.

ו-ל-י-י-י-י drive them avay] or drue him; that is ech of them. A like phrase as was before Psal. 2. 3. So after in ver. 12 upon them, and him.

ו-ל-י-י-י-י turned-rebellious] or turned-bitter, and so are very distasteful unto thee, by reason of their disobedience and stubbornnes; and consequently doo provoke to bitterness, and vvrath; doe exasperate. The Hebrue word Marah hath properly the signification of changing; and of bitterness; applied to apostasie, rebellion and disobedience, Deut. 1. 26. & 21. 20. Joel. 1. 18.

ו-ל-י-י-י-י Ps. 12. for ever] or to eternitie. **ו-ל-י-י-י-י** shoyvt] or thrill-out, sing joyfully; for so commonly the Hebrue Ranan signifieth; and is therefore by the help Ghost interpreted, to be merry or joyful; Rom. 15. 10. from Deut. 32. 43. & Gal. 4. 27. from Iſa. 54. 1. yet sometime this word is to shoute, thrill, or cry-aloud for sorow; as Psal. 142. 7. A loud shrill noyse or showing, was used in thanksgivings, and prayers. Levit. 9. 24. 1 King. 8. 28. Psal. 17. 1. & 118. 15. & 126. 2. & 33. 1.

ו-ל-י-י-י-י and thou shalt cover] or, for thou wilt cover, protect, or cast a covering over the: and this is answerable to their hope or seeking-covert in God, before mentioned: and signifieth a safe protection from al hurt or evil; as Exod. 33. 22. Psal. 140. 8. **ו-ל-י-י-י-י** be-glad] or leap for joy, exult. The word signifieth outward gladnes in gesture and countenance: So also doth the Greek answerable hereto: that where one Evangelist writeth, Rejoyce and be glad; Mat. 5. 12. another sayth; Rejoyce and leap. Luk. 6. 23.

ו-ל-י-י-י-י Ps. 13. bulder] a piked-shield, called tinnah, of the sharp-pikednes: as an other kind of Scutcheon is called Magen Psal. 3. 4. of fensing or protecting. **ו-ל-י-י-י-י** favourable-acceptation] or good vvil; gracious-liking or acceptance. So the Hebrue Ratson meaneth; derived of a word which by the Apostle signifieth to accept. Heb. 12. 6. from Prov. 3. 12. and to be vvel pleased or delighted. Mat. 12. 18. from Iſa. 42. 1. So the year (Ratson) of acceptance is the acceptable year: Luk. 4. 19. from Iſa. 61. 2. and the time of acceptation, is the acceptable time, 2. Cor. 6. 2. from Iſa. 49. 8. It is also interpreted vvil or pleasure, Hebr. 10. 7. from Psal. 40. 9.

Pſalm. 6.

Pſalm 6.

1. To the mayſter of the muſik, on Neginoth, upon the eight;
a Pſalm of David.



Sing this as the 3. Pſalm.

2. **I**ehovah, rebuke me not in thy
Langer: neyther chaſtiſe me in thy
3. wrathful-heat. Be gracious-to-
me Iehovah, for I am weak: heal
me Iehovah; for, my bones are
4. troubled. And my ſowl, is
troubled vehemently: and thou
5. Iehovah, how long? Return
Iehovah, releaſe my ſoul: ſave me,
6. for thy mercy ſake. For, in the
death is no memorie of thee: in
hel, who ſhal-confels to thee?
7. I ſaynt, with my ſighing; I make
my bed to ſwim in every night: I
water my bedſted with my tears.
8. Myne eye is gnawn with indigna-
tion: it is wexen-old, becauſe of
9. all my diſtreſſers. Away from
me, all ye that work painful-ini-
quities: for Iehovah hath-heard,
10. the voice of my weeping. Ie-
hovah hath-heard, my ſupplicati-
11. on for-grace: Iehovah, hath accepted my prayer. All my enemies, let
be-abasht, and troubled vehemently: let them return, be abasht in a moment.

2. **I**ehovah, in thy wrath rebuke not me:
neyther chaſtiſe me in thine angry-heat.
3. Iehovah ſhew me grace, for I am weak;
heal me o ſah; for, my bones troubled be.
4. Alſo my ſowl, is troubled vehementlie
and thou Iehovah, how long wilt thou ceaſe?
5. Return Iehovah, thou my ſowl releaſe:
o ſave thou me, becauſe of thy mercie.
6. For, record none of thee in death appears:
Who ſhal confeſs to thee, in deadly-lake?
7. I ſaynt with ſighes; my bed to ſwim I make,
each night: I bath my bed-ſted, with my tears.
8. Gnawm is with indignation mine eye:
it is wext-old, for all that me diſtreſs.
9. Away from me, all that work wretchednes:
for heard both Iah, voyce of my weeping-crye.
10. Iehovah he hath heard, my ſuit-for-grace:
Iehovah, hath my prayer accepted.
11. Abasht be all my foes, and ſore troubled:
return, and be abasht in ſuddayn-ſpace.

Annotations.

Ps. 1. Vpon the eight; or after the eight: meaning the eight tune, which was grave, as that
which we rat the baſe. So David fetching home Gods ark, appointed ſome Levites with
arps upon the eight, for the honour and ſervice of God. 1. Chron. 15. 21.

Ps. 2. wrathful-heat] or cholere: fervent-mood. This word noteth the inward affection; as
he former dooth the outward appearance. David prayeth not ſimply againſt correction,
or, as many as God loveth, he dooth rebuke and chaſtiſe Rev. 3. 19. but would have his nur-
ture with moderation, leaſt it broke him in peeces: as Jeremie likewiſe prayeth, Jer. 10. 24.
So after, in Pſal. 38. 2.

Ps. 3. heal me:] recure me. Though this may have reference to bodily ſicknes; Pſal. 107. 18.
yet is it alſo applied to ſowl-ſicknes; and curing of it; as Pſal. 41. 5. heal thou my ſowl,
or I have ſinned againſt thee.

Ps. 4. how long?] or til vwhen? An imperfect ſpeech, through trouble of mind; which may
thus be ſupplied; how long wilt thou ceaſe, or defer to help? or, how long wilt thou afflict me?
So Pſal. 90. 13.

Ps. 5. releaſe] looſen, or deliver my ſoul; or me; meaning fro death; as is expreſſed, Pſal. 116. 8.

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אין בקרית
עצור
 Ps. 6. for in the death &c.] This doctrine, King Hezekiah explayneth thus; for he shal
 not confesse thee, death shal not prayse thee; they that goe down the pit, shal not hope for thy
 truth: the living the living, he shal confesse thee as I **do** this day: thee father to the children shal
 make-knowne thy truth. Isa. 38. 18. 19. **So after, in Psal. 115. 17. 18.** הל of the grave;
deadly-hed; confess] of, give
the place of state of the dead. **See the note on Psal. 16. 10.** thanks, celebrate, divulge or freely publish with praise and comendation. **This same word is**
 also used for confessing of sinnes; Psal. 32. 5.

יגעת

row. In the Hebrew they are also in the future time, I shall melt; I shall make swim; that is, I usually melt and baeth; noting the continuance of his affliction.

¶ 8. myne eye] This may be taken for the whole face or visage; as in Num. 11. 7. the eye is used for the colour or appearance. gnawen] The Debrue Ghnashash is to gnaw and

עשׂו עשׂו

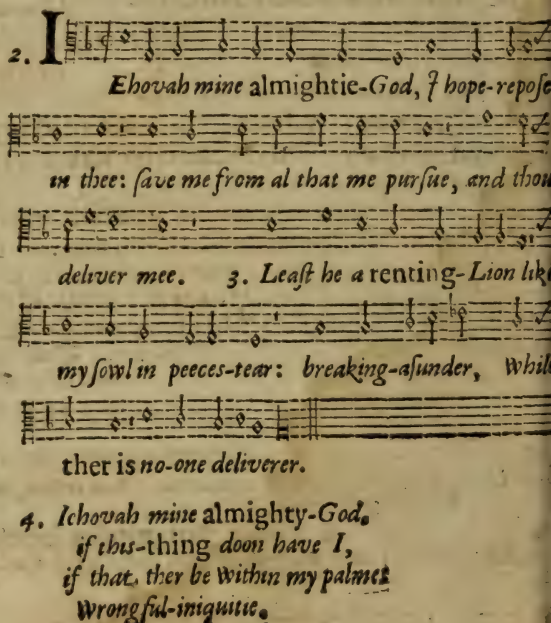
יְבִשָּׁה

Psalm. 7.



1. Shigajon, of David: which he sang to Iehovah; upon the words of Cush, son of Iemini.
2. **I**ehovah my God, in thee I hope for-safetie: save-thou me from al that-persecute me, & deliver-thou me.
3. Least he tear in-peeeces like a Lion my soul: breaking, while *there* is none delivering.
4. Iehovah my God, if I have doon this: if there-be injurious-evil in my palms.

Psalm. 7.



1. If I have rewarded, evil to him-
that-had-peace-with-me : (yea I
have-released, my distresser without
cause:)
2. Let the enemy pursue my fowl,
and take *it*; and tread-down my life
on the earth: and my glorie, let
him make-*it*-dwel, in the dust Se-
lah.
3. Rise-up, Jehovah, in thy an-
ger; be thou lifted-up, for the ra-
ges of my distressers: & wake-thou-
up- unto me, judgement thou-hast-
commanded.
4. And the congregation of peoples,
shall compasse-thee-about: and for
it, return thou to the high - place.
5. Jehovah, wil judge the peoples:
judge -thou me Jehovah; accord-
ing-to my justice, and according-
to my perfection in me.
6. Oh let the malice of the wicked,
be at-an-end, and stablish thou the
just: for *thou* triest the harts, and
reins, just God.
7. My sheild *is* in God: the saviour,
of the right in hart.
8. God *is* a just judge: and God an-
gerly-threatneth, every day.
9. If he- turn not, he wil whet his
sword: he hath bent his bow, and
made it ready.
10. And for him, he-hath made-
ready the instruments of death: his
arrowes, he-worketh for the hot-
persecutors.
11. Loe he shalbe-in-travel of pain-
ful-iniquitie: for he hath conceived
molestation, and shal bring-forth a
lye.
12. He hath digged a pit, and delved
it: and is-fallen, into the corrup-
ting-ditch he wrought.
13. If *I* have him rewarded yll,
that with mee was at-peace:
(yea him that my distresser was
causeless, I did release.)
14. Let foe pursue my fowl, and take
and tread my life on clay:
my glorie also let him make-
dwel, in the dust Selah.
15. Rise-up, Jehovah, in thy wrath;
for rages of my foes,
be thou list-up: and wake to me,
judgement thou-diddst propose.
16. And round-about thee compass shal,
the peoples assembly:
and for the same, doo thou return
unto the place-on-hye.
17. Jehovah, wil the peoples iudge:
Jehovah iudge thou me;
even-as my justice is, and as
my perfectnes in me.
18. Oh let the Wicked's malice, end,
and stablish-thou-firmly
the iust-man: for, o iust God, thou
the harts and reins doost-try.
19. My sheild in Gods the saviour,
of the upright in hart.
20. God, is a iust iudge: and ech day,
God, angry-threatneth smart.
21. For if that he doo not return,
his sword he sharp wil whett:
his bow he bended hath; and he
the same hath ready-sett.
22. And for him, he hath ready-mads
the instruments of death:
for them that hotly-persecute,
his arrowes he worketh.
23. Loe he shalbe in travel of
painful - iniquitie:
for molestation he conceived,
and shal bring forth a lie.
24. A hollow-pit he digged back,
and delved-deep the same:
and falln he is, into the ditch
that he did working-frame.

17. His molestation, shal return upon his head: & upon his crown, shall his violent-wrong descend.

18. I wil confesse Iehovah according to his justice: and wil sing-psalm, to the name of Iehovah Most-high.

17. His molestation, it shal upon his head turn-down: his violent-wrong also shal descend upon his crown.

18. I wil confess Iehovah as is his iust-equitie: and wil sing-psalm, unto the name of Iehovah most-hye.

Annotations.

Q. 1. **S** Higajon] An-artificial-song of David: or, Davids delight. The word properly signifieth Aberration, or Ignorance, and is here, and in Hab. 3. 1. onely used in the title of Songs: which seem to be made of sundry variable and wandering verses, which being composed by art, cause the more delight. The Hebrew word (Shagah) wherof this is derived, is used for delight, or wandering-in-pleasure. Prov. 5. 19. 20. According to which wee may name this song, Davids delight, or solace. Or, in the other signification, Davids errour; as setting forth the summ of his cares, which made him almost to goe astray.

Q. 2. in the other signification, Davids errour; as setting forth the summ of his cares, which made him almost to goe astray. vpon the words] or concerning the words; or matters, affayres. Word, is both in Hebrew and Greek, often used for a thing or matter. Exod. 18. 16. Deut. 17. 1. 1. King. 14. 13. Luk. 1. 65. of Cush] This may be meant of K. Saul himself, who was of Kish, and of Iemini, 1. Sam. 9. 1. called closely Cush; that is an Æthiopian, or Blackmoore, for his black & ill conditions, his hart not being changed, as the Blackmoore changeth not his skyn, Jer. 13. 22. Or els, it might be one of Sauls retinue, whose name indeed was Cush: but we find no mention of him elsewhere.

Q. 3. least he tear in peeces] or, That he ravin not, or make-a-prey. Lion] called here in Hebrew Arjeh, that is, a plucker, Renter or Tearer: and elsewhere, Laby, that is Harty and couragious; Psal. 57. 5. and Kphir, that is Lurking or Couchant Psal. 91. 13. the reason of these names is shewed; Psal. 17. 12. The renting-Lion, (Arjeh) as greedy to tear; and the lurking-Lion (Kphir) as biding in covert places. Other names are also given to this kind, as Shachal, of ramping, or fierce nature; Psal. 91. 13. and Lajish, of subduing his prey Prov. 30. 30. my soul] that is, me, or my life.

breaking] this may be referred to the Lion, breaking asunder, or renting his prey: the word also is used for breaking of yokes of affliction, that is, saving, releasing, redeeming or delivering, as Psal. 136. 24. Lam. 5. 8. The Greek so turneth it here, ther being none redeeming nor saving. Thus the denepal none set after in the Hebrew, serveth for both words; (as after in psal. 9. 19.) And it is the propriety of this tongue sometime to want, sometime to abound with words; as in 1. King. 10. 21. ther be two denpals; when in 2. Chron. 9. 20. ther is but one, in the same narration.

Q. 4. doon this] which Cush accuseth me of. He speaketh of some common slander. injurious-evil in my palmes.] that is bad dishonest dealings in secret: the palm or hollow of the hand, being a place wher filthines may be hiddden: the hand also is put for the actions. So Ion. 3. 8. Psal. 109. 27. & 78. 42.

Q. 5. that had peace with me] my freind and confederate. Such trecherie David much blameth in his foes, that in time of peace, made warr. Psal. 41. 10. & 55. 13. 15. 21. yea I] Hebrew, and I; which may be resolved, yea, or when I releas'd my distreser; which may have reference to his sparing of Saul, and delivering him from death, 1. Sam. 24. 6. 7. 8. 11. 12. & 26. 9. 10. 11. &c. without cause] or without-effect, and fruit: in vayne.

Q. 6. my life] in Hebrew, lives: so usually called, for the many faculties and operations that are in life; the many peaces, degrees, estates thereof. The Apostles in Greek retern the singular number life: Act. 2. 28. from Psal. 16. 11. 1. Pet. 3. 10. from Psal. 34. 13.

my glory] or honour; meaning epther his honourable estate, renoum; and posteritie; as Hof. כבוד
9. 11. Job. 19. 9. or his soule, as Gen. 49. 6. in the dust] that is, in base estate, and
ignominy, as Psal. 113. 7. Job. 16. 5. or, the dust of death, the grave, as Psal. 22. 16. Isa. 26. 19. יערפר

or, 7. in the rages] or because of the outrages, surpasing-indignations; so caled, of the passing
out of the heat and choller. wake-up] or rayse up, to weete thy self and come vnto me; כעקרת

for judgment thou hast commanded, or appointed. It may also be read, rayse up to me, the judg-
ment wherby thou hast commanded. so the Chaldee paraphrast here supplieth the word, which:
the Hebrue it selfe sometime doorth the like, as 1. King. 9. 8. this howle is hye; 2. Chron. 7. 21.
this howle which is hye.

8. for it] for the same congregations sake, which cometh about
thee expecting judgement. to the high-place] or to the heigh: that is, the throne מרומ

of Iudgment; for thrones were set hye, 1. King. 10. 19. This word heigh, is also used for heave
Psal. 93. 4. and there Gods throne is, Psal. 11. 4.

9. judge] Two words are here used in Hebrue for judging; 1. Dan, and 2. Shaphat; יד
the first is more special to give doom or sentence in controversies, the latter more general, for
judging or doing right in al causes. The Apostles expresse th. se two by one Greck word krino;
judge: as Hebr. 10. 30. from Deut. 32. 36. and Rom. 3. 4. from Psal. 51. 6. שפט

the justice and equitie of my cause, in respect of my persecutors. So Psal. 18. 21-25. Elsewhere
he appealeth to Gods justice, Psal. 35. 24. my justice]

of my waipes, and simplicity of my hart. See Psal. 26. 1. my perfection] or integritie; the sinne: itp
in me] or unto me, to weete
reward thou.

10. for thou triest] or, he trieth. God who is possessor of the reins, Psal. 139. 13. doorth
also trie them, as mettall in the fyre. The hart, may signify the cogitations, and the reins the
affections. So Psal. 26. 2. Ier. 11. 20. & 20. 12. Rev. 2. 23.

12. angerly-threateneth] or detelleth, disdeigneth in wrath, namely the wicked, and
menaceth their destruction. ἐμφοβίζεσθαι. ἀπειθαρχεσθαι. (ἐμφοβίζεσθαι καὶ ἀπειθαρχεσθαι)

14. he worketh for the hot-persecutors] or polisheth, to weete to shoot at them that fer- כס
vently persecute. The Hebrue dalak which signifieth burning Ezek. 24. 10. is applied to hot
persecution; so Psal. 10. 2. Gen. 31. 35. Lam. 4. 19.

15. he shalbe in travel] or, continually—travelleth, that is, taketh great payns to accom- יחבר
plish iniquity, as a woman with child to be delivered. molestation] or moyl, miserie:

The Hebrue ghnamal signifieth toylsom-labour and molestation, both which a man indureth
himselfe, Psal. 25. 18. & 73. 5. and which he caueth an other to endure: Psal. 94. 20. & 55. 11.
And thus it is here meant, as the 17. verse sheweth. עמר

meaning epther calumnie and slander of others, (which in verse 17. seemeth to be caled violēt-
wrong; or a deceyt of himself, frustrating his own expectation. This similitude of the Co-
ception, travel, and birth of spn, is memorabile; mentioned also in Iob. 15. 35. Isa. 59. 4. Lam. 1. יחבר
15. much like an other simlie, of ploughing sowing and reaping iniquitie, Iob. 4. 8. יחבר

16. is fallen,] to weete, unto his own perdition. as Prov. 26. 27. Ecclef. 10. 8. or, to lurke
there for the perdition of others; See Psal. 10. 10. יחבר

or, pit-of-corruption which he made. The original Shachath, signifieth corruptio, Psal. 16. 10.
and is applied to any pit or ditch where one perisheth and corrupteth. Psal. 57. 7. & 94. 13. and
sometime the word pit, is plainly added, as in Psal. 55. 24. the pit of corruption. יחבר

17. his crowne] the icalp, or heads top; meaning also, abundantly, and apparantly in the
view of al. See Esth. 9. 25. Violent vrrong] The word Chamas signifieth injurie doon חמס
by force and rapine; violation of right and justice.

18. sing-psalm-to] or, praise-vvith-psalm: and this importeth a song artificial and skil-
fully composed. See Psal. 3. 1.

1. To the mayster of the musk upon Gittith; a Psalm of David.

2. **I**ehovah our Lord, how wondrous-excellent is thy name in al the earth: which hast given thy glorious-majestic, above the heavens.

3. Out-of the mouth of babes, & sucklings, thou hast founded strength; because of thy distressers: to make cease the enemy, & self-avenger.

4. When I behold thy heavens, the deed of thy fingers: the moon and the starrs, which thou hast stably-constituted.

5. What is sory-man that thou remembrest him: and the son of Adam, that thou-visitest him?

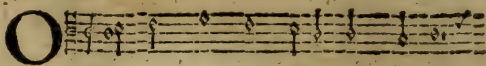
6. For thou hast made-him-lesser a litle, than the Gods: and crowned him with glory and comely-honour.

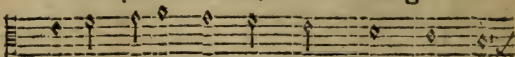
7. Thou gavest him-dominion, over the works of thy hands: all, thou didst-sett under his feet.

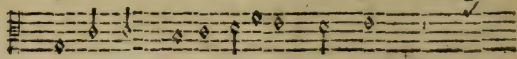
8. Sheep and oxen al of them: and also, the beasts of the feild.

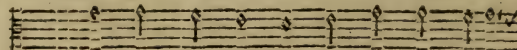
9. The fowl of the heavens, & the fishes of the sea: that-which-passeth-through, the pathes of the seas.

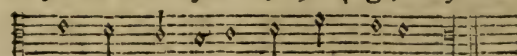
10. Iehovah our Lord: how wondrous-excellent is thy name, in al the earth.

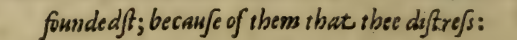
2. **O** 

Iah our Lord, how excellent-great is 

thy name in all the earth: thou which hast given 

thy glorious-majestic above the heavens. 

3. *Frō mouth of babes, & sucklings, thou firmes* 

foundedst; because of them that thee distress: 

To make the foe, and self-avenger cease:

4. *When I behold thy heav'ns, thy fingers deed: the moon and starrs, which thou hast stablished.*

5. *What is frail-man that him thou remembrest? and Adams son, that him thou visitest?*

6. *For thou a litle lesser hast made him, than be the Gods: and crown'd him with glorie and-eke with honourable-decencie.*

7. *Of thy hand-Works, thou gavest him ruling: under his feet, thou set didst every-thing.*

8. *Sheep & beeves all: and feild beasts with the*


9. *Fowl of the heav'ns, fish of the sea also: (same. that through the path-ways of the seas dooth go.*

10. *O Iah our Lord: how excellent-great-fame in all the earth hath thy renoumed-name.*

Annotations.

8. 1. Gittith] or the Gittith: which title is also given to the 81. & 84. Psalmes. Gath in Heb'ue is a vinepress, Isa. 63. 2. It is also the name of a city of the Philistines, 1 Sam. 17. 4. A title also of the Levites was called Gath-rimmon Ios. 21. 25. Whereupon Obed-edom the son of Ieduchun, a Levite and singer in Israel, was called a Gittite. 2. Sam. 6. 10. So by Gittith here may be meant, either such instruments as were used by the posterity of Obed-edom the Gittite; or, that these Psalmes were made upon occasion of transporting Gods ark from the house of that Obed-edom, the history whereof is in 2 Sam. 6. 6. 10. 11. 12. &c. 13. that these Psalmes were to be sung for praise of God, at the Vintage, when grapes were pressed. And according to this, the Greek translateth it the winepresses. Or it may be the name of some musical instrument; and so the Chaldee paraphrast taketh it.

11. 1. our Lord] or, our susteyners: see the note on Psal. 1. 4.

wondrous-excellent] 

of wondrous-ample, illustrious and magnificent. The original word signifieth ample of large and excellent withal; clear and splendent in glory: The Greek turneth it wonderful. אדיר

name] this word is often used for renown of glorie, Gen. 6. 4. Eccles. 7. 3. Phil. 2. 9. and on the contrary, vile persons are called men without name; Iob. 30. 8.. Gods name is also used for his kingdom and gospel; Mat. 19. 29. compared with Luke. 18. 29. Mar. 10. 29.. And this Psalm treateth of the spreading of Christs kingdom and gospel, as after is manifested. שם

hast given] that is, put, or set: as, I have given, Isa. 42. 1. is by the Evangelist in Greek I-will-put. Mat. 12. 18. It may also import a setting-sure or stablishing; as thou hast given thy people 1. Chron. 17. 22. that is, thou hast stablished thy people; 2. Sam. 7. 24. Here also is a grammatical change in the Hebrew: to give, for thou hast given. תתת

glorious-majestie] venerable of prayseworthy-glory. The word Hodh, is general for any laudable-grace or vertue for which one is celebrated, revered and commended. הוד

above,] or over, or upon the heavens. This phrase is used of God, Num. 27. 20. where he willett Moses to give of his glorious-majestie upon Iosua: and may have use in the mystical applying of this Psalm to Christs kingdom, as Mat. 21. 16. teacheth vs: heavens being also often used in scripture, for the church of Christ Isa. 65. 17. & 66. 22. Rev. 21. 1. למעלה

th. 3. hast founded] that is, firmly-decreed, appointed, and consequently fitted and perfected: as the Greek katertiso (which the Apostle useth,) signifieth; Mat. 21. 16. So in Esth. 1. 8. the King had founded, that is, decreed, appointed. See also before, Psal. 2. 2. יסדת

strength] that is, strong-prayse; for so this word seemeth often to be used; as Psal. 29. 1. & 96. 7. & 118. 14. therefore the Greek, which the Apostle followeth, Mat. 21. 16. translateth it Praise. This word strength or firmnes, may be taken for kingdom firmly strengthened, as in this place, so in Psal. 110. 2. & 96. 16. & 89. 11. to make cease] that is, put to silence; עצ

or doo-away, abolish and destroy. So after in Psal. 119. 119. & 89. 45. & 46. 10. self-avenger] or, him that avengeth himself: the proud and mighty which wil not suffer his honour or gain to be diminished. So Psal. 44. 17. This was fulfilled, when children crying Hosanna to welcome Christ; the chief priests and Scribes disdained, and sought to destroy him; but he stopped their mouthes, by alledging this scripture: Mat. 21. 15. 16. Mark. 11. 18. Gods people are taught though they suffer wrong, not to avenge themselves, but to give place unto wrath. Rom. 12. 19. תשקט

th. 5. what is sory-man] to weet, thus thinke I with my self: what is man &c. Here man is called Enoth, (the name of Adams nephew, Gen. 4. 26.) which signifieth doleful, sory, sorrowful, wretched, and sick incurably. And this name is given to all men, to put them in mind of their miserie and mortality: as Psal. 9. 21. let the heathens know, that they be Enoth. אנוש

son of Adam] or, of earthly-man. As before men are called Enoth, for their doleful estate by sin: so are they called Adam, and sons of Adam, that is, earthly; to put them in mind of their original, and end; which were made of Adamah the earth, even of the dust; and to dust shall again return. Gen. 2. 7. & 3. 19. Adam was the name both of man and woman; Gen. 5. 2. and is also the name of all their children; Psal. 22. 7. & 36. 7. & 39. 6. and in many other places. See the note on Psal. 49. 3. אדם

visitest him.] that is, hast care of, providest for and lookest to him. The original word thus largely signifieth; and is used indifferently for visiting with favour, as Psal. 65. 10. or with displeasure, as Psal. 59. 6. Here it is meant for good; for Gods providence is singular towards man; and his visitation preserveth our spirit. Iob. 20. 12. Compare also herewith, Psal. 144. 3. Iob. 7. 17. 18. בקר

th. 6. For thou madest-him lesser] or, And thou madest-him-lack. or, Though thou madest him to want a litle of the Gods, a litle] The original word signifieth eyther a litle-while; Psal. 37. 10. or a litle deale; Psal. 37. 16. 1. Sam. 14. 29. The Greek brachú ti (which the Apostle useth,) also signifieth both. Act. 5. 34. Ioh. 6. 7. how be it, by his applying this to Christ, he seemeth to mean a litle or thort time. Heb. 2. 7. 9. טמע

God, but by Elohim, Gods; here is meant the Angels, as the Apostle expoundeth it, arce- מאלהם

ding both to the Greek version, and Chaldee paraphrase. And those heavenly spirits, 'ar for their office and service caled Angels, that is messengers: but for their honourable dignitie they ar caled Gods, here, and in Psal. 97. 7. and the Sons of God, Job. 1. 6. & 38. 7. The Princes of the earth, ar named Gods, Psal. 82. 6. how much more may the Angels be caled so, that ar Chief Princes, Dan. 10. 13.

and crownedst him &c.] This may be understood of man as he was first made, in Gods image, and Lord of the world, Gen. 1. 26. but since the transgression, it is peculiar to Christ and to Christian men that have their dignity restored by Christ. Unto him the Apostle applyeth this Psalme, thus: wee see Iesus crowned with glory and honour, which was a litle made-lesser then the Angels, through the suffering of death; that by the grace of God, he might tast death for all. Heb. 2. 9. comly-honour] The Hebrue hadar, denoteth al honourable comlynes, honest, grave, adorned decencie.

Ps. 7. al, didst thou set] in the first creation, God gave man rule over fish, fowle, beastes, & al that moveth on the earth, Gen. 1. 26. but after, for his sake and sin, the earth was cursed; and he imopied it with sorow, Gen. 3. 17. But the Son of man who is heyr of al things, Heb. 1. 2. restoreth our loss, and wil cause the remnant of the people, even whoioever overcometh; to inherit al things, Zach. 8. 12. Rev. 21. 7. though unto man living here in sorowes, we yet see not al things subdued, Heb. 2. 8.

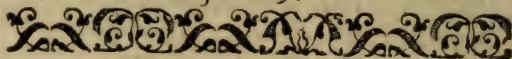
Ps. 8. Sheep and Oxen] or Flocks, and heards. The flock comprprehending both sheep and goats. Levit. 1. 10.

Ps. 9. The fowl] that is, fowles or birds: one is used for many or all: so the Hebrue often speaketh of other things, as Ship for ships: 1. King. 10. 22. with 2. Chron. 9. 21. spear for spears: 2. King. 11. 10. with 2. Chron. 23. 9. So Psal. 20. 8. & 34. 8. of the heavens] that is of the aier; for al this Outspred or firmament spred over the face of the earth, God caled Heavens: Gen. 1. 8. the place also above wher the Sun and starrs are, is caled heavens Gen. 1. 17. and the highest place where the Angels dwel, (and God himself is said to sit in,) is likewise caled heaven: Mat. 6. 9. & 24. 36. and by the Apostle named the third heaven, 2. Cor. 12. 2. So other scriptures mention the birds of heaven, Mat. 13. 32. the winds of heaven, Dan. 7. 2. the cloud of heaven, Dan. 7. 13. the dew of heaven, Dan. 4. 12. &c. The Hebrue name Shamajim, hath the form of the dual number: but the Evangelists express it indifferently by the singular or plural; as wher one sayth, your reward is great in the heavens; Mat. 5. 12. an other sayth, it is much in heaven: Luk. 6. 23.

Psalm. 9.

1. To the mayster of the musk upon Muth labben; a psalm of David.
2. I Wil confesse Iehovah, with al my hart: I wil tel, al thy marveilous-
3. works. I wil rejoyce and shew gladnes in thee: I wil sing -psalm, to
4. thy name o-most-high. When mine enemies turned bakward: they stumbled & perished, from thy face.
5. For thou halt doon, my judgement and my doom: hast sitten on the
6. throne, judge of iustice. Thou hast rebuked the hethens, hast brought-to perdition the wicked one: their name thou hast wiped-out, for ever and aye.

Psalm. 9.



Sing this as the 25. Psalm.

2. W Ith all my hart, Iehovah ile confesse: al thy works marveilous, I wil expresse.
3. Reioyce, and gladnes - shew in thee wil I: I wil sing -psalm, to thy name o most-hye
4. Mine enemies when bakward they turned, they from thy face, stumbled and perished.
5. For thou my iudgement & my doom, hast done: hast sitten, iudge of iustice, on the throne.
6. The hethens thou severe-rebuked hast, the wicked-one hast to-perdition-cast: the name of them thou wiped hast away, to everlasting and perpetual-aye.

7. The desolations of the enemy, are wholly-ended, to perpetuities: & the cities thou hast pulled-up; perished is, the memorial of the of the. And Jehovah, shall sit for ever: he hath prepared his throne for judgement.
8. And he, will judge the world with justice: will judge the peoples, with righteousnesses. And Jehovah, will be an hye-refuge for the oppressed: an hye-refuge, at times in distresses. And they that know thy name, will trust in thee: for thou forsakest not, them that seek thee Jehovah. Sing-psalm to Jehovah, that dwelleth in Zion: shew forth among the peoples, his practises. For he that seeketh out bloods, remembereth them: forgetteth not, the crye of the meek-afflicted. Be-gracious to me Jehovah; see mine affliction from my haters; lifting-up me, from the gates of death.
9. That I may tell, all thy prayesses in the gates of the daughter of Zion: may be glad, in thy salvation. The hethens are sunck-down, in the corrupting-pit that they made: in the net, that they hidd, caught is their foot. Known is, Jehovah, judgement he hath doon: in the work of his palmes, insnared is the wicked one: Meditation Selah.
10. The wicked shall turn into the hell: all the heathens that forget God. 11. For not to perpetuities, forgotten-shall be the needy-one: nor the expectation of the poor-afflicted-ones, perish for aye. 12. Rise-up Jehovah, let not sory-man be strong: let the hethens be judged, before thy face. 13. Put thou, Jehovah, a fear in them: let the hethens know; that they be, sory-men Selah.
7. The desolations of th' enemy, quite-ended are, to perpetuities: and cities thou hast pulled-up; of them all with them, is persht the memorial.
8. Jehovah also, shall for ever sitt: his throne for judgement, he prepareth-sitt.
9. And he, wil indge the world with right-justice: wil indge the peoples, with right-equities.
10. And for th' opprest, Jah wil be refuge-hye: a refuge-hye, at times in misery.
11. And they that know thy name, wil trust in thee: for thou, Jah, leavest not, them that seek thee.
12. Sing to Jehovah, that in Zion dwells: his practises, shew-forth among peoples.
13. For them remembreth, he that bloods dooth seek: he forgets not, crye of th' afflicted-meek.
14. Jehovah, shew me graces; my trouble see from my foes: from deaths gates, uplusting mee.
15. That I, in daughter Sions gates, may noyse, thy prayses all: may in thy health reioyce.
16. The hethens sunk are, in the pit they made: caught is their foot, in net that close-they-laide.
17. Known is Jehovah; indgement he hath done: in his hand-work, snar'd is the wicked-one.
18. O mind this wel! Turn shall into the pit the Wicked: hethens all, that God forget.
19. For, not for aye forgott shall be the poore: nor needies hope, perish for evermore.
20. Jehovah rise, strong let not weak-man bee: let hethens iudged be, fore face of thee.
21. Jehovah, strike in them a dread-dismay: let hethens know, weak-men they be Selah.

Annotations.

- 0.1. Vpon Muth labben] This, if it be referred to the musick, seemeth to be a kind of tune, like that we call the Counter-tenour. Otherwise it may be read, For the death Labben: but who he was, is very uncertayn. It seemeth to me, as the form
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Psalm, was of the propagatio of Christs kingdom: so this is, of the destructio of Antichriste.
 V. 2. merveilous-works] of wonderful-things: marvels: miracles. The original word signifieth things high and hidden, such as mans power cannot perform, nor reason reach unto: and therfore are admired.

V. 4. when my enemyes turned &c.] This may be taken for a summ of his praise for deliverances past; or, in faith for like to come; and may be read, when my foes turn back: they thal stumble and perish. from thy face] from before thee; because of thy presence, that is, for fear of the; and shut out from thy face of presence. So after Psal. 68. 2. 3. 9. So the Apostle speaketh of the wickedes perdition from the face of the Lord. 2. Thes. 1. 9.

V. 5. doon my judgment] that is, given sentence, and executed, according to the right of my cause: See Psal. 7. 9. sitten on the throne] of sett-thee-down on the throne; the seat of judgement, or tribunal. This noteth, both kingly authoritie Psal. 132. 11. 12. and the acting of executing of the same. 2. Chron. 18. 18. Isa. 6. 1. Dan. 7. 9. Rev. 10. 11. judge of] of judge; of judging justice.

V. 6. halt-rebuked] or chidden, with rough and severe words: but this, when God dooth it, commonly importeth confusion; as being to his enemies; and therfore joyned with the curse. Psal. 119. 21. & 68. 31. & 76. 7. & 18. 16. Zech. 3. 2. So else where he saith, at the rebuke of thy face they perish. Psal. 80. 17. wiped-out] or, wiped-away as with the hand. And this wiping out the name, noteth an utter abolishing with great wrath. Deut. 9. 14. & 29. 20. Psal. 109. 13. for ever and aye] or, for ever and yet: or, to eternity and perpetuities. The Debrue Ghned, yet is added to eternity or ever, to encrease the durance of it, and to note al eternities. Psal. 10. 16. & 21. 5. & 104. 5. & 145. 1. 2. taken from Moses Exod. 15. 18.

V. 7. The desolations] which the enemye made in spoyling our land; or the desolate places which the enemye builded for himselfe; as in Job. 3. 14 great men are sayd to build themselves desolate-places. of the enemy] So the Greek turneth it. we may also read it, O enemye, the desolations are quite ended (which thou madest); or are they ended?

to perpetuities] or, to continual ay, to victorie: that is, so as it continueth for ever. Ever or Eternity hath the name Ghnolam in Hebrue of being hid and so, unknown: perpetuities, Nethach, is so named of prevayling and getting victorie by perpetual durance. Whereupon that speech of the prophet, He hath swallowed up death to perpetuities, or victorious-aye; Isa. 25. 8. is translated by the Apostle, Death is swallowed up to victory; that is, for ever: as the same word in Amos. 8. 7. & Lam. 5. 20. is also turned into Greek, by the LXXij interpreters.

Pulled up,] a similitude taken from trees, applied here to the pulling down of cities: so placing and pulling up of a people, at set one against another. Ier. 24. 6. & 42. 10. & 45. 4. of them] twice repeated, for more vehemency: meaning, al and every of them: or, with them selves, their memorie is gone.

V. 8. wil judge] or, give doom unto. Two severall words for judging, are here used, as before. Psal. 7. 9. with righteousness] that is, with al manner righteoulnes, and equitie: or, most righteously, most equally. See the like speech after, Psal. 98. 9. & 96. 13. and often otherwhere.

V. 10. an high-refuge] in Hebrue Misgab, which is, an exaltatio, that is, an hye-place, tower, or fort to resist the enemye Ier. 48. 1. wherein men are protected, and escape their foes invasion, Deut. 2. 36. for the oppressed] or, to the beaten down, the poore is so called, as being powned or stamped by the adversary. So Psal. 10. 18. & 74. 21. at times] or in seasons, that is, seasonable, at al times when they be in distress. So Psal. 10. 1.

V. 11. that know] or that acknowledg thy name: such as Gods people, Isa. 52. 6. and shal by him be delivered and advanced. Psal. 91. 14.

V. 12. dwelleth in Sion] or sitteth in Sion. Sitting is often used for dwelling, as is noted, Psal. 1. 1. The word in is many times omitted in Hebrue; but necessarily to be understood, as the

as the text it self often sheweth; as beth, howse, for bebeth, in the howse, 2. King. 14. 14. compared with 2 Chron. 25. 24. and 2 Chron. 26. 21. with 2. King. 15. 5. & 2. Chron. 34. 30. with 2. King. 23. 2. his practises, for wonted works. The original word signifieth actions עליות done naturally, or purposely and studiously: designs, guile, manners, gets or exercises entered pressed advisedly, prosecuted studiously, usually, or natural disposition and inclination, as Pro. 20. 11. 1. Sam. 25. 3.

v. 13. he that seeketh out] or requireth bloods, that is God, who followeth, findeth out, punisheth and avengeth blood shed or murder; according to the law, Gen. 9. 5. 6.

meek-afflicted] The original here hath a double reading, Ghananajim, that is afflicted, poor: עניים and Ghananavim, meek, modest, lowly: for affliction often causeth meekness. Therefore also ענוים Ghanani, that is afflicted; is translated praus, Meek. Mat. 21. 5. from Zach. 9. 9.

v. 14. from my haters] that is, which cometh upon me, from them. lifting-up] or, שער ô liter up, (exalter) of me. gates of death] This noteth present peril and fear of death as being now neer at the very doore or gate therof, Gen. 4. 7. Iudg. 5. 8. It noteth also, power, strength, and jurisdiction which death hath; (even reigning, as the Apostle sayth Rom. 5. 14.) because Magistrates sate, and judgments were executed at the gates of cities; Deut. 22. 15. Job. 31. 21. Amos. 5. 10. 15. So in other scriptures the gates of death and of hel, denote their peril, strength and horzour; Psal. 107. 18. Iia. 38. 10. Mat. 16. 18. Tob. 38. 17.

v. 15. gates of the daughter of Sion] these are opposed to the former gates of death; and mean, the paucal places where Gods people came together, at Sion gates, where God sate, vers. 12 and which he loved most, Psal. 87. 2. The daughter of Sion signifieth the Church or Congregation there gathered; (as also the Chaldee paraphrase here sheweth;) for every chief citie, was counted as a mother; 2. Sam. 20. 19. (whereupon the Apostle saith Ierusalem, the mother of us all, Gal. 4. 26.) the villages that were neer and perteyned unto such cities, are called daughters Ios. 15. 45. 2. Chron. 13. 19. Psal. 48. 12. and the inhabitants there seated, or assemblies of people resorting thither are likewise named daughters, as being bred, born, nourished there, and subject thereto. Such speeches are often in the scripture, as daughter of Ierusalem, Lam. 2. 19. daughter of Sion, Mat. 21. 5. from Zach. 9. 9. daughter of my people; Ier. 4. 11. daughter of Tyrus, Psal. 45. 13. daughter of Babel, Psal. 137. 8. and the like.

v. 17. judgment he hath doon] or, by the judgment that he hath executed. his palms] the wickeds own hâds, called the palms or hollowes, for the secret manner of working. So Psal. 7. 4.

Meditation Selah] meaning that this is a matter of deep meditation; worthy to be wel minded, and spoken or sung with earnest consideration allwayes. Some re- te pñ the Hebrue word, Higgajon Selah; for that it may import a kind of Song or tune, (as the Greek turneth it,) being found in this form, onely here, and in Psal. 92. 4.

v. 18. into the hel] into hel it self: for the word into is in effect twise put in the Hebrue, for more vehemencie, לשואל

v. 19. needy-one] two names are here given to the poo; Ebjon, needy and desirous, which importeth want of things needful, to be supplied by liberalitie, Psal. 132. 15. & 112. 9. Ghanani, poor-afflicted, which need help and deliverance from vexation: as before vers. 13. yet this precise difference, is not allwayes observed in scripture.

perish for ay] that is, shal never perish. Here the word not, set in the beginning, serveth for a denial of al that followeth; shal not be forgotten, shal not perish, or be lost. Contrary to this, is the wickeds-hope and expectation, which shal perish. Prov. 10. 28. Job. 8. 13. & 11. 20.

be strong] or, strengthen, confirm and harden himself; and so prevaile: This is sely opposed both to the name and nature of man, which is infirm, sorowful, and mortal.

v. 21. Put a fear in them] or strike a terror in them. The original morah (used in this place onely,) seemeth to be put for Mora: which is Fear, or Terrour, Psal. 76. 12. these two Hebrue Letters being often put one for an other; as Amon Ier. 52. 15. for Hamô, 2. King. 25. 11. Shinna 2. King. 25. 29. for Shinnah, Ier. 52. 33. Or according to the Letters it may come of Horah to

teach; and ſignify a law or doctrine.

of Adams nephew, Gen. 4. 26. ſignifying Sorowful, and is after commonly given to every man for his doleful ſtate and mortality, Pſal. 8. 5. and here collectively is the name of mankind.

Pſalm. X.



Wherfore Iehovah dooſt-thou ſtand in a place farr-off: dooſt-thou hide, at times in diſtreſſe?

2. In the haughtynes of the wicked, he hotly-purſueth the poor-afflicted: let them be taken, in the crafty-purpoſes, that they have thought.

3. For prayſe dooth the wicked, for the deſire of his ſoul; and the covetous he bleſſeth, he deſpitieth Iehovah.

4. The wicked, ſuch is the loſtynes of his noſe, that he ſeeketh not: there is no God in al his crafty-purpoſes.

5. His wayes, doo wel ſucceed in al time; thy judgements are on hy, above his ſight: al his diſtreſſers, he puffeth at the.

6. He ſayth in his hart, I ſhal not be removed: for that I ſhal not be in evil, to generation and generation.

7. His mouth is ful, of curſing, and of deceits and frawd: under his tongue, is moleſtation and painful-iniquitie.

8. He ſitteth, in the wayting-place of the villages; in the ſecret-places doth he murder the innocent: his eyes lurk for the poor.

9. He lieth-in-wayt in the ſecret-place, as a Lion in his denn; helyeth in wayt, to ſnatch away the poor-afflicted: he ſnatcheth-away the poor-afflicted, in drawving him into his net.

Pſalm X.

Sing this as the 7. Pſalm.

Wherfore Iehovah ſtandeſt thou removed-farr-aſide?

at times when wee are in diſtreſſe, wherefore dooſt thou thee hide?

2 The Wicked in his haughtines, hotly-purſues the poore:

let them be taken in the craftis that they have thought before.

3 For, for his ſowls deſyred-luſt, prayſe dooth the Wicked-wight: the covetous eke he dooth bleſſe, he dooth the LORD deſpight.

4 The Wicked-man, his countenance is of ſuch loſtynes, that he ſeeks not: there is no God, in al his purpoſes.

5 His wayes, in al time, wel ſucceed; on high thy iudgements bee, above his ſight: his preſſing-foes, piſſe at them all dooth hee.

6 Within his hart he ſayth, I ſhal not be remov'd-away: for I ſhal not in evil bee, in any age for aye.

7 His mouth is ful of curſing-oath, and frawd and fallacie: under his tongue, is miſcheif and painful-iniquitie.

8 In wayting-place of villages, he ſitts; in ſecreties he murdereth the innocent: for poor doo lurk his eyes.

9 He lyes in wayt in ſecret-place, as Lion in his denn; helyeth in wayt, to ſnatch away the poor-afflicted men: the afflicted-poor he ſnatcheth, him when to his net he drawes.

10. He croucheth he-boweth-down: that fal-may into his strong-pawes, a troup-of-poor.

11. He sayth in his hart, God hath forgotten: he hideth his face, he wil not see to perpetuities.

12. Rise-up Iehovah; ô God, lift-up thy hand: forget not the meek-afflicted.

13. Wherefore dooth the wicked, despite God? he sayth in his hart, thou wilt not inquire.

14. Thou seest, for thou beholdest, molestation, and indignation, to give it into thy hand: unto thee, the poor dooth leave it: thou art the helper, of the fatherless.

15. Break thou, the arm of the wicked-one: and of the evil-man; seek-out his wickednes, til thou findest none.

16. Iehovah is King for ever and aye: perished are the hethens, out of his land.

17. Iehovah thou hast heard, the desire, of the meek: thou preparest-firm their hart, thou makest attentive thine ear.

18. To judge the fatherless, and the oppressed: that he add not any more; to daunt-with-terror sory-man, out of the earth.

10 He stomps he bower: that trowp of poor may fal, in his strong-pawes. * 2 *

11 Within his hart he sayth, God dooth forget: he hides-away his face, so that he wil not see vnto perpetual-aye.

12 Iehovah rise thou up; ô God, lift thou thine hand on bye: let not the meek-afflicted-men be out of memorye.

13 O Wherefore, dooth the wicked-man despight th' Almighty-one? he in his hart sayth, thou wilt not make-inquisition.

14 Thou lookest, for molesting-toyl and greevance thou doost see, to take the thing into thine hand: the poor leaves it to thee; Thou helper art of fatherless.

15 Break th' arm of Wicked-one: and of the evill; his wickednes seek, til thou findest none.

16 Iehovah king, for ever is and to continual-aye: out of his land, the beathen-men are perished-away.

17 The meek-afflicted-mens desire, Iehovah thou doost hear: thou firmly-doozt-prepare their hart; doost make-attent thine care.

18 To judge th'opprest and fatherless: that add no more he may, that is frayl-man, out of the earth, With-terror to-dismay.

Annotations.

This Psalm, is in the Greek version, a continuance and part of the former 9. Where upon the count of the Psalmes following, dooth in the Greek books and such as follow them, differ from the Hebrew: the 11. Psalm being reclined for the 10. the 12. for the 11. and so forward. Yet to make up the number of 150. Psalmes, they divide the 147. into two. Likewise the 114. & 115. Psalmes they make one; and the 116. they part in two. Q. 1. wherefore doost thou stand? or, wilt thou stand? This form of expostulation, implicitly an earnest prayer, Lord stand not farr off. For questions may be resolved into plain affirmations or denials; as where one Evangelist sayth, why discatest thou the mayster? Mark. 5. 35. another

another sayth Disease not the mayster. Luk. 8. 49.

as Esa. 1. 15. or, thyne eare, as Lam. 3. 36. or thy self.

we ar in distress. So Psal. 9. 10. Times, may specially note troublous times. See Psal. 31. 16.

¶ 2. he hotly-pursueth] or, burn-dooth the poor, dooth broyl in afflictions; is hotly-persecuted. See Psal. 7. 14. The Apostle useth like speech, for creding grief; 2. Cor. 11. 19. who is offended and I burn not? crafty-purposes] or, devises, policies, stratagemes. The

word noting sometime good purposes, and sometime evil. See also Psal. 26. 10.

¶ 3. praye dooth the wicked] to wret, himself, or his fortune; for that he hath what his fowl desireth. And the fowl of the wicked, desireth evil: Prov. 21. 10. the covetous]

or gayn-thirstie, he blesteth to wret, himself, and his fortune. The covetous, the scraper together or Gather-good, hath his name, of a word which sometime signifieth to pierce or, wound;

Joel. 2. 8. And filly is the gayn-thirstie so cald, both for the hurt he dooth to others, whose life oft he would take away, Prov. 1. 19. and for that he woundeth himself with his greedy rark; the holy Ghost testifying that such as lust after gayn, doo pierce themselves through with many sorowes. 1. Tim. 6. 10. he despith] or contemptuously provoketh; with

evil words or carriage, and so incenseth or stirreth him to wrath. So vers. 13.

¶ 4. Much is the loftynes of his nose] or, according to the height of his countenance, or, of his anger. The nose and casting up of it, signifieth a proud, scornful, and sometimes an angry countenance, for as the highnes of the hart Psal. 131. 1. and of the spirit, Prov. 16. 18. noteth]

inward pride; so the loftines of the eyes Psal. 101. 5. and here of the nose; noteth outward pride, and disdainful behaviour. The Hebrew hath one word, for the nose, and for anger, (as is ob-

served Psal. 2. 5.) the Greek here sayth, according to the multitude of his anger, meaning that

when he persecuteth the poor. he seeketh not] nothing regardeth or careth, to wret for God, or his wil.

in al his crafty purposes. for, be al his presumptuous-cogitations, meaning that he dooth not once thinke of God, whiles so he purposeth against the poor; or he presumptioneth in hart, and sayn would so perswade himself, that ther is no God. He studieth atheisme: as Psal. 14. 1.

¶ 5. His wayes doo &c.] or, bring-forth doo his wayes; a similitude from bringing forth children with pain, which being effricted, causeth joy, Iohn. 16. 21. Therefore here, (as in Iob.

20. 21.) it is used for good succels and (as the Chaldee explaineth it,) prosperity. Or referring it to the poor whom he persecuteth, we may read, his wayes make sorrowful, or ar greivous: the

Greek sayth, are polluted. in al time] or, in every time: that is, alwayes, continually. So Psal. 34. 2. & 62. 9. & 106. 3. so the Apostle in Greek sayth, praying in al time; that is, al-

wayes; Ephie. 6. 18. like phrase is, in al day, that is, dayly Psal. 145. 2. above his sight]

or out of his presence, from before him. he puffeth] that is, defyeth and setteth them

at naught; dominiers over them (as the Greek translateth it;) as if he could overthrow them with his breath. Or he puffeth, bloweth, and consequently setteth them on fyre, and consumeth them: as, scornful men puff, (that is, inflame or as the Greek sayth, burn,) the city.

Prov. 29. 8. So Ezek. 21. 31.

¶ 6. I shal not be in evil:] or, that am not in evil. that is, I who am not now in evil, shal never be. meaning by evil, trouble or affliction; as the Israelites saw them selves in evil,

Exo. 5. 19. or, perhaps, by evil, he meaneth syn and maliciousnes, (as when Haro said, the people were in evil, Exo. 32. 22.) and then he boasteth here of his innocency; for which he prou-

seth to himself, a settled estate.

¶ 7. of cursing] or, of execration or adjuration. The Hebrew Alah signifieth an oath with execration or cursing; Num. 5. 21. for cursing was added to an oath, for to confirm it the more.

Neh. 10. 29. Deut. 29. 12. 21. Therefore one and the same thing is cald both an oath, and a curse Gen. 21. 8. 41. This here, the Apostle saith in Greek Ara, Cursing. Rom. 3. 14.

deceits and frawd] or, impostures and inward-guile. that is, outward deceitful shewes and promyses, and privy guile lurking in the hart.

¶ 8. in the wayting-place of the villages] or, the ambush of the court yards: both which have כמארץ their name in Hebrue of the grass that groweth in them: as it were grass-yards. And be- cause such places commonly are rich mens possiſſions, therfore (it seemeth) the Greeki tra- ſlaeth in the wayting place with the rich.

¶ 10. He croucheth] or, And he crusheth, to weert himself; least he should be espied. See this [spoken of the Lion, Iob. 39. 2. that ſal may into his strong pawes a troupe] or, and כעצמותיו he ſaeth with his strong-pawes on the troupe of poor. Strong pawes] or Strong mem- bers; Here wanteth a word to be ſupplied; as often in this and other tongues; as a ſul, for, a ſul cup; Pſal. 73. 10. a new; for a new ſword: 2. Sam. 21. 16. cold; for cold water. Mat. 10. 42.

This want, ſometime the ſcripſure it ſelf ſupplieth, in repeting hiziories; as; he ſet in Aram, 1. Chron. 18. 6. for he ſet garrilons in Aram, 2. Sam. 8. 6. the first of the ſealt Mat. 26. 17. for, the first day of the ſealt: Mark. 14. 12. So after, Pſal 22. 13. and 27. 4. troupe-of-poor.] חלוקים

or, the weak, the poor: caled here by a name, that noteth their power, wealth and faculty to be dimmed or decayed; or, a company of obſcure perſons. This word is no where ſound, but thiſe in this pſalm, in the 8. verſe beſore; in this, and again in the 14.

¶ 11. he wil not ſee] or, not at al reſpect. The like profane ſpeeches of the wicked, ar ſet כל-ראה down Pſal. 94. 7. Ezek. 8. 12 & 9. 9. Iſa. 29. 15.

¶ 12. lift up thy hand] that is, ſhew openly thy power for help of thy people, and conſi- פשא ידך ſion of thy foes. lifting up the hand, is applyed to the publiſhing and manifeſting of the goſpel, Iſa. 49. 22. ſometime, for ſigne of help, Ezek. 20. 5. ſometime for hurt, 2. Sam. 18. 28; and ſom- time, for ſigne of an oath; as Pſal. 106. 26, Deut. 32. 40. In this later ſenſe the Chaldee pa- rapraſt taketh it here, Confirm the oath of thy hand.

¶ 14. to give it into thine hand;] that is, to take the matter into thy hand, to menage it; לתת בידך or, to g. ve with thy hand that is, liberally to recompenſe the evil that is doon.

vnto thee &c.] or upon thee the poor leaveth, to weert his cauſe, or himſelf. To leav, is to עלך יעזב

commit unto ones fidelitie, Gen. 39. 6. Eſa. 10. 3. Iob. 39. 14. See alſo 2. Tim. 1. 12. ¶ 15. Break the arm:] the arm noteth ſtrength, means, power, and help, Ezek. 30. 21. 25. כרע זרוע

Iſa. 33. 2. Dan. 11. 6. 22. alſo, violence, Iob. 35. 9. In reſpect of al theſe, the armes of wicked men ſhal be broken. Pſal. 37. 17. til thou findeſt none.] In Ier. 50. 20. the ſprings of בל-תמצא

Gods people, being ſought for, ar not found, becauſe of his mercy in pardoning them: but jere of the wicked, they ar not found, becauſe of his judgement in conſuming the; as he ſapth in Ezek. 23. 48. thus wil I cauſe wickednes to ceaſe out of the land.

¶ 16. he thens out of his land.] the land of Canaan, whoſe peoples the Lord drove out; אכדו-מים Pſal. 44. 3. and of which he ſaid, the land is myne: Levit. 25. 23. It may alſo be underſtood of the wicked Iſraelites, which in conditions were like the heathens, and bozn of the, Ezek. מוצרו 6. 3. ſuch were alſo caled heathens, Pſal. 2. 1. as appeareth by Act. 4. 27.

¶ 17. thou prepareſt firm] to weert, by thy ſpirit, which helpeth the infirmities of men תכין לפס that know not what to pray as they ought. Rom. 8. 26. Or we may read it praperweiſe, repare thou their hart, apply &c. for prayers ar often made in faith, as if they were already

doon; as; where one ſapth it hath pleaed thee to bleſs, 1. Chron. 17. 27. another ſapth let it leaſe the to bleſs, 2. Sam. 7. 29. ¶ 18. that he add not] he, that is, the wicked man ſpoken of beſore, verſ. 15. unleſs, we יצרע

ſerriſe it to that which followeth, the man of the earth. to daunt with terror] or, to reack-with fear; to diſmay or terrify. The word is indifferent, applied ſometime to God, Pſal. 8. ſometime to wicked men, Pſal. 37. 35. The Apoſtle following the Greeki verſion, ſapth e not troubled, 1. Pet. 3. 14. for, be not daunted-with-fear, Eſa. 8. 12. but moze fully the word opened, by Paul ſaying, in nothing be terrified (or daunted) of your adverſaries Philip. 1. פטרóμενοι.

fory-man, out of the earth] or ſory-men, (Enoſh,) as Pſal. 9. 21. This may be reſerred to the fatherleſs and oppreſſed, whom the wicked would daunt and are out of the earth, or land. Or, changing the order of the words, thus, that man, of the rth, (that is, earthly man,) doo no more terrify, the meek.

Psalm. XI.

Psalm II.

1. To the mayster of the musk,
a Psalm of David.

IN Iehovah, do I hope-for-safetie; how
say ye to my soul: flee, to your moun-
tayne as a bird?

2. For loe the wicked, bend the bow;
they prepare their arrow vpo the string:
to shoot in the darknes, at them that are
upright in hart.

3. For the foundations, are cast-
down: the just, what hath he done?

4. Iehovah, in the pallaxe, of his ho-
lynes; Iehovah in the heaves his throne:
his eyes wil view; his eye lids wil prove,
the sonns of Adam.

5. Iehovah, wil prove the just-one:
and the wicked-one; & him that loveth
violent-wrong; his fowl dooth hate.

6. He wil rayn vpon the wicked,
snares: fyre and brimstone, & wind of
burning-storms, shalbe the portion of
their cup.

7. For just Iehovah, he loveth justi-
ces: his face wil view, the righteous.

Psalm II.

Sing this as the 1. Psalm.

IN Iehovah, hope-repose;
how (therfore) doo ye say
unto my fowl: as bird unto
your mountain, flee-away?

2 For loe the wicked, bend the bow;
their shaft on string prepare:
to shoot even in the dark, at them
in hart that upright are.

3 For the foundations, are cast-down:
the just, what hath he done?

4 Iah, in his holy Pallace is;
Iah, in the heaven his throne:
his eyes wil view; his eye-lids prove,
the children of Adam.

5 Iehovah, wil the iust-man prove:
also the wicked-man,
His fowl eke hateth, him that loves
wrongful-transgression.

6 Upon the wicked he wil rayn,
the snares: fyre and brimston,
and wind of burning-storms, this shal
the part of their cup bee.

7 For just is Iah, he justice loves:
his face, the right, wil see.

Annotations.

1. **A** Psalm of David:] this word Psalm wating in the Hebrue, is supplied in the Greek.
So in Psal. 14. & 25. & 26. & 27. and many other. See the note on Psal. 10. 10.
flee] or flitt. In the Hebrue ther is a double reading, Flee-thou, and Flee-ye; mea-
ning David in special, and his retinew with him. to your mount] or, frō your mount
but the Greek and Chaldee supplieth the word ro. In mounts, rocks, and caves, David
hidd himself from Sauls persecution. 1. Sam. 23. 14. & 24. 3. 4. as a bird] This
noteth his danger, who was hunted as a partrich on the mountayns, 1. Sam. 26. 20. and his fear
as in Isa. 16. 2. Derisyon is that proverb; As a bird fleeing from her nest: so is a man, fleeing
from his place. Prov. 27. 8.

3. For the foundations] or the things-set-up. The original word Shathoth, significth
things-orderly-set and disposed: and may be applied to many things; as in buildings, to th
foundation; in hunting, unto nets or snares; in the common wealth, unto constitutions or pol
tive-laws; in warrs, unto engins, or leagers, as Psal. 3. 7. in the mind of man, unto purpose
plots, deliberations; in religion, unto faith, which is the foundation, and beginning of the hy
postasis; or the hypostasis (that is the subsistence and expectation) of things hoped for. Heb.
14. & 11. 1. According to al, or most of these, may this sentence be applied; eyther to the plot
purposes, snares, set for Davids ruine; but pulled-down by the Lord; or to Sauls estate as
kingdo

kingdom which seemed stable, but by the Lord was overthrown. or to Davids estate and saich, which the enemies boasted to be come to nought. The Greek version of the Lxx. translateth thus, for the things that thou hast-perfected, they have destroyed. are cast-down] יִקְרָאוּ

or, shall be broken-down, destroyed.
V. 4. pallace of his holynes] or, his holy pallace: or Temple. which here may be taken for very heaven: as also in Hab. 2. 20. for the holy places made with hands, were antitypes (or answerable similitudes) of the true sanctuary, Heb. 9. 24. פְּתִיכֵי קִרְשׁוֹ

V. 5. prove the just] or true them; by the persecution of the wicked, as well as by other afflictions. Psal. 66. 10. 11. 12. his fowl that is, Gods soul, dooth hate. It is as attibuted to God, after the manner of men; as he is also said to have eyes, hands, eares &c. So Levit. 26. 11. my soul shall not loath yow. יִקְרָאוּ

V. 6. snares] hereby is often meant in scripture, strange todayn and inevitable judgements. Job. 22. 10. & 18. 9. 10. Isa. 8. 14. & 24. 17. 18. fire and brimstone] such was the wrath

that fell on Sodom and the cities by it, Gen. 19. 24. and was threatened unto Gog, Ezek. 38. 22. and figuratively the vengeance of eternal fire, Jude. 7. Rev. 20. 10. wind of burning-stormes]

or, of blasting-tempests that is, a horrible-blasting whirlwind. David felt such from his persecutors, Psal. 119. 53. and here they feel such from God, for persecuting him. Jeremy applyeth this word, to the burning-storm of hunger, Lam. 5. 10. but it is properly a hideous burning tempest, rushing out of the darksome cloud; such as the Evangelist saith anemos ru-phonicos, a smouldry-burning wind, named in Greek Euroclydon, Act. 27. 14. the portico נְכוֹסִים

V. 7. loveth justices] that is, a manner justice; both to punish the evil, and preserve the good both just causes and persons. his face] or their faces; in mystrie of the holy Trinitie, as often in the scripture. See Psal. 149. 2. The Hebrew here may be Englished, the face (the aspects) of them, or of him: See the note on Psal. 2. 3. wil view the righteous] usually-vieweth the right. And this noteth the manifesting of Gods care, and favour, towards the righteous, both cause and person. זֶרְקוֹ פְּנֵיהֶם

Psalm 12.

Psalm 12.

1. To the mayster of the musick upon the eight; a Psalm of David.

2. Save o Iehovah, for the gracious-saint is ended: for the faithful are diminished, from the sonns of Adam.

3 They speak, false-vanitie, ech-mā with his next-freind: with lip of flatteries; with a hart, and a hart they speak.

4 Iehovah cut-off, al lipps of flatteries: the tongue, that speaketh great-things. Which have sayd, with our

tongue we wil prevayl, our lipps are with us: who is Lord over us? For the

wastful-spoil of the poor-afflicted; for the groning of the needy-ones: now wil I rise up, sayth Iehovah; I wil set in salvation, he shal have breathing.

9. The



Sing this as the 50. Psalm.

2 Save LORD, for godly-man is at-an-end: for faithful-ones, from Adams sonns, decay.

3 They speak, vain-ly, ech-mā with his next-freind: with flattering lip, with hart & hart speak they.

4 The Lord cut-off, al lipps of smoothe-d-flatterings: the tongue, that speaketh arrogātly great things.

5 Which sayd-have; With our tongue we wil pre-our lipps are ours: who Lord is over us? (vayl,

6 For the afflicted-poor mens wastful-spoyl, for needy-poor mens groning-pitteons:

now wil I rise, the LORD sayth; in salvation I wil him set, he shal have respiration.

7. The

7 The sayings of Iehovah, are pure sayings: as silver tried, in a subliming-fornace of earth; fined, seven times.
 8 Thou Iehovah wilt keep them: wilt preserv him from this generation, for ever. The wicked walk, on every side: when vilenes is exalted, of the sonns of Adam.

7 The sayings of the LORD, are sayings pure: as silver tried, in earthen choise-fornace; fined, seven times. Thou Lord wilt the keep sure: wilt him preserv, for ever, from this race.
 9 On ev'ry side, the wicked-ones have walked: when vilenes is, of Adams sonns, exalted.

Annotations.

ו. 2. **אֶשׁוּבָה** [Ave] or help. This word is largely used, for al manner saving, helping, delivering, preservng &c. as to hlep or defend from injurie, Exo. 2. 17. 2. King. 6. 26. 27: to deliver from al adversities; Psal. 34. 7. as from sicaries, Mat. 9. 21. Mark. 6. 56. from drowning, Mat. 8. 25. from shipwreck, Act. 27. 31. from hands of enemies, Psal. 18. 4. Jude. 5. from spn, Mat. 1. 21. from death, Mat. 27. 40. from wrath, Rom. 5. 9. and infinite the like. And is not onely a helping in trouble, but a riddance out of it; as one Evangelist sayth, let us see if Elias wil come and save him; Mat. 27. 49. an other sayth; if Elias wil come and take him down. Mark. 15. 36. the faithful ar diminished] or faithes, fidelities are ceased. The original word is used, both for true and faithful persons 2. Sam. 20. 19. and for truthe or fidelities, Isa. 26. 2.

ו. 3. **שָׁוְיָהוּ** [false-vanity] or vayn fallhood. This word (Shav) noteth out vanity both of words; and deeds, Exod. 20. 7. Jer. 2. 30. and often that which is also false, Exo. 23. 1. as that which Moses in Exo. 20. 16. saith witness of fallhood, (Sheker,) relating it he saith false-vani-ye, (Shav) Deut. 5. 20. with his next freind] or his neighbour, his freind with whom he is associate. Sometime this word is used for a special freind, 2 Sam. 13. 3. Psal. 35. 14. Prov. 17. 17. but often generally for a neighbour, or next; as the new testament translateth it in Greek, Mat. 19. 19. from Levit. 19. 18. And who is our neighbour, our Lord teacheth us, Luk. 10. 29. 36. with lip of flatteries] that is, smooth deceitful speeches: a lip being sometime put for a speech or language, Gen. 11. 1. Of such deceivers, that had taught their tongues to speak lyes, Jeremv also complaneth, Chap. 9. 4. 5. a hart and a hart] that is a double hart, and deceitful. So, stone and stone, Ephah and Ephah, Deut. 23. 13. 14. meaneth double and deceitful weights and mesures. The men of Zabulun ar commended for that they were not thus of a hart and a hart. 1. Chron. 12. 33.

ו. 5. **אֵשׁוּבָה** our lips ar with us] or, are ours: that is, we have skil, power, and liberty to speak; who shal controll us?

ו. 6. **אֵשׁוּבָה** set in salvation] that is, deliver out of al misery, and safely settle in health, and prosperous estate. he shal have breathing] or, he (meaning God) wil give breathing, or respiration, to him, that is to every poor man, (as after in verse 8.) or, he wil breath-out, that is I speak plainly to him. The Greek, changing the person, translateth parrhesiasomai that is I wil-speak plainly with him. So it noteth the bold assured comfort which God by promise giveth to the afflicted: whose faithful word is therfore commended in the verse following. This word sometime is used for playn and confident breathing out, or uttering of the truth, Habak. 2. 3. Prov. 12. 17. Or we map understand it of the wicked, thus, I wil set in salvation him whom he puffeth at: that is, whom the wicked boldly deneth; (as this word was used before, Psal. 10. 5.) or, whom he hath insnared,

ו. 7. **אֵשׁוּבָה** The sayings] or, the words, promises. tried] examined, fined, as in spre. The like praise of Gods pure word, is in Psal. 18. 31. & 119. 140. Prov. 30. 5. a subliming fornace of earth] This fornace, caled Ghnaili, a sublimatorie, of subliming or causing to ascend upward, is the best and choicest vessel for tryng and subliming of mettall; caled therfore in Greek Dokimion, a Trial. And the Apostle hath the like word for a Trial of faith, better then gold

gold. 1. Pet. 1. 7.

seven times) or seven fold: that is, many times, fully and suffici-

ently. Seven is a perfect number used for many. 1. Sam. 2. 5. Prov. 24. 16. & 26. 25.

Q. 8. preserv him] that is, every one of them: so be fore in the end of the 6. verse: and often in the scripture, like sudden change of number may be observed. It may also be read prayer wise, keep them, Preserv him.

from this generation] that is, from the men of this generation: As when Christ sayd, Wherto shal I liken this generation? Mat. 11. 16. he went wherto shal I liken the men of this generation? Luk. 7. 31. The like may be seen in Mat. 12. 42. compared with Luk. 11. 31. The original word Dor, that is, generation, race or age, hath the signification of durance, or durable dwelling and abiding, Psal. 84. 11. and so noteth the whole age or time that a man dureth in this world, Ecclef. 1. 4. and so consequently for a multitude of men that live together in any age: as here, and Deut. 1. 35, and in many other places.

Q. 9. Vilenes] or, Vile-luxurioufnes, riotize. The word Zulluth here used, is derived from Zolel, that is, a rioter, glutton, or luxurious-person; Deut. 21. 20. Prov. 23. 21. and consequently one vile, contemptible and naughtworth, opposed unto the precious. Ier. 15. 19. And here vilenes or riotize, may epyther be meant of the vice it self; or of vicious doctrine, opposed to Gods precious word, before spoken of vers. 7. or a vile & riotous person, may so be caled, for more vehemency sake, as Pride for the prowd man, Psal. 36. 12. See the annotation there.

Psalm 13.

Psalm 13.



1. To the mayster of the musik,
a Psalm of David.

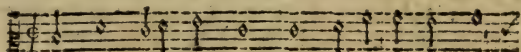
2. **H**ow long Jehovah, wilt thou forget for aye:
how long wilt thou hide, thy face from me?

3. How long, shal I set counsels in
my sowl, sorow in my hart by day: how
long shal my enemy be exalted, above
me?

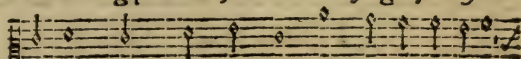
4. Behold answer thou me, Jehovah
my God: lighten thou myne eyes, least
I sleep the death.

5. Least my enemy say, I have pre-
vayled against him: my distressers be
glad, when I am moved.

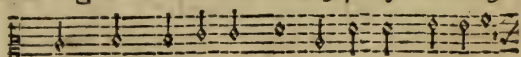
6. But I, in thy mercy, doo I trust,
my hart shalbe glad, in thy salvation: I
wil sing to Jehovah; for, he hath boun-
teously-rewarded unto me.



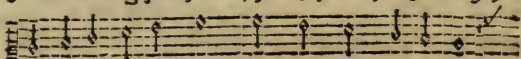
How long Jehovah, wilt thou me forget for aye:



how long-wile wilt thou hide, thy face from me away?



3. How long shal, in my sowl, I counsels set; dayly



sad-sorow in my hart: how long shal my foe bee



exalted above mee?

4 Jehovah o my God, behold me answer make:

illuminate mine eyes, least sleep of death me take.

5 Least y^e my foe do say, gainst him prevayld hav I
mine adversaries they exult wil gladly, when moved be shal I.

6 But I, I doo repose-assured-trustfulnes
in thy mercy, my hart shal shew-forth-gladness
in thy salvation: I sing wil-cheerfullie
unto th^e Eternal-ones; for, bounteously hath hee
rewarded unto mee.

V. 2. hide thy face] that is, withdraw thy favourable countenance and comfort. This is contrarie to the lifting up of the light of Gods face, Psalm. 4. 7. and importeth trouble and greif; and is caused by syn; and is the cause of many adversities and discomforts: Deut. 31. 17. 18. Isa. 59. 2. Ezek. 39. 23. 24. 29. therefore this prophet doth often complain herof, and pray against it. Psal. 30. 8. & 104. 29. & 88. 15. & 69. 18. & 102. 3. & 143. 7. & 27. 9.

V. 3. set counsels] that is, consult and devise, with my self, how to escape.

V. 4. lighten my eyes] that is, make them see clear; and consequently, make me joyful; for, the light of the eyes, rejoyceth the hart, Prov. 15. 30. The eyes are said to be inlightned, when penurie, sorrow, sickness, or other affliction whereby they were dulled, is doon away, and the senses by some meanes refreshed. 1. Sam. 14. 27. 29. Est. 9. 8. also when ignorance is by Gods word and spirit, doon out of the mind. Psal. 19. 9. Eph. 1. 18. See also Psal. 38. 11.

least I sleep] or, that I sleep not the death: that is, least I dye. For death is often called sleep, in the scripture; Psal. 76. 6. Job. 3. 13. & 14. 12. Act. 7. 60. & 13. 36. the sleep of eternitie, Jer. 51. 39.

V. 6. But I,] or And I; as for me; *¶* bounteously-rewarded]. The original word Gamal signifieth to give one thing for an other; as prosperity, after one hath been in adversity. &c. And though it be sometime used for rewarding evil for good, Psal. 7. 5. or evil for evil Psal. 137. 8. yet from God to his people, it commonly signifieth a bountifull rewarding of good things, in sted of evil, which we rather doo deserve. So Psal. 116. 7. & 119. 17. & 142. 8. & 103. 2. 10.

Psalm. 14.

Psalm 14.

1. To the mayster of the musick,
a Psalm of David:

THe fool, sayth in his hart, *ther is no* God: they have corrupted, they have made-abominable *their* practise; *there is none* that dooth good.

2. Iehovah, frō the heavens, looked down upon the sonns of Adam: to see, if there were any that understandeth; any that seeketh, God.

3. Al is departed, together they are become unprofitable: *ther is none* that dooth good; none, not one.

4. Doo they not know, all that work painful-iniquitie: that eat my people, as they eat bread; they cal not, on Iehovah.

5. There, dread they a dread: because God, is in the just generation.

6. The counsel of the poor-afflicted, ye would make-abashed: because, Iehovah is his hope.

7. Who

Sing this as the 7. Psalm.

THe foolish-man sayth in his hart, *ther is not any God:*

they have corrupted, loathsome made their practise; none dooth good.

2 Iehovah, looked-down from heav'ns on Adams sonns: to see, if any that dooth-understand, that seeketh God, *ther-bee.*

3 Al is-away-departed, they become are all-at-one unprofitable: none dooth good; none, no-not any-one.

4 Doo they not know, even-al that work painful-iniquitie: that-eat my folk, as they-eat-bread; to Iah, they doo not crie.

5 There, dread they sore: because God is in generation iust.

6 The pors counsel, yee make-abash: because, Iah-is his trust.

7. Who

7. Who wil give out of Sion, the
salvation of Israel? when Iehovah retur-
neth the captivirie of his people: Iaakob
shalbe glad, Israel shall rejoyce.

7. Who, Israels health, from Sion givest?
His folks captivitee,
When Jah shal turn: Iaakob shal ioy,
Israels glad shalbee.

Annotations.

¶ 1. The fool] Nabal (which hath the signification of fading, dying, or falling away as
booth) a leaf or flower, Isa. 40. 8. 1 Pet. 1. 24.) is a title given to the foolish man, as having
lost the juice and sap of wisdom, reason, honesty, godlynes; being fallen from grace, ungrate-
full, and without the life of God; as a dead harkesse, (which of this word is called Nebalah,
Levit. 11. 40.) and therefore ignoble, and of vile esteem: opposed to the noble man, Isa. 32. 5. The
Apostle in Greek turneth it imprudent or without vnderstanding; Ro. 10. 19. from Deut. 32. 21.
sayth in his hart] that is, mindeth, and perswadeth himself in secret. So Psalm. 10. 4. and
53. 2. they have corrupted] marred, to weet, themselves; Therefore the Greek
sayth, they are corrupted. This word is used for corruption both of religion and manners;
by idolatrie and other vices. Exo. 32. 7. Deut. 31. 29. Gen. 6. 12. And that which he spake be-
fore as of one man, he now applyeth to all mankind. made abominable] or made
loathsome to weet, their action: or themselves: as the Greek sayth, they are abominable: or be-
come loathsome. So in 1 King. 21. 26. practise] meaning their evil actions: therefore
in Psalm. 53. 2. it is ghnavel, evil; which here, is ghnalilah, action.

¶ 3. Al is] or The al, that is the whol vniversal multitude is departed; Al in general, and
every one in particular, as is expressed Psal. 53. 4. become unprofitable] or fit for no
use; so the Apostle expresseth it in Greek; the word here used, being rare, and taken from
Iob. 15. 16. and betokeneth a thing loathsome, stinking, and so unfit for use.

¶ 4. Doo they not know?] meaning, doubtles they know; and cannot plead ignorance. eat my people] that is the poor;
question hath often the force of an earnest asseveration. as is added for explanation, in Exod. 22. 25. for Gods people commonly are the poorer sort,
Iam. 2. 5. 6. Luk. 6. 20. and such are eaten or devoured of the wicked, Psal. 79. 7. who eat
cheir flesh, and slay of their skyn, & chop them in peeces as flesh for the cauldron, Mic. 3. 3.
as they eat bread] the word as seemeth here to be understood, or without it, we may read;
they eat bread; that is, are leure, and without remorse, doo give themselves to eating and
drinking. So eating of bread, is used for banqueting; Exod. 18. 12.

¶ 5. There dread they a dread] that is, they are sore a dredd: or fear a great fear, as Luk.
2. 9. So, hath synned a synn, Lam. 1. 8. that is, hath greivously synned. And by there, he mea-
neth the suddaynes of it, as also in Psal. 36. 13. or, there, that is, in their hart and conscience,
because God is] this may be taken as a cause of their foresayd fear; as Saul was afrayd
of David; 1 Sam. 18. 14. 15. or it is an opposition to their dread; but God is in the iust gene-
ration; and therefore they dyed not; but are defended from the seige of their enemies; as Ps.
53. 6.

¶ 6. ye would make abashed] that is, ye reproch it, and would confound frustrate and
bring it to nothing. So abashing and shame, is often used, for frustration of ones purpose
and hope. Psal. 6. 11. because Iehovah] or, but Iehovah is his shelter, and hope,
therefore he shal not be abashed. Psal. 25. 3. Contrarywise, the wicked shalbe abashed, because
God refuseth them, Psal. 53. 6.

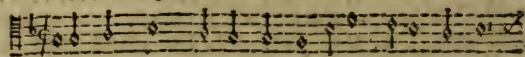
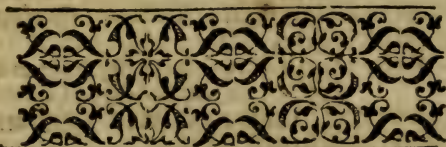
¶ 7. Who will give] or, O that some would give! it is a form of wishing, often used in
the scripture; as Psal. 55. 7. Deut. 5. 29. Iob. 6. 8. out of Sion] this is meant of Christ
the salvation of God to Israel, who was expected out of Sion; as it is written; the rede-
mer shal come out of Sion, and shal turn away impieties from Iaakob. Rom. 11. 26.
returneth the captivity] that is, bringeth agayn those that were led captives; according to

the promise, Deut. 30. 3. and this was performed by Christ, Luk. 4. 18. Ephe. 4. 8. Captivity, or Leading-away; is here used, for the people led-away; as an other word, of like signification is so used, Ezek. 11. 24. 25. So Psalm. 126. *יִשְׂרָאֵל* [Iaakob, Israel] that is, Gods people, the posteritie of Iaakob, who also was called Israel: (So Aaron is put for his posterity, the Aaronites, 1 Chron. 12. 27. and 27. 12. and David, for his children; 1 Chron. 4. 31.) Iaakob is a name that noteth infirmities; for he strove for the first birthright, but obtayned it not, when he took his brother by the heel in the womb; and thereupon was called Iaakob; Gen. 25. 22. 26. But Israel is a name of power and principalitie; for after he had wrestled with the Angel, behaved himself princely, wept, prayed, and prebapted, his name was changed from Iaakob to Israel; as a prince or prayler with God. Gen. 32. 24. 26. 28. Hof. 12. 3. 4. *תְּהִי* [Ther] foze is the name Israel, given to all Gods people; even the Gentiles also that have Iaakobs faith; Gal. 6. 16. as long before, *יִשְׂרָאֵלִי* [Iether, who by nature was an Ismaelite], 1 Chron. 7. 17. was for his faith and religion, called an Israelite, 2 Sam. 17. 25. It may also be observed, how in this word ISRAEL are contayned the first letters of the names of Abraham and Sarah his wife, of Isaac and Rebekah his wife, of Iaakob and of both his wives Leah and Rachel: all which persons (except Rachel,) were also buried together in one cave; Gen. 49. 29. 31.

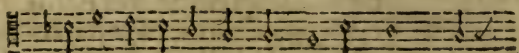
ther an Is-
maelite, by
with made
an Israelite
1 Chron. 7. 17
2 Sam. 17. 25

Psalm. 15.

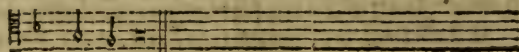
Psalm. 15.



1. Iehovah, who shal sojourn in thy pavilion bee:



who shal a dweller be, within thy mount of



sanctitee?

1. A Psalm, of David; Iehovah, who shal sojourn in thy tent: who shal dwel, in the mountayn of thy holyness?

2. He that walketh perfect, and worketh iustice: and speaketh truth, in his hart.

3. Slandereth not, with his tongue; doeth not, evil to his next-freind: & taketh not up, a reproch, against his neighbour.

4. In whose eyes, an abject, is contemned; but he honoureth, them that fear Iehovah: sweareth to his hurt, and changeth not

5. Giveth not his silver, to biting-usurie; and taketh not a bribe, against the innocent: he that dooth these, shal not be moved for ever.

2. He that walks perfect, iustice worketh; and in his hart speaks truth.

3. That slandereth not with his tongue; none yll to his freind dooth: nor gainst his neighbour, takes reproch.

4. Contemn'd is in his eyes, an abject; but he them that fear Iehovah, glorifies:

that changeth not, though he unto his hinderance hath sworn.

5. That hath to biting-usurie, his money not forborn: and hath against the innocent, receivd no briberie:

he that dooth these, shal not be moved unto eternitie.

Annotations.

Annotations.

V. 1. in thy tent] or pavilion: caled in Hebrue Ohel, of spreading-over. **God caused an habitation to be made in the wilderness,** wherein he dwelt among men: Exod. 26. Psal. 78. 60. that mansion, made of ten curtains, he caled Mishcan, an Habitable, or Tabernacle; Exod. 26. **1. Psal. 26. 8.** over which, other curtayns were made and cast for a covering, caled Ohel, a Tent or covering. Exod. 26. 7. Hereupon the whole place is caled, sometime Ohel, a tent, sometime Mishcan a tabernacle. To this tent, al Gods people were to come for his publick worshipping; Levit. 17. 4. 5. Deut. 12. 5. 6. **It was a moveable place;** and so differed from a howse or settled habitation; 2. Sam. 7. 1. 6. 1 Chron. 17. 5. yet for the use, it is sometime caled a howse, as is noted on Psal. 5. 8. mountayn] the mount Sion; wherof see Psal. 2. 6.

V. 2. walketh perfect] that is, leadeth his life perfect, intire, simple, sincere, and unblemished. **It noteth the integritie that is before God,** in hart and spirit; according to the covenant, walk before me, and be perfect, Gen. 17. 1. and, thou shalt be perfect with Iehovah thy God; Deut. 18. 13. Math. 5. 48. **Therefore this perfectnes must first be in the hart,** Psal. 119. 80. then in the waves, Psal. 18. 33. & 119. 1. worketh] or effecteth justice: this is wrought by faith, Heb. 11. 33. and such a man is acceptable to God. A& 10. 35.

V. 3. Slandereth not] or defameth not, backbiteth not. **This word Ragal (from whence Regel, a foot, is derived) properly noteth a going to and fro,** prying and spying, and carying tales & rumors; and is used for defaming, or calumniating by craft and guile; 2. Sam. 19. 27. and here generally for al busy, crafty, deceitful or malicious abuse of the tongue: which the Greek expresseth by using fraud or dole, edólofe. **It taketh not up a reproch]** or layeth not on; or beareth not a reproch. **This importeth both the first rayning, and the after receiving and reporting of a reprochful tale.** Exod. 23. 1. Levit. 19. 16. **The like phrase is used sometime for bearing or suffering reproch** Psal. 69. 8. Ezek. 36. 15. that sense is not anisps here; beareth not reproch vpon his neighbour; that is, suffereth not his neighbour to be reproched: as elsewhere he saith, bear not syn upon thy neighbour; or suffer him not to syn. Levit. 19. 17.

V. 4. In whose eyes an abject] or, In his eyes, a reprobate is contemned. **The order also may be changed thus,** in whose eyes the contemptible (or vile person, as Dan. 11. 21.) is rejected. See examples of such carriage, 2. King. 3. 14. Eith. 3. 2. Luk. 23. 9.

swareth to his hurt, or to his evil; his hinderance; or to afflict himself. Which may be understood of othes to men, turning to his own loss and dammage, which yet he keepeth; or of othes to God, vowing to afflict himself, by abstinence. **The Hebrue word which signifieth evil, is often used for affliction;** as in Ruth 1. 21. the Almighty hath doon evil unto me; that is, hath afflicted me. **Otherwise if we understand it of doing evil to another, the meaning is,** swareth to doo evil, but doth not recompense it; that is, performeth it not: for the word change, here used, sometime signifieth recompense, as Iob. 15. 31. **Compare this place with the law for swearing to doo evil, or good,** Levit. 5. 4. **The Greek translateth swareth to his neighbour: for rangh, evil; reading reangh, a neighbour: this sense is good.** And rangh, though not usual, may be taken for a neighbour, here, and in Prov. 6. 24.

V. 5. silyer] that is, money or coyn; usually made of silver. **to biting-usury]** or with biting, that is usurie, sirp] or caled, because it biteth and consumeth the borrower and his substance. be moved] or shaken, removed. **And commonly it implieth**

in it, some evil to the thing moved; Psalm, 38. 17. and 94. 18. and 13. **and 60. 4.** and often in the Psalms; therefore the just have this privilege of God, never to be moved. Psal. 55. 23. Prov. 10. 30. and 12. 3.

Psalm. 16.

Psalm 16.



Michtam of David: Preserv me o God, for I hope - for-safetie in thee.

2. Thou hast sayd to Iehovah, thou art my Lord: my good, not vnto thee.

3. To the saincts, which are in earth: and the excellent, al my delight in them.

4. Their sorowes shalbe multiplied, that endow an other: I wil not powt-out their powred-out-oblations of blood; neyther wil I take-up their names, upon my lips.

5. Iehovah, the portion of my part and of my cup: thou, susteynest my lot.

6. The lines are fallen to me, in the pleasant-places: yea the heritage, is sayd for me.

7. I wil blefs Iehovah, which hath counselled me: yea in the nights, my reins doo chastise me.

8. I have proposed, Iehovah before me continually: for he is at my right-hand, I shal not be moved.

9. Therefore my hart rejoyceth, and my glorie is - glad: also my flesh, shall dwell in confidence.

10. For thou wilt not leav my soul to hel, thou-wilt not give thy gracious-sainct, to see corruption.

11. Thou wilt make me know, the way of life: satietie of joyes, before thy face; pleasures, at thy right-hand to perpetuitie.

Sing this as the 7. Psalm.

PReserv thou me o God, for I for safetie hope in thee.

2. Thou saydst to Iah, thou art my Lord: my good is not to thee.

3. Unto the sanctified-ones, which are the earth upon: and the excellent, in them is all my delectation.

4. Their sorowes shalbe multiplide, that give an other dower: their powred-out-offrings of blood I wil not them out-power: neyther wil I, upon my lipps, the names of them take-up.

5. Iehovah, is the portion of my part and my cup: Thou, art-susteyner of my lot.

6. To me the lines fallu bee, in pleasant-places: yea sayr is, the heritage for me.

7. I blefs Iehovah thankfully, which hath me counselled: yea in the nights, my reins have me severely-chastised.

8. Iehovah, I proposed have continually fore mee: because he is at my right-hand, I shal not moved bee.

9. Therefore my hart it dooth reioyce, and glad my glorie is: my flesh moreover, it shal dwell in confident-surenes.

10. Because, my soul in deaths estate thou wilt not leav-alone: thou wilt not give thy gracious-sainct, to see corruption.

11. Thou mak'st me know, the way of life of joyes satietie, before thy face; at thy right hand, pleasures perpetuallie.

Annotations

Annotations.

Ps. 1. Michtam of David:] Davids jewel; or notable song. Cethem is fine-glittering-gold, Psal. 45. 10. of that this Michtam may be derived, for a golden jewel: and so note the excellencie of this Psalm. The like title is before the 56. 57. 58. 59. and 60. Psalmes.

Preserve me o God] Christ speaketh this Psalm, by David his figure, as we are taught in the New testament, Act. 2. 25. 31. & 13. 35. and here is handled his mediatorship, death, resurrection and ascension.

Ps. 2. Thou hast sayd] he speaketh this to himself, Thou o my soul sayest; so the Chaldee paraphrase expalayneth it: and the Greek to make it playner, changeth the person, translating I have sayd. Or, it may be spoken to the spouse or church of Christ.

my good not unto thee] understand, extendeth not or pertaineth not to thee; or, is not for thee; which the Greek expoundeth thus, of my goods thou hast no need. For, if man be just, what giveth he to God: or what receiveth he at his hand? Job. 35. 7.

Ps. 3. To the saints] to weet, my good extendeth: as elsewhere Christ sayth, for their sakes sanctify I my self, that they also may be sanctified, through the truth, Joh. 17. 19.

are in earth] Such is the meaning of the Hebrew phrase, in earth they: the relative being put for the verb, which sometime the Hebrew it self expalayneth; as he not the King of Israel, 1 King. 22. 33. for it was not the King, 2 Chron. 18. 32. so, he overseer, 2 King. 25. 19. for, was overseer; Ier 52. 25. and sundry the like.

nourable title given to Christians. See Psal. 8. 2. al my delight in them] or, in whom al my pleasure is. Hebr. Chephthi-bam, that is, my pleasure in them; so in Isa. 62. 4. the church is called Chephthi-bah; that is, my pleasure in her.

Ps. 4. Their sorowes shalbe multiplied] or, are multiplied. This is meant of Idolaters, who hastily endow, that is, offer sacrifice to an other God, and so increase their griefs; which may be understood of afflictions, or of greivous idols: for the Hebrew ghathabim, sorowes, is often used for idols, as in Psal. 115. 4. and so the Chaldee paraphrast taketh it here. Accordingly the sense may be this, They whose greivous-idols are multiplied, they that endow an other God: I wil not powr out their oblations, that is, I wil not partake with them, or be a mediator for them.

endow an other] or, halten to an other. A similitude from dowries given in marriages, meaning gifts and oblations hastily brought for divine worship, powred-out-oblations] or shed-offrings; effusions properly, put by figure of speech for effused or powred out liquour, commonly called drink offerings, which were wont to be powred-out upon the sacrifices; and by Gods law were to be of wine or Shecar, Num. 15. 5. 7. 10. & 28. 7. but among idolaters were of blood.

take-up their names] or, bear their names; that is, not mention or speak of them; according to the law, Exod. 23. 13. Ios. 23. 7.

Ps. 5. of my part] or, of my partage; that is, of the inheritance parted, shared, and dealt unto me. So the Greek turneth it, of mine inheritance. The word is generally used for lands, cities, goods, spoiles &c. that are shared out. And this here hath reference to the law of the Priests, which had no part among the people, for that the Lord was their part and inheritance. Num. 18. 20. The Lord is his peoples part or share, Ier. 10. 16. & 51. 19. and again, his people are caled his part. Deut. 32. 9.

my cup] that is, mesure and portion, of joy or afflictions. Psal. 23. 5. & 11. 6.

my lot] this also is used for an inheritance obteyned by lot, Ios. 18. 11. Iudg. 1. 3. The Apostle caleyth Christs church by this name 1 Pet. 5. 3.

Ps. 6. The lines] or Cords; such were used in measuring of lands or heritages: Psal. 105. 11. & 78. 55. 2 Sam. 8. 2. and figuratively a line is put for the portion measured. Ios. 17. 5. 14. is sayr for me] or, which is sayr unto me; that is, which pleaseth me wel.

Ps. 7. counsell'd me] given me counsel by his word and spirit, touchting my sufferings, and the gloyp that shal follow, 1 Pet. 1. 11. Luk. 24. 25. 26. God is wonderful in counsel, and excellent;

cellent in work. Isa. 28. 29.

vers. 8. I have proposed,] equally-set, or levelled; the Greek (which the Apostle followeth) saith, I beheld-before. Act. 2. 25. he is at my right hand] The word is, is supplied Act. 2. 25. for God to be at the right hand, is powerfully to assist and comfort: as on the contrary, for Satan to be there, is greatly to resist and annoy. Psal. 109. 6. Zech. 3. 1.

I shall not be moved] or, that I be not moved. Act. 2. 25.

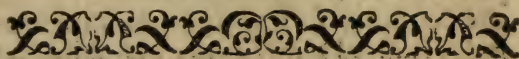
9. my glory] This by the Apostle is applied to the tongue Act. 2. 26. which is the instrument wherewith we glorify God. See Psal. 30. 13. & 57. 9. Gen. 49. 6. dwell in confidence] or, abide with hope, that is, boldly, safely, and securely; meaning that his flesh (his body) should abide (or rest) in the grave, with sure hope of rising again from death, the third day.

10. my fowl] The Hebrew Nephesh, and Greek Psuche, which we call Soul, hath the name of breathing or respiring; and is therefore sometime used for the breath. Job. 41. 12. it is the vital spirit that all quick things move by; therefore beasts, birds, fish and creeping things, are called in scripture, living fowles, Gen. 1. 20. 24. And this soul is sometime called the blood, Gen. 9. 4. because it is in the blood of all quick things, Levit. 17. 11. It is often put for the life of creatures; as keep his soul Job. 2. 6. that is, spare his life: a righteous man regardeth the soul of his beast, Prov. 12. 10. that is the life: so to seek the soul, is to seek ones life, to take it a way: Psal. 54. 5. Mat. 2. 20. It is also many times used for ones self, as Job justified his soul; that is, himself; Job. 31. 2. take heed to your fowles; that is, to your selves, Deut. 4. 15. so Gen. 19. 20. Luk. 12. 19. And thus it is put for the person, or whole man; as, give me the fowles; that is the persons; Gen. 14. 21. so an hungry soul, Psal. 107. 9. a full soul, Prov. 27. 7. a weary soul Prov. 25. 25. eight fowles, 1. Pet. 3. 20. seventie five fowles Act. 7. 14. and many the like. It is used also for the lust, will or desire, as Psal. 41. 3. Exo. 15. 9. for the affections of the hart, Psal. 25. 1. for the body of man that hath life and sense, Psal. 105. 18. & 35. 13. and finally it is sometime a dead body or corps, Num. 5. 2. & 9. 10. and 19. 11. 13. though this be figurative and very unproper, for at ones death, the soul goeth out, Gen. 35. 18. The word being thus largely used, is to be weighed according to the matter and circumstances of each text. For this here in the Psalm, compare it with the like in other places, Psal. 30. 4. & 116. 8. & 89. 49. & 88. 4. & 94. 17. Christ gave his soul for the ransom of the world, and poured it out unto death. Isa. 53. 12. Mat. 20. 28. Iohn. 10. 11. 15. 17. & 15. 13. to hell] or in hell; in deathes-estate, or deadly-hed. This word hell, properly signifieth deep, whither it be high or low: and though by custome it is usually taken for the place of Devils and damned wights; yet the word is more large: and as heaven is not onely the dwelling place of God and his saints, but generally all places above us, wher the stars, the clouds, the winds, the birds &c. are, as is shewed Psal. 8. 9. so hell is all places beneath. Wherefore it may in this large sense, serve to express the Hebrew word Sheol here used: which Sheol is a deep place, Job. 11. 8. Prov. 9. 18. and said in scripture, to be beneath, Psal. 86. 13. Deut. 32. 22. Isa. 14. 9. as heaven is above: and it, with the Greek word haides; is opposet to heaven Psal. 139. 8. Amos. 9. 2. Mat. 11. 23. It cometh of Shaal, to Crave, ask, or require; because it requireth all men to come unto it, and is never satisfied, Psal. 89. 49. Prov. 30. 15. 16. & 27. 20. It is a place or estate, which all men, even the best, come unto: for Iakob made account to goe thither, Gen. 37. 35. and Job desired to be there, Job 14. 13. (for he knew it should be his house, Job. 17. 13.) and our Lord Christ was there, as this Psalm with Act. 2. 31. sheweth; and Solomon telleth, that all goe thither, Eccles. 9. 10. It is usually joyned with grave, pit, corruption, destruction and the like words pertaining to death, with which Sheol or haides, is joyned as a companion therof, Rev. 1. 18. & 6. 8. Dathan and Abiram, when the earth swallowed them up, are said to goe down quick into Sheol, Num. 16. 30. 32. 33. Jonas in the whales belly, was in the belly of Sheol, Ion. 2. 3. and other help men that were delivered from great miseries and perils of death, are said to be delivered from Sheol or hell, Psal. 86. 13. & 30. 4.

& 18. 6. & 116. 3. and those that are dead, are gone to Sheol, Ezech. 32. 27. 27. And as death is said figuratively, to have gates; Psal. 9. 14. so Sheol, haides, hel, hath gates, Isa. 38. 10. Math. 16. 18. and a fowl, Isa. 5. 14. and a hand, Psal. 49. 16. & 89. 49. and a mouth, Psal. 141. 7. and a sting, which by Christ is doon alway; 1 Cor. 15. 55. so that as he was not left to Sheol, but rose from death (from the hart of the earth, Math. 12. 40.) the third day: so all the sancts shal likewise be delivered from Sheol, or haides, Psal. 49. 16. Hos. 13. 14. and it with death shalbe abolished. Rev. 20. 14. **So by the Hebrew word Sheol, the Greek haides, and our English hel, we ar to understand the place, estate, or depth of death; deadlyhed. And these words, thou wilt not leave my fowl to hel; teach vs Christs resurrection; as if he should say, thou wilt not leaue me to the power of death or grave, to be consumed, but wilt rapse me by from the dead; as the words following, and the Apostles explanation doo manifest.** Act. 2. 24. 31. & 13. 34. 35. **thou wilt not give] not grant, permit, or suffer. An He- Resurrech** **brew phrase often used; as I gave thee not to touch her, Gen. 20. 6. God gave thee not to hurt me, Gen. 31. 7. he wil not give you to goe, Exod. 3. 19. So Psal. 55. 23. & 66. 9. & 118. 18. and manie the like.** **to see corruption] that is, to feel corruption, or, to corrupt, to rot. As to see death, is to dye; Psal. 89. 49. Luk. 2. 26. Ioh. 8. 51. 52. so, to see evil; Psal. 90. 15. and to see good, Psal. 34. 13. is to feel and enjoy it. So, to see the grave. Psal. 49. 16.** **corruption] the Hebrew Shachath properly signifieth corruption or rottenness, and is so to be taken here, as the Apostle vuzeth the force of the word, Act. 13. 36. 37. David saw corruption, but he whom God rayfed vp, saw not corruption. Yet often the word is used for a pit, or ditch, wjerin karkesses doo corrupt. See the note on Psal. 7. 16.** **Ps. 11. Thou wilt make me know] or, hast made me know; (as Act. 2. 28.) that is, givest me experience of; wisest me. the way of life] or journey of lives; the way or course to life from death, and to continue in life eternal; the Apostle sayth wayes of life. Act. 2. 28.** **before thy face] or, with thy face: that is, in thy prelence I shal have fulnes of joyes. The Greek, which the Apostle soloweth, Act. 2. 28. sayth, Thou wilt fil me with joy, with thy face. The Hebrew eth penei and liphnei, with or before the face, are both one, and sometime put one for an other: as 1 King. 12. 6. with 2 Chron. 10. 6. Gods face or prelence, as it is our greatest joy in this life, Exod. 33. 14. 15. 16. so shal it be in the next. Psal. 17. 15. Wherefore the wicked shal then be punished, from his prelence. 2 Thel. 1. 9. pleasures] or pleasantnesses (that is, pleasant-joyes) at thy right hand; the place of honour, delights and joyes eternal. Math. 25. 33. 34. 46.**

Psalm 17.

Psalm 17.



A Prayer, of David: **H**ear thou Iehovah, iustice; attend to my shril-cry; hearken to my prayer: without, lips of deceit.

Sing this as the 8. or as the 35. Psalm.

2 Fro before thy face, let my judgement come-forth: let thine eyes, view righteousnesses.

Hear iustice LORD; send to my crying-smight; heark to my pray'r: without lipps fraudulent.

2 From fore thy face, come forth let my iudgement: let thine eyes view, the equities-vpright.

3 Thou hast proved, my hart; hast visited, by night; thou hast tried me but hast not found: I have purposed, my mouth shal not transgress.

3 Mine hart, thou provedst, visitedst by night:

Thou hast found nothing though thou didst me I purposed, my mouth shal not transgress. (trie:

4 For

F

4 By

- 4 For the works of earthly-man, by the word of thy lips : I have observed, the pathes of the breaker-through. Susteyn thou my steps, in thy beaten-pathes : that my foot-steps be not removed. I call-upō thee, for y^e wilt answer me o God: bow thine ear to me, hear my saying, Marveilously-separate thy mercies, o saviour of them that hope for saferie: from them that rayse-up themselves, with thy right-hand.
- 8 Keep thou me, as the black of the apple of the eye: in the shadow of thy wings, hide thou me. From faces of the wicked, that wast me: my enemies in fowl, that environ round against me. With their fat they have closed-up: with their mouth, they speak in pride. In our steps now they cōpass us: their eyes they set, bending-down into the earth. His likenes, is as a renting-Lion, that is greedy to tear: and as a lurking-lion, sitting in secret places.
- 13 Rise-up Iehovah, prevent thou his face. make him bow-down: deliver my fowl, from the wicked one with thy sword. From mortal-men with thine hand Iehovah, from mortal-men of the transitorie-world; who have their part in this life; and their belly thou fillest with thine hidd-treasure, satisfied are the sons: and they lay up their overplus, for their babes. 15. I, in justice shal view thy face: shalbe satisfied when I awake, with thine image.
- 4 By thy lipps word, touching mens practises: pathes of the breaker-through, observ doo I.
- 5 My Steps, in thy paths, stay-thou-stedilie: That my foot-steps may not removed bee.
- 6 I call on thee, for answer me while thou God: hear my speech, thine ear unto me bow.
- 7 Thy mercies marveilously-shew thou mee, o Saviour of them that hope in thee: frō them that rayse themselves, with thy right
- 8 Keep me, as black of th' apple of the eye: (hand. in shade of thy wings, hide-me-privily.
- 9 From Wicked's face, that wasting-me-withstand: my deadly foes, that round against me band. They close their fat: speak wth their mouth, proud
- 11 Now in our steps they vs doo cōpass round: (ly. they set their eyes, down-bending to the ground.
- 12 His hiew is Lion like, to tear greedy: like lurking-Lion, sitting secretly.
- 13 Iehovah rise thou up; prevent his face, make him bow-down: deliver thou my fowl,
- 14 from Wicked with thy sword. Frō men mortal, wth thine hand, LORD, frō men of mortal-race worldings; y^e hav their part in this life-space: Their belly thou doost fyll, with thine hid-see, their children satisfied are: and they doo for their babes, their overplus up-lay.
- 15 But I; in iustice, shal thy visage see: shal when I wake, fyll'd with thine image bee.

Annotations.

- צדק 1. justice] that is, my justice, as the Greek explaineth it: my just cause and complaynt. thril-crie] or showing, that is, lowd complaynt: [see Psal 5. 12. without lips]
- כחתי 2. not with lips of deceit: that is, which prayer is vnfeigned; not vttered with guile.
- צדק 2. come forth] or proceed, that is, let my judgement be clearly pronounced and executed. Therefore in Hof. 6. 5. he addeth the similitude of the light or sun.
- צדק 2. righteousnesses] or equities: that is all righteous causes and persons: or my most righteous cause.
- צדק 3. hast tried] or, examined me; to wett, as metal in the fyre; So Psal. 66. 10. 1 Pet. 4. 12
- צדק 3. hast

halt not found] or shalt not-at all find: to weert, any dross, or deceit. shal not
transgress.] or, transgresseth not. that is, I purposed not to transgress with my mouth, by mur-
muring against thy fyerie trial of me. or, that which I purposed, my mouth transgresseth not, but
my thoughts and words agree.

¶ 4. For the works] or concerning the works of men: Adam is here vsed for all earth-
ly men. have observed] or taken heed of; to weert, least they should hurt me; or, that
I should not walk in them: as the next verse sheweth. otherwise sometime, to observ wayes,
is to walk in them. Psal. 18. 22. the breaker-through] that is, the robber or thief; as
this word is expounded in Greek; Mat. 21. 13. from Ier. 7. 11. one that breaketh bownds
or limits, howses, hedges, lawes, &c. So Ezek. 18. 10.

¶ 5. Susteyn] Hold-up, or conteyn; this is spoken prayer wise to God, as the next verse
manifesteth: The Greek turneth it, Make-perfect. It may also be read, Susteyning or To
susteyn; and so have reference to the former verse. I observed the robbers pathes; not to walk
in them, but to susteyn (or susteyning, holding-fast) my steps in thy pathes. The Hebrew Ta-
moch may be Englished Susteyn thou; as Zachor is, remember thou, Exod. 20. 8. Shamor, ob-
serve thou. Deut. 5. 12. my steps] or, my steppings-forward; my right-forth-steps.
So Psal. 37. 31. & 40. 3. beaten pathes] or round-paths; properly the word signifi-
eth pathes beaten with wagon wheels; here vsed generally for streight, direct, and beaten wayes.

So Psal. 23. 3. & 65. 12. & 140. 6.

¶ 7. marvellously separate] or make marvellous; that is in wondrous & excellent sort shew
me thy mercies; which are comon vnto all, let them now peculiarly be bestowed on me. See
Psal. 4. 4. The Greek sayth, Make-marvellous. When Christ cometh, he will be made mar-
vellous in them that beleewe. 2 Thes. 1. 10. hope for safetie] or, trust, to weert, in thee,
as the Greek explaineth it; or in thy right hand; as is after expressed. God is saviour of all
men, specially of them that beleewe. 1 Tim. 4. 10. with thy right hand] this seemeth
to have reference to the first, & saviour (or thou which savest) with thy right hand; as Psal. 138
7. & 60. 7. It may also be referred to the second, them that hope in thy right hand. or to the
last, them that rayse up themselves against thy right hand: And thus the Greek turneth it.

¶ 8. the black] that is, the sight in the midds of the eye, wherein appeareth the resemblance
of a little man; and thereupon seemeth to be called in Hebrew, Ithon, of Ish which is, a man.
And as that part is blackish; so this word is also vsed for other black things, as the black-
nes of the night, Prov. 7. 9. and blacknes of darknes, Pro. 20. 20.

of the apple] so we call that which the Hebrew here saith bath; and in Zach. 2. 8. babath,
that is the babie or litle image appearing in the eye, as before is noted. The word bath,
also signifieth a daughter, wherto the Greek coree dooth agree. By this is meant the ten-
der care of God for his people; and David here vseth both words, for more vehemencie;
wheras elsewhere one of them onely is vsed; Ithon, the black; in Deut. 32. 10. Prov. 7. 2. ba-
bath and bath, the apple, in Zachar. 2. 8. Lam. 2. 18. hide thou me] Hebrew, thou
shalt hide; or, keep me secret. It is the propertie of the Hebrew tongue, often to set down a
prayer in this forme, especially in the end of a sentence; as noting some assurance to have
the request fulfilled. So in Psal. 54. 3. & 59. 2. & 64. 2. Iob. 6. 23. & 21. 3. & 40. 5. See also the
note on Psal. 10. 17.

¶ 9. From faces] or because of the wicked. See Psal. 3. 1. enemies in soul] or,
for the fowl: meaning deadly enemies, that seek the fowl or life. See Psal. 35. 4.

¶ 10. They-have-closed-up] to weert their face or body; (much like that speech in Job
15. 27. he hath covered his face with his fatnes.) or their fat they close-up; meaning that they
pamper and harden themselves. in pride] that is, proudly, or haughtily.

¶ 11. In our steps] or, in our going, that is, wheresoever we goe, they trace our foo-
ting. they compass me and vs: the Hebrew hath both these readings; meaning David,
with his company. they set] to weert, vpon us. bending down] to weert,
them.

themselves, that they be not espied: as Psalm. 10. 10. *or* to bend-down, *to weete us; to over-*
throw us. *or* to set down their nets and snares.

¶ 12. His likenes] *that is*, the likenes *or* hiew of every one of them: *or*, he may mean
some one principal, as Saul.

¶ 13. prevent his face] *that is*, first come to help me; and suddenly and unlookt for, come
vpon him; and disappoint him.

with thy sword] *that is*, thy judgement and venge-
ance. for all means of destruction, are the Lords sword, Isa. 66. 16. & 27. 1. Jer. 47. 6. Zeph.
2. 12. *or* understand, which wicked man is thy sword: as Asshur is called the rod of his wrath.
Isa. 10. 5. and so in the verse following: from mortal men which are thy hand: *or* with thy
hand, *that is*, thy judgement *or* plague; for so Gods hand often signifieth. Exod. 7. 4. Act. 13. 11.

¶ 14. of the transitorieworld] *that is*, worldlings; as they of the citie, are citizens, Psal.
72. 16. The word Cheled, is vsed also for the short time of mans age and durance, Psal. 39. 6. &
89. 48. Here and in Psal. 49. 2. it is the world, named of the transitorines; for the fashion of this
world passeth away; 1 Cor. 7. 31.

in this life] according to Abrahams speech, sonn
remember that thou in thy life time, receivedst thy good things. Luk. 16. 25. Of the wicked
prosperitie here, see Iob. 21. 7. 8. &c. the sonns] *to weete*, of those worldlings; mea-
ning that both they and their children have their fill. *or*, satisfied are they with sonns: as in
Iob. 21. 11. they send forth their children like a flock.

their overplus,] the residue of
their store; *or* their excellencie. For this word Iether is vsed sometime for overplus in quan-
tity; Exod. 23. 11. 1 King. 11. 41. sometime it noteth also the excellencie *or* dignity, Gen.
49. 3.

¶ 15. View thy face] *that is*, injoy thy comfortable favour; as Psal. 4. 7. & 16. 11. *or* shal
see and know thee plainly and perfectly, as 1 Cor. 13. 12. 2. Cor. 3. 18. 1 Ioh. 3. 2.

when I awake,] *to weete*, out of the dust of the earth, from the sleep of death; as Dan. 12. 2.
Isa. 26. 19.

with thy image] *to weete*, I shalbe satisfied with it: so meaning by image,
Gods glorie. *or*, with thy image, *that is*, having it vpon me: for, as we have born the image
of the earthly man: so shall we bear the image of the heavenly. 1 Cor. 15. 49. Compare here
with Psal. 73. 20.

Psalm 18.

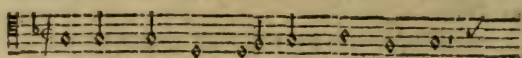


1. **T**O the mayster of the musik, a psalm
of the servant of Iehovah, of Da-
vid; which spake, to Iehovah, the words
of this song; in the day, that Iehovah had
delivered him, from the palm of al his
enemies; and from the hand of Saul.

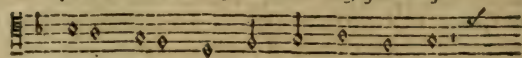
2. And he sayd; **I** Wil deerly-love
thee, Iehovah my firm-strength.

3. Iehovah, my rock & my fortress,
and my deliverer, my God my rock, in
whom I hope for shelter: my sheild and
horn, of my salvatio, mine high-defense.

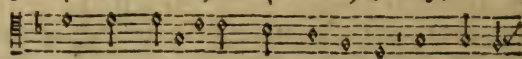
Psalm 18.



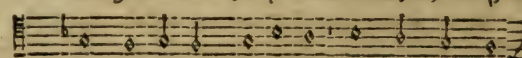
I love-thee-deer, Iehovah my firmness.



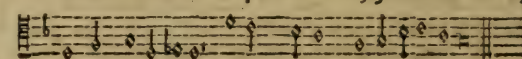
3. Iehovah is my rock and my fortress;



and my deliverer, my God is hee, my rock, in



whom I sheltered hope to bee: my sheild & horn,



of my salvatio; my sensed-hye-fortification.

4. Unto

4. I cald-upon the prayſed Iehovah: & from mine enemies, I was ſaved.
 5. The pangs of death cōpaſſed me: & the ſtreams, of Belial frighted me.
 6. The pangs of hel went-round about me: the ſnares of death, prevēted me.
 7. In the deſtreſs upon me, I cald on Iehovah, and unto my God I cried-out: he heard out of his pallace my voice; and my outcry, before him,
 8. entred into his ears. And the earth, ſhaked & quaked; & the foundations of the mountayns wer-ſtyrred: and they ſhook-themſelves, becauſe he
 9. was wroth. Smoke aſcended, in his anger; and fyre out of his mouth did eat: coles, burned from
 10. it. And he bowed the heavēſ, & came-down: & gloomy-darknes, was under his feet. And he rode upon the Cherub, & did fly: and he flew-ſwiftly, upon the wings of the
 11. wind. He ſet darknes, his ſecret-place; round-about him his pavilion: darknes of waters, thick-
 12. clowds of the ſkyes. From the brightnes that was before him: his thick-clowds paſſed-away; hayl, and
 13. coles of fyre. And Iehovah, thundered in the heavens; and the Moſt-high, gavē his voice: hayl, and
 14. coles of fyre. And he ſent his arrowes, & ſcattered-them-aſunder: & lightnings he hurled-forth, and ter-
 15. ribly-ſtroke-them-down. And the channels of waters, were ſeen; & the foundations of the world, were
 16. reveled: at thy rebuke Iehovah; at the breath, of the wind of thine anger. He ſent frō the high-place,
 17. he took me: he drew me, out of many waters. He ridd me, from my ſtrong enemy: & from my haters; for they
 18. were-mightier then I. They prevēted me in the day of my clowdy-calamitie: & Iehovah was, for a ſtaff vnto me.
4. Unto the prayſed LORD I made my cries: and I was ſaved from myne enemies.
 5. The pangs of death about me compaſſed: and me the ſtreams of Belial frighted.
 6. The pangs of hel they round about me went: the ſnares of death, did me unwareſ-prevent.
 7. In the deſtreſs upon me, call did I upon Iehovah, and to my God crie: and he my voice out of his pallace hears; my crie, before him, came into his ears.
 8. And th'earth, did ſhake & quake; & ſtyrred bee grounds of the mountes: & ſhook, for wroth was hee.
 9. Smoke mounted, in his wrath; & fyre did eat out of his mouth: coles, from it burnd-with-heat.
 10. And he did bow the heav'ns, & down-did-paſſ: and gloomy-darknes, under his feet was.
 11. And he did ride on Cherub, and did fly: and on wings of the wind, he flew-ſwiftly.
 12. He ſet the darknes, for his ſecret-bound; for his pavilion about-him-round: darknes of waters, thick-clowds of the ſkyes.
 13. From the reſplendent-brightnes, fore his eyes: his clowds did paſſ: hayl and fyre coals burned.
 14. And in the heav'ns, Iehovah, thundered: And give his voice, did he that is moſt-hye: the hayl ſtones, & the coals of fyre did flye.
 15. He ſent his arrowes, and them ſcattered: & hurled lightnings, & thē ſtroke-with-dread.
 16. And channels of the Waters were beheld; the worlds foundations, were eke revealed: At thy rebuke Iehovah; at the blaſt, of wind that from thy wrathful-noſt hril paſt.
 17. He from the hye-place ſeni, take me did hee: he out of many waters, forth-drew mee.
 18. He rid me from my powerfull enemy: and from my foes, that ſtronger were than I.
- * 2. *
19. They unwareſ-preventing-came on mee in day of my clowdy-calamitee: and for a ſtaff to me, Iehovah was.
- F 3 20 And

- 20 And he brought me forth to a large-
rourne: he released me; because,
21 he delited in me. Iehovah re-
warded me according to my iustice:
according to the purenes of my
22 hands, rendered he vnto me. Be-
cause I observed, the wayes of Ieho-
vah: & did not wickedly, from my
23 God: For all his iudgements were
before me: & his decrees, I did not
24 turn away from me. And I was
perfect with him: and kept my-
25 self, from mine iniquitie. And Ie-
hovah rendred to me according to
my iustice: according to the pure-
nes of my hands, before his eyes.
26 With the gracious-sainct thou wilt
shew-thy-self-gracious: with the
perfect man, thou wilt shew-thy-self-
27 perfect. With the pure thou wilt
shew thy self pure: and with the fro-
ward, thou wilt shew-thy-self-wry.
28 For thou, wilt save the poor-afflic-
ted people: and wilt bring-low, the
29 lofty eyes. For thou, hast-lighted
my candle: Iehovah my God, hath-
30 brightned my darknes. For by thee,
I have broken-through an host: &
by my God, I have leaped-over a
31 wall. God, his way is perfect: the
saying of Iehovah is tried: he is a
sheild, to all, that hope-for-safetie
32 in him. For, who is God, be-
sides Iehovah: and who is a rock,
33 except our God? God, that gird-
eth me with valour: and giveth, my
34 way perfect. He marcheth my feet,
as Hindes feet: and upon my high-
35 places, he maketh-me-stand. He
learneth my hands, to the warr: &
36 a bow of brasse is broken, with myne armes. And thou hast given to me, the sheild
of thy salvation: & thy right hand hath vpheld me: & thy meeknes hath made me
to encrease.

- 20 And also he unto a room by-place,
did bring me forth: he safely-me-releasd;
because, he was delectful in me pleasd,
21 IAH did reward me as my iustice-right:
as my hands purenes, he did me requite.
22 Because Iehovahs wayes I did observe:
and did not from my God, ungodly-swerv.
23 For all his iudgements straigh: before me bee:
and his decrees, I turned not from mee.
24 And I with him did-hold-integritie:
and kept myself, from mine iniquitie.
25 The LORD eke rendred me as my iustice:
as purenes of my hands, before his eyes. (thow
26 With gracious-sainct, thee gracious shew doost
With perfect man, thou doost thee perfect show.
27 Thow With the pure doost shew-thy purity:
and with the froward, thou doost shew thee wry.
28 For poor afflicted people save doost, thow:
the lofty eyes, thou also bringest low.
29 For thow doost make my candle to be light:
Iehovah my God, makes my darknes bright.
30 For by thee, through an armie break I shal:
& by my God, I leaped over a wall.
31 Gods way in myre, tryde is the word of IAH:
a sheild he is, to al that on him stay.
32 For who is God, besides th' Eternal-one:
and who a Rock, except our God alone.
33 God, is he that With valour girdeth mee:
and fully-perfect, makes my way to bee.
34 My feet he matcheth, as the hindes feet: and
on myne hye-places, he dooth make me stand.
35 My hands he learneth, to the warlike-stroke:
& With mine arms, a bow of brass is broke.
36 And thou hast giv'n me, thy salvations sheild:
and thy right hand, hath strongly-me-upheld:
also thy meek-humiliation
hath caused-me-multiplication.

- 37 Thou hast widned my passage under me: & my leggs, have not staggered.
- 38 I folowed mine enemies, and overtook them: and turned not, til I had consumed them. I wounded them, and they could not rise up:
- 39 they fell, under my feet. And thou hast girded me with valour, to the warr: them that rose-against me, thou hast made to stoup-down, under me. And thou hast given to me the neck, of mine enemies: & them that hated me, I have suppressed. They cryed-out but ther-
was none to save: unto Iehovah, but he answered them not. And I did beat-them-smal, as dust before the wind: as the clay, of the streets I did powr-them-out. Thou hast delivered me, from the contentions of the people: thou hast put me, for the head of the hethens: a people, whom I have not known doo-serve me.
- 45 At the hearing of the ear, they obey me: the sonns of the stranger, falsly-deny unto me. The sonns of the stranger, fade-away: and shrink-for-fear, out of their closers. Iehovah live, and blessed be my rock: and exalted be, the God of my salvation.
- 48 The God, that giveth vengeance to me: and subdueth, peoples under me. My deliverer, from mine enemies: also from them that rose-up against me, thou hast exalted me: fro the man of violent-wrong, thou hast rid me. Therefore, I wil cōfess thee, among the hethens Iehovah: and to thy name, I wil sing-psalm.
- 51 He maketh great, the salvations of his King: and doeth mercy, to his anointed; to David and to his seed; for ever.
- 37 Thou hast my passage under me wid'ned: and my leggs, have not weakly-staggered.
* 3 *
- 38 My foes I folow'd, and them overgot: and, til I had consum'd them, turned-not.
- 39 I wounded them, and up they could not get: they down-did-fal, even underneath my feet.
- 40 And thou didst gird-me-in-a-readynes unto the warr, with active-valiantnes: Thou causedst, under me down to stomp, them that against me have arisen-up.
- 41 Neck of my foes, thou also gavest mee: and I suppressed, them that hated mee.
- 42 They cried-out but ther was none to save: to LAH, but he no answer to them gave.
- 43 And them, as dust before the wind, I bray'd: as clay of streets, I powring-out-them-lay'd.
- 44 Thou hast me given-safe-eva'sion, from peoples manifold-contention: thou hast me put the heathens head to bee; a people, which I knew not, serveth mee.
- 45 At hearing of the ear, they me obey: the strangers sonns, falsly to me deny.
- 46 Sonns of the stranger, fading-withered: and did, out of their closers, shrink-for-dread.
- 47 Iehovah live, and my Rock blessed bee: and God of my healik, hye-exalt'd be bee.
- 48 God, he that, giveth to me vengeance: and dooth the peoples under me depreß.
- 49 My safe deliverer, from mine enemies: also from them that up against me rise, thou hast exalted me; hast ridd-me-fre, from man of violent iniquitee.
- 50 Therefore, Iehovah, I wil-thankfulness-wil thee among the nations confesse: and I unto thy name a psalm-wil-sing.
- 51 Great maketh he, salvations of his King: and unto his anoynted, dooth mercy; to David and his seed; eternally.

Annotations.

- לעבר יהוה. **Ps. 1.** the servant of Iehovah] So he intitlenth him selfe here and in Psal. 36. 1. for his service in administ'ring the kingdom. This song is also writtten in 2. Sam. 22. with some little change of a few words, which shalbe observed.
- מִן מַלְאָכָיו. **Ps. 1.** the power of the King, above that which is noted by the palm of other enemies: yet for this word, hand, in 2 Sam. 22. 1. is used, palm.
- אֶרְחָמֶךָ. **Ps. 2.** I wil-dearly-love] or, I-love-hartily, intyrelly, with my inmost bowels. The original word is in this place for intyre love; but otherwhere is often used for tender mercie or bowels of compassion. Psal. 25. 6. & 102. 14. & 103. 13. This verse is added here, more then in 1 Sam. 22.
- מִצֹּרֶת. **Ps. 3.** fortress] or munition, a place or hold to flee vnto, when one is hunted & chased. See Psal. 31. 3.
- צֹר. **Ps. 3.** rock] Two names of a Rock are in this verse; the first Selangh, a firm stony rock or cliff; the later, Tlur, a strong or tharp rock; and is often the title of God himself, and turned in Greek Theos, that is God: as in the 32. and 47. verses of this Psalm, Deut. 32. 4. 18. 30. 31. Psal. 71. 3. and in many other places.
- קֶרֶן. **Ps. 3.** horn of my salvation] that is, the horn that sayeth me. A horn, signifieth power and glory, Psal. 92. 11. Amos 6. 13. Hab. 3. 4. therfore hornes are used to signify Kings, Dan. 8. 21. Rev. 17. 12. And Christ is called, the horn of salvation, Luk. 1. 69.
- מִצֹּרֶת. **Ps. 3.** high-defense] or tower: refuge. See Psal. 9. 10. In 2 Sam. 22. 3. ther is added more, and my refuge, my saviour, from violent wrong thou savest me.
- חֶסֶד. **Ps. 4.** Prayed] that is, glorious, excellent, prayse-worthy; and accordingly, for his mercies, vsually prayes of his people. So Psal. 48. 2.
- חֶסֶד. **Ps. 5.** The pangs] paynes, throwes, sorowes; as of a woman in childbirth; (so the original word signifieth, Hof. 13. 13. Isa. 13. 8. & 66. 7.) or The bands, the cords: (as the word also signifieth, Iob. 36. 8. Prov. 8. 22.) For this word, in 2 Sam. 22. 5. on other is used, that signifieth breaches; which also is applid to the breaking forth of children at the birth, Hof. 13. 13. Isa. 37. 3. and to the billowes of the sea, Psal. 42. 8.
- נָחַל. **Ps. 5.** streams] or brooks, bourns. The original word Nachal is used as our English bourn, both for a brook or stream running in a vally; and for the vally it self. 1 King. 17. 3. 4. Waters doo often figure out afflictions, Pl. 69. 2. 3. bourns or streams of waters, mean vehement and violent afflictions. Psal. 124. 4. Ier. 47. 2.
- בְּלִיַּי. **Ps. 5.** Belial] or vngodlynes. The Hebrue Belijaghna (which the Apostle in Greek calleth Belial, 2 Cor. 6. 15.) is used to denote extream mischeif and wickednes, or most impious & mischeivous persons, caled sonn's of Belial, Deut. 13. 13. daughters of Belial, 1 Sam. 1. 16. men of Belial, 1 Sam. 25. 25. and sometime Belial it self; as in Nahum. 1. 15. Belial shal no more pass through thee; and 2 Sam. 23. 6. Belial shalbe every one as thorns thrust away: and Iob. 34. 18. Wilt thou say to a King, Belial? It is also appllyed to special synns, and synners, as a witnes of Belial, Prov. 19. 28. a counsellor of Belial, Nahu. 1. 15. Also to mischeevous thoughts, words or things; Deut. 15. 9. Psal. 41. 9. & 101. 3.
- בְּלִיַּי. **Ps. 5.** The Apostle opposeth Belial to Christ, 2 Cor. 6. 15. and it seemeth to be put for the Devil or Satan, (as the Spriak and Arabick translations there explayn Pauls term:) or for Antichrist; for so Belial is opposed to Christ and his kingdom, 2 Sam. 23. 6. By interpretation, Belial signifieth an Vnthrift, or Without yoke; lawless; as Antichrist is named the lawless man, 2 Thel. 2. 8. and in this Psalm, the Greek translateth streams of lawlesnes, or iniquitie: which the Chaldee paraphrast calleth the company of the vnrighteous.
- בְּלִיַּי. **Ps. 5.** frightened me] skared, or vexed with terroure. This word is used of Sauls vexation by an evilspirit: 1 Sam. 16. 14. 15.
- בְּלִיַּי. **Ps. 6.** snares of death,] deadly snares, engines set for my death; a similitude taken from fowlers snares, Eccles. 9. 12. So Prov. 13. 14. & 14. 27.
- בְּלִיַּי. **Ps. 6.** Prevented me] that is, were ready to take hold on me, suddenly, and unawares.
- בְּלִיַּי. **Ps. 7.** distres vpon me] or to me; that is, in that my distres; or whyle it was vpon me. So Psal. 96. 13.
- בְּלִיַּי. **Ps. 7.** he heard] The Hebrue properly is, wil hear; but the time to come, is often put for the time past; therfore in 2 Sam. 22. 7. it is plainly writtten, and he heard. so after

Psalm. XVIII.

4

after in the 12 verse he wil set; which in Samuel is witten and he set: againe in the 14. verse, thondred; for which in Samuel is witten, wil thonder; the like may be obserued of the Hebrue phrase, in the 16. 39. 41. and 44. verses of this psalm, compared with the same in 2 Sam. 22. So often in other scriptures, which the Hebrue text it self sometime sheweth, as hikkuu, they smote him, 2. Chrō. 22. 6. for which in 2. King. 8. 29. is witten jakkuhu. See also the note on Psal. 2. 1.

entred] or came into; this word is omitted in 2 Sam. 22. 7. supplied here; as often times ther wanteth words, which ar to be understood. So verse 29. and Psal. 69. 11.

¶ 8. foundations of the mounts] that is, the roots and bottoms of the mountayns. By these and the words following, under the similitude of a fore tempestuous weather, Gods judgements against the wicked, are excellently set forth. Compare herewith, psal. 82. 5. and Deut. 32. 22. where the foundations of the mountayns ar set on fyre. For mountayns, in 2 Sam. 22. 8. is witten heavens: either for that the mountayns reaching hie, seem to be the foundation and as they are caled in Job. 26. 11. the pillars of heaven; or in a mystical sense, as the shaking of heaven and earth, signifieth the changing of civil polities and of religions. Heb. 12. 26. 27.

he was wroth] or kindled to him was his anger; or burn did his nose: for in the Hebrue, an other word is sometimes added, which signifieth anger or nose. Deut. 6. 15. Exod. 32. 11. See the note on Psal. 2. 5. and the note here following.

¶ 9. in his anger] or, in his nose: the like speech is in Isa. 65. 5. these are a smoke in my anger; or, for these a smoke is in my nose: and it noteth sore indignation; for Smoke is a signe of vehement anger, Psal. 74. 1. & 80. 5. Deut. 29. 20. This narration here, may be compared with the giving of the law, Exod. 19. 18. &c. where was smoke, fyre, earthquake, thonder, lightning, and the like. For these with the speeches following of cloudes, winds, tempests, thonderbolts, hayl, &c. doo lively describe Gods majesty, appearing in his works, and for punishment of his enemies, as Exod. 9. 23. 24. Iosh. 10. 11. Iudg. 5. 20. 1 Sam. 2. 10. & 7. 10. & 12. 17. Rev. 16. 18. 21. did eat] that is consume. See Psal. 50. 3.

¶ 10. he bowed the heavens] this was for the help of David, and discomfiture of his enemies; therefore the Prophet prayeth for the like again, Pl. 144. 5. 6. Isa. 64. 1. 2. gloomy darknes]

myrk and thick darknes; or, a dark-clovd: as 2 Chron. 6. 1. Job. 22. 13. such as was on mount Sinai, when God came down on it, Deut. 4. 11. & 5. 22. a signe of terrour, as the Apostle sheweth, Heb. 12. 18. So Psal. 97. 2.

¶ 11. on a Cherub] a Cherub, and the plural number Cherubim or Cherubines; is a name given to the Angels, Gen. 3. 25. and to the golden winged images which were in the tabernacle and temple, Exod. 25. 18. 19. 20. 1 King. 6. 23. 24. 25. 29. 32. The living creatures also which Ezekiel saw in vision, Ezek. 1. 5. are called Cherubines, Ezek. 10. 1. 15. Likewise the king of Tyre, is called anointed and a covering Cherub; Ezek. 28. 14. 16.

The Hebrue name, hath affinity with Rechub a Charret, used in Psal. 104. 3. almost in like sense as Cherub is here; and the Cherubines are caled a Charret, 1 Chron. 28. 18. and Gods Angels are his charrets, Psal. 68. 18. and they seem to be meant in this place, for as the Angels are sayd to flye, Dan. 9. 21. so the Cherubines had wings. Exod. 25. 20. and are of the Apostle caled Cherubines of glory, Heb. 9. 5. In Psal. 80. 2. God is sayd to sit on the Cherubines; as here to ride: and a Cherub, may be put for many or all the Cherubims; as charret for charrets, Psal. 68. 18. See the note on Psal. 8. 9.

flew-swiftly] or glaunsed; a similitude taken from Eagles and like swift fowles that fly with a swinge. Deut. 28. 49. Ier. 48. 40. For this, in 2 Sam. 22. 11. is witten jera, that is, he was seen: which here with litle difference of one letter, is jeda, that is, he flew swiftly. So in Psal. 104. 3. God is sayd to walk vpon the wings of the wind.

¶ 12. his pavilion] or covert; booth, tabernacle. darknes of waters] that is, dark, black waters. In 2 Sam. 22. 12. this is thus set down: and he set darknes round about him, for booths: blacknes of waters &c.

the [kyes] that is, the heavens; named in Hebrue Shechakim, of their thin fine and subtil substance. ¶ 13. hayl and coles] that is, there was, or, there came hayl, to weert from his brightnes: as in 2 Sam. 22. 13. it is witten, From the brightnes,

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זכור

קרים

זכרות

שמים

חמה

שן נאור

שמים

ערפל

זכר

זכר

Cherubim

זכר

שמים

Hayl and

of hys

brightnes, before him, ther-burned coles of fyre, Hayl, and fyre, are instruments of Gods war and punisshments. Iob. 38. 22. 23. Iosh. 10. 11. Rev. 16. 21. Zach. 12. 6. Ezek. 10. 2.

¶. 14. thondred] this also is a signe of Gods anger, 1 Sam. 2. 10. & 7. 10. Isa. 29. 6. and of his power and glory. Psal. 29. 3. and 77. 19. Iob. 26. 14. & 37. 4. 5. & 40. 4. gave his

voyce] a common phrase for all lowd and high speech, cry, noise, thondring &c. Psal. 46. 7. & 68. 34. & 77. 18. & 104. 12. Ier. 2. 15. Num. 14. 1. 2 Chron. 24. 9. Hab. 3. 10. hayl,

and coles of of fyre] that is, fyrie vapours, lightnings &c. This sentence is omitted, in 2. Sam. 22. 14.

¶. 15. his arrowes] the instruments of his wyath and judgements; for God hath arrowes of pestilence, Psal. 91. 5. of famine, Ezek. 5. 16. and other arrowes to wound the harts of his enemies; Psal. 45. 6. & 64. 8. or to afflict his children Psal. 38. 3.

Iob. 6. 4. Here and in Psal. 144. 6. by arrowes may be meant thunderboltes, or the haylstones fore mentioned; as the haylstones that fell, Ios. 10. 11. are called arrowes Hab. 3. 11. he

hurled.] or, he thot; as the word signifieth, Gen. 49. 13. it may also be turned, he multiplied. This is omitted in 2 Sam. 22. 15,

terribly stroke them down] discomfited, troubled, and felled them down with dread, noyse and tumult. This word is used in the example of his wrath, Exod. 14. 24. Iosh. 10. 10. Iudg. 4. 15. 1 Sam. 7. 10. Deut. 7. 23.

¶. 16. channels of waters] that is, of the sea; 2 Sam. 22. 16. channels signify violent currents or force-ible streams, running-rivers. So Psal. 42. 2. and 126. 4. foundations of the world]

that is, the deep waters and mayn seas, wheron the world is founded, Psal. 24. 2. wind of thine anger] or, of thy nose, as before, vers. 9. meaning a blast, storm, or whirlwind, which God in anger sent forth.

This manner of speech is taken from Iob. 4. 9. ¶. 17. drew me out &c.] this hath reference to Moses case, who was drawn out of the water, and there- upon called Mosheh; Exod. 2. 10. that word Malhah, is used here by David; and no where els in scripture.

Waters signify troubles, as is noted vers. 5. and sometime multitudes of peoples, Rev. 17. 15. so the Chaldee turneth it here, he delivered me from many peoples.

¶. 19. cloudy calamitie]. The Hebrue Aid, is a fog, vapour, or mystie-cloud; Gen. 2. 6. Iob. 36. 27. by figure, it is put for calamitie or miserie of man. Deut. 32. 35. As elsewhere, the cloudy and dark day, Ezek. 34. 12.

¶. 22. from my God.] meaning, by swarving, or turning away from him. ¶. 23. not turn-away from me.] in 2. Sam. 22. 23. it is,

turned not away from it; that is, from any of his statutes. ¶. 24. from my iniquity]

that is, from the iniquity (or crooked syn), that I am prone to fall into. The Hebrue word

signifieth that which is unright, unequall, crooked or perverse; opposed to that which is right: and is fity applied to syn; and so translated by the Apostle Rom. 4. 8. from Psal. 32.

2. In this estate we all are born, Psal. 51. 7. so it noteth the viciositie or crookednes of nature, and original syn; which the Apostle caled the syn dwelling in him; Rom. 7. 17. and he

that was first born, first applied this word to himself; Gen. 4. 13. It is figuratively used oft times for punishment due to syn. wherof see Psal. 31. 11.

¶. 25. purenes of my hands] in 2 Sam. 22. 25. my purenes. ¶. 26. gracious] or merciful, pious, godly. See

Psal. 4. 4. man] or mighty-one: called Geber, of his strength, valour, and superiority: for which in 2. Sam. 22. 26. is put, Gibbor, that is, Strong, or a champion: a mighty man:

Psal. 19. 6. & 45. 4. with the toward, thou wilt shew thy self wry.] Alike speech is used in Moses, Levit. 26. 27. 28. if ye walk stubbornly against me; I wil walk stubbornly in

anger against you: But here David useth two words, wherof the first, froward or crooked, is alwayes spoken of doing evil and wrong; the later word wry, not so, but is a similitude taken from wrastlers and noteth a writhing of ones self aginst an adversary.

¶. 28. the lofty eyes.] In 2 Sam. 22. 28. it is thus set down; and thyne eyes are upon the lofty, that thou mayst bring them low.

¶. 29. hast lighted my candle] or, doost lighten my lamp: that is, givest me comfort, joy, prosperity after troubles; as on the contrary, the wacked candle

shalbe put out. Iob. 18. 6. & 21. 17. Prov. 13. 9. & 24. 20. & 20. 20. In 2. Sam. 22. 29. this word lighted, is left out, to be understood, as before in the 7. verse. Sometime the eye is

caled

culed the candle of the body; Mat. 8. 22. and Solomon saith, that a mans mind, (or soul) is the candle of the Lord; Prov. 20. 27. sometime ones child, succeeding him in government, is his candle Psal. 132. 17. 1 King. 11. 36. & 15. 4. Num. 21. 30. All these in David, were lighted; and Christ his son according to the flesh, is the candle of the new Ierusalem; Rev. 21. 23. the true light, which lighteth every man that cometh into the world. Ioh. 1. 9.

brightened my darknes.] that is, turned my greif and affliction, into joy and comfort. Iob. 29. 3. Eftn. 8. 16. Luk. 1. 79.

b. 30. broken through an host] Heb. thal break, or run through an host, or troupe. This, and the leaping over a wall which followeth, may be understood, both of escaping danger himself; and of quelling his foes, and winning their walled cities; and both these, speedily.

b. 32. who is a rock] that is, a mighty saviour and defender. The Greek here for rock hath, a God; and in 2. Sam. 22. 32. a Creatour. And this hath reference to the words of Anna; there is no rock like our God. 1 Sam. 2. 2.

girdeth me] that is, prepareth and strengthneth me: therefore in 2 Sam. 22. 33. it is written, my strength. elsewhere he speaketh of being girded with joy Psal. 30. 12. power, force, prowess. And this word is used, both for valour, activitie, & courage of body

and mind; also for a power or army of men, Psal. 33. 16. & 136. 15; and also for wealth gotten by industry, whereby men are able to doo much. Psal. 49. 7. 11. & 62. 11. and giveth]

that is maketh or disposeth my way to be perfect; that is, without impediment. For giveth, in 2 Sam. 22. is, loseneth; which also freeth from let.

b. 34. He matcheth my feet as hinds] that is, maketh me swift to run like the Hinds; and so to escape danger, and stand safe vpon my high places; which usually denote, securitie, honour and prosperity. Deut. 32. 13. & 33. 29. Isa. 58. 14.

The like speech Habakuk hath in the end of his song. Hab. 3. 19. b. 35. bow of brals] or of steel; and this is observed to be stronger then yron, Iob. 20. 24.

b. 36. thy right hand hath upheld me] or firmly stayed (and strengthened) me. This sentente is added here, more then 2 Sam. 22. 36. thy meeknes] or modesty, lenitie, humilitie,

wherby thou abasest thy self to regard me, and deal meekly with me; even gently chastising and nurturing me. Wherfore the Greek turneth it thus, thy chastisement hath rectified me.

b. 37. hast widened my passage] or enlarged my pale; that is, given me roomth to walk steadily and safe. Contrary to that which is said of the wicked, that his strong (or violent) passages are streightned; (or made narrow) Iob. 18. 7.

b. 38. overtook them] and consequent, quelled, or cut them off; as is expressed 2 Sam. 22. 38. b. 39. I wounded them] or stroke through, embued with blood. This verse in 2 Sam. 22. 39. is read thus:

And I consumed them, and wounded them, and they rose not: but fel, under my feet. b. 41. the neck of mine enemies] that is, put them to flight, and subdued them: 2 Chron. 29. 6. Gen.

49. 8. And this respecteth Gods promise, Exod. 23. 27. b. 42. They cryed out] For this, in 2 Sam. 22. 42. is, They looked.

b. 43. powr them out] or empty them; that is, tumbled them down, to be troden as durt; I spred them abroad; as in 2 Sam. 22. this verse is written, And I did beat them smal, as the dust of the earth: as the clay of the streets I

pounded them, I spred-them-abroad. b. 44. of the people] in 2 Sam. 22. it is, the contentions of my people, hast kept me for the head &c. and hereby Christs heads hip over the church of Gentils is signified; and the contradiction of his own people the Jewes, Rom. 10. 40. 24.

See after, in vers. 50. b. 45. At the hearing of the ear] that is, speedily, so soon as they hear: without further a doo. or, By the hearing of the ear, that is, with diligent hearkning & attendance.

sonns of the stranger,] of the aliant, or of alienation; that is, aliens, outlanders, strangers from the comon wealth of Israel; they and their progenitors. So Pl.

144. 7. Isa. 62. 8. falsely-deny] or dissemble. In the Greek, they lye: meaning that they feignedly submit themselves for fear or other sinister respect, against their wills.

this agreeth with the last promise of Moses; Deut. 33. 29. thy enemies shall falsely-deny to thee. The original word is used both for denying, Gen. 18. 15. and for lying or falsifying;

1 King. 13. 18. See after, Psal. 39. 13. & 66. 3. b. 46. fade-away] or fall, to weat.

as leaves, of trees that wither.

v. 48. that giveth vengeance to me] that is, giveth me power to be avenged of my foes: *or* giveth vengeance for me; that is, avengeth and punisheth for my sake. Whereupon he is called the God of vengeance Psal. 94. 1. So to give vengeance, is to execute it. Num. 31. 3.

Subdueth], bringeth into good order and subjection, therefore in 2. Sam. 22. it is said, subdueth *or* bringeth down. And sometime this word signifies a subduing by overthrow and destruction; as 2 Chron. 22. 10. the subdued: for which in 2 King. 11. 1. is written he brought to perdition: *or* destroyed.

v. 50. I wil confess thee] that is, give thee publik and solemn prayse and thanks. This verse is applied Rom. 15. 9. to the calling of the Gentils unto the faith of Christ, and prayse unto God therefor. By which we are taught, that of Christ and his kingdom, this Psalm is chiefly intended.

v. 51. He maketh great] *or* magnifieth; He is the magnifier of the salvations; that is, of the full salvation and deliverance. In stead of Magdail, that is magnifier: in 2 Sam. 22. 51. there is Migdol, which is so written, as by the vowels signifieth a tower of salvations; and by the consonants a magnifier.

his anointed] *or* his Messias; his Christ: as before in Psal. 2. 2, David and his seed] this may be referred, both to the first David and his posterity, on whom God shewed great mercie: and also to our Lord Christ, who is called by the Prophets, David; Ezek. 34. 23. 24. Hof. 3. 5. and his seed, are his disciples, the children which God hath given him: Heb. 2. 13. *or* himself is the seed here mentioned; Act. 13. 23. Rom. 1. 3. as he also is called Abrahams seed: Gal. 3. 16.

4

Psalm 19.

Psalm 19.

1. To the mayster of the musick;
a Psalm of David.

Sing this as the 22, or 23 the 1. Psalm.

2. **T**He heavens, doo tel the glory of God: and the out-spread-firmament sheweth, the work of his hands.

2. **T**He heav'ns, doo tel the glory of Gods
and firmament dooth preach

3. Day unto day, uttereth speech: & night unto night, manifesteth knowledge.

3 Work of his hands. Day unto day,
dooth largely-utter speech:
and night to night, dooth knowledge shew.

4. No speech, and no words: not heard is their voice.

4 No speech, and words are none:
5 their voice it is not heard. Their line,

5. Through al the earth, gone-forth is their line; and into the utmost-end of the world, their speakings: he hath put a tent in them, for the sun.

and to the worlds end, their speakings:
in them he did dispose,

6. And he; as a brydegroom, going-forth out of his privy-chamber: joyeth as a mighty-man, to run a race.

6 sent for the Sun. Who; bridegroom-like,
out of his chamber goes:
joyes strong-man like, to run a race.

7. From the utmost-end of the heavens, is his egress; and his compassing-regress, is unto the utmost-ends of them: and none is hidd, from his heat.

7 From heav'ns end, his egress;
& his regress to th'ends of them:
hidd from his heat, none is.

8. The law of Iehovah is perfect; returning the fowl: the testimonie of Iehovah is faithful, making-wise the simple.

8 Iehovahs Law, is perfect is;
the fowl agayn-turning:
Iehovahs witness faithful is,
the simple wise-making.

Iehovahs

The

9. The precepts, of Iehovah ~~are~~ right, giving-joy to the hart: the commandement of Iehovah is pure, giving-light to the eyes.

10. The fear of Iehovah, is clean, standing to perpetual-acy; the judgments of Iehovah are truth: just they are, together.

11. To be desired, *more*-then gold, and then much fine-gold: and sweeter than hony, and liquour of the honey-combs.

12. Also thy servant, is clearly-admonished by them: in keeping them, *ther* is much reward.

13. Vnadvysed-errours who dooth-understand? from secret-faults cleanse-thou me.

14. Also frō presumptuous-synns, withhold thou thy servant; let them not have dominion in me, then shal I be perfect; and made-clean, from much trespass.

15. Let the words of my mouth, and the meditation of my hart before thee, be to favourable-acceptation: Iehovah, my Rock and my redemer.

9 Iehovahs charges, righteous are, giving harts gl-d-delight: Iehovahs precept it is pure, giving the eyes clear-light.

10 Iehovahs rev'rend-fear, is clean, abiding stil for ay: Iehovahs iudgments veritie; together, iust are they.

11 Than gold, than much fine-gold, they are to be desired, more: and sweeter then the honey is, or honey-combs liquour.

12 Also thy servants, is by them admonished clearly: in keeping them, is much reward.

13 Errours who can discern? from secret-errours cleanse thou me.

14 Thy servant eke restrayn from synns-presumptuous; o let them not within me reign, then shal I perfect be; & cleanse, from much transgression.

15 O let the words of my mouth, be to acceptation; and meditation of my hart before the face of thee: Iehovah, my almighty-Rock, and my Redemer-free.

Annotations.

Ps. 1. the out-spread-firmament] the whole cope of heaven, with the aier, which though it be soft and liquid, and spred over the earth, yet is it fast and firm: and therefore called of vs, according to the common Greek version, a firmament: the holy Ghost expresseth it by another term, Mid-heaven: Rev. 8. 13. & 14. 6. and 19. 17. This Out-spread-firmament or expanse, God made amidst the waters for a separation, and named it Heavens Gen. 1. 6, 8. which of David is said, to be stretched out as a courtayn, or tent. Psal. 104. 2. and elsewhere is said to be firm, as molten glass. Iob. 37. 18. So under this name Firmament, be comprehended the orbs of the heavens, and the aier, and the whole spacious roomth above the earth.

Ps. 3. Day unto day] one day unto and after another.

Ps. 4. not heard is their voyce] that is, whose voice is not heard, or understood, meaning that they are no mute or obscure speeches, whereby the heavens preach to the world, but manifest to all, as the next verse sheweth, and Paul plainly confirmeth, Rom. 1. 19. 20. and the Greek versio here leadeth vs to understand this sentence, together with the Apostles allegation,

tion, Rom. 10. 18. and the like Hebrewsines are usual, as Job. 3. 3. Let the day perish, I was born in it, that is, wherein I was born: and bearing is often put for understanding, Gen. 11. 7. 2 King. 18. 26. Compare also herewith that Hebrew phrase in Jer. 38. 5. Or we may read it thus: There is no speech, nor words: not heard is their voice: that is the heavens make no speech, or sermon, nor utter any reasonable words: no nor any voice (or sound) at all of theirs is heard; but their line is gone forth, &c. Or, (taking words for peoples that speak them,) there is no speech, nor words, where the voice of the heavens is not heard. V. 5. their line] or, their rule, their delineation: that is, a mean to teach the rude and simple, as Esa. 28. 10. or by line is meant a building, frame or edifice, which is made by line and rule, Zach. 1. 16. Job. 38. 5. The Greek translateth it, their sound; which word the Apostle also useth, Rom. 10. 18. where he speaketh of the preaching of the gospel, by which the Church is taught and edified. their speakings] or, their words: but this is used sometime generally for signification any manner of way: as Prov. 6. 13. he speaketh (that is, signifieth) with his feet. And taking him before to have shewed how the heavens have no speeches words nor voice; this here may be meant of their significations, by the wonderful frame, course, order &c. that all men may see in them. he hath put a tent] God hath put (or set) in the heavens a tabernacle, that is, a fitting habitation: for that the sun never stayeth in one place. The Sun is in Hebrew called Shemeih, that is, a minister or servant; which very name should have kept the nations from worshipping and serving it, which God hath distributed to all people under the whole heaven; as Deut. 4. 19. V. 6. as a bridegroom] the Sun when he riseth, is gloriously adorned with beautiful rages; and seemeth most cheerful; which two things are set forth by similitude of a bridegroom, Isa. 61. 10. & 62. 5. to run a race] a long-way, journey, or course. The swift course of the Sun, is for fully performed, as when a champion runneth for a game. V. 8. The law] or Doctrinal: an orderly manner of instruction: an Institution or Disposition, called in Hebrew Torah, which implieth both doctrine, and an orderly-disposition of the same; therefore, where one Prophet relating Davids words, saith the law of man; 2 Sam. 7. 19. another saith, the orderly-estate (or course) of man. 1 Chron. 17. 17. The holy Ghost in Greek saith in Nomos, a law: Heb. 8. 10. from Jer. 31. 33. This name is most commonly ascribed, to the precepts given by Moses, at Mount Sinai, Deut. 33. 4. Mal. 4. 4. Ioh. 1. 17. & 7. 19. it is also largely used for all his writings. For the history of Genesis, is called Law; Gal. 4. 21, from Gen. 15. And though sometime the Law be distinguished from the Psalms and Prophets, Luk. 16. 8. & 24. 44. yet the other Prophets books are called Law; 1 Cor. 14. 21. from Isa. 28. 11. the Psalms are also thus named, Ioh. 10. 24. & 15. 25. from Psal. 81. 6. & 35. 19. Yea one Psalm, is called a law, Psal. 78. 1. and the many branches of Moses doctrine; as the law of the spirit, offering &c. Levit. 6. 25. and generally it is used for any doctrine; as the law of works: the law of faith &c. Rom. 3. 27. returning the fowl] or, restoring the life. To return the fowl, is sometime to deliver it from evils, Psal. 35. 17. Job. 33. 30; sometime to refresh it as with food, that keepeth in life, Lam. 1. 11. 19. to refresh it with rest, comfort, and the like, Ruth. 4. 15. Psal. 23. 3. Prov. 25. 13. All which may be found in the law of God. the testimony] God called the two tables of his law, the Testimony; Exod. 25. 16. 21. & 31. 18. and the Ark wherein they were kept, had thereupon the like name, Num. 17. 4. Exod. 25. 22. and so the tabernacle wherein the ark was, Exod. 38. 21. Rev. 15. 5. Gods law hath this title because of the testification, contestation, and earnest charge which he, and his Prophets gave concerning it; as Psal. 81. 2. 2 King. 17. 15. Nehem. 9. 29. 30. Deut. 31. 28. & 32. 4. and as a record, it testifieth what is Gods wil and covenant, Ioh. 5. 39. And as the law, so the gospel, (yea Christ himself) is called a testimony. 1 Cor. 2. 1. 2 Thes. 1. 10. faithful] this word meaneth also, sure, certain, firm and constant; as faithful plagues, Deut. 28. 59. are sure and durable: a faithful howle, 2. Sam. 7. 16. is settled, firm and stable &c. Gods word hath like commendations. Psal. 93. 5. & 111. 7.

the

the simple] or silly. The original pethi, meaneth one that is easily perswaded, or inticed; credulous and light of beleeif; according to the proverb; Pethi, The simple beleeueth every thing: Prov. 14. 15. Consequently, it is used for Vn-kilful; and applied sometime to evil foolish persons, Prov. 9. 6. & 22. 3. sometime to the good and simple, as Psal. 116. 6. The Greek often translatheth it, a babe; and so Christ calleth Iush, Mat. 11. 25. This verse, and the two next following, which treat of Gods law; are in Hebrue, written every of them with ten words, according to the number of the ten commandments; which are called ten words: Exod. 34. 28.

v. 9. The precepts or Commissions, Charges. This word is by David chiefly, applied to Gods commandments; called of him Pikkudim of Pakad to Visit, as if we should say Visitations; or precepts, the transgressions wherof God hath threatened to visit or punish; as Exod. 20. 5. & 32. 34. Or of hiphkid to comend or comit vnto ones charge & custodie; because these are committed vnto men, carefullp to be observed, as it is written, Thou hast commanded thy precepts, to be kept vehemently; Psal. 119. 4. the comendement] that is, the comendements: one put for all; as judgement, 2 King. 25. 6. for judgements; Ier. 52. 9. and many the like.

v. 10. The fear] or reverence, that is, the religion and worship prescribed of God; as in Mat. 23. 9, that is called Worship; which in Isa. 29. 13. is named Fear; and this is sayd to be clean from all filthyness, because he requirith to be worshipped in spirit and truth, and with pure hands. Ioh. 4. 24. 1 Tim. 2. 8. Or, as God himself is called Fear; Psal. 76. 12. so his law may also here be called Fear, for that it was given with fearful maiestie; and worketh in men the fear and reverence of God. Exod. 20. 18. 19. 20. Deut. 5. 24. -- 29.

standing] or abiding, continuing firm, pet and perpetually. judgments] Such lawes as were annexed to the ten commandments, for punishing the offenders, have this title prefixed; as Exod. 21. 1. These are the judgements which thou shalt set before them: &c. And as decrees or statutes, are often put for the ordinances of Gods worship; (as is noted on Psal. 2. 7.) in sted wherof David here seemeth to use the former word fear; so judgements are lawes and rites for humane duties. These two Moses often joineth together, saying: hearken o Israel to the statutes and to the judgements &c. Deut. 4. 1. 5. 8. 14. 45. & 5. 1. 31. & 6. 1. 20. & 7. 11. and 8. 11. &c. just together] that is, all of them together; and ech of them apart, is just; or, justified.

v. 11. fine gold] or solid-gold raled Paz, which hath the name of strength, fastnes, or solidity: such gold was rare and precious, Isa. 13. 12. La. 4. 2. The Arabians now call gold, Phes. It was very fine, therefore when one Prophet calleth it gold Muphaz; 2 King. 10. 18. another calleth it tabor that is fine, or clean gold. 2 Chron. 9. 17. liquor of the honey-combs] or, liquid-honey of the combs. Ech of these words is used by Solomon for the dropping-honey-comb. Prov. 5. 3. & 16. 24. and both are here joynd for more vehementie.

v. 12. clearly-admonished] The word signifieth illustrating, making-bright or shining; Dan. 12. 3. and so by warning or information to make the soul clear and circumspect. Exod. 18. 20. 2 King. 6. 10. Ecclef. 4. 13. Ezek. 3. 17. 18. 19. 20. much reward] or much end: that is, great profit or reward; as the Greek translatheth it. The Hebrue Ghnekeb, signifying the heel or footsole; is used figuratively for the end of a thing, (as the head, for the beginning, Psal. 119. 160.) and so for the succels, event and recompense that followeth therevpon. As another word, acharith, which signifieth End, is used also for reward Prov. 23. 18. & 1 Pet. 1. 9.

v. 13. Unadvised errors] or Ignorant faults. Unweeting and inconsiderate synns. The law for which is given Levit. 4. 2. &c. who dooth understand] or, who can discern meaning no man can. So Psal. 77. 5. I spake not, for, I could not speak. See the annotation there.

clense thou me] or, make me innocent, free, guiltles, empty. The word is also used for exempting, or absolving free from punishment due to syni. Exod. 20. 6. & 34. 7. v. 15. be to favourable acceptatio] that is, be acceptable, or wel-pleasing; or as before, they shalbe acceptable. For the Hebrue wil bear either interpretation. Therefore also in the Greek, these two phrases are used as one, He shalbe, Mark. 10. 44. and Let him be, Mat.

20. 27. Of the word acception see the note on Psalm. 5. 13. *my redeemer* of deliverer; the Hebrew *Goel*, is interpreted in the Greek by both these; Ro. 11. 26. from Isa. 59. 20. Act. 7. 35. The word is of large use, for redeeming of things sold or mortgaged, Levit. 25. but applied to redemption or deliverance from danger, Psal. 69. 19. from violence, Psal. 72. 14. from corruption, Psal. 103. 4. from the enemies hand, Psal. 106. 10. from death Hos. 13. 14. and from all evil, Gen. 48. 16. And in special, one that challengeth or redeemeth any person, or thing that was before alienated, and restoreth it to the first estate, by right of kinred, is called by this name, 1 King. 16. 11. Ruth. 3. 9. 12. 13. & 4. 1. 3. &c. Therefore is this title given to God, and Christ, who is our redeemer, and alayed unto us, as concerning the flesh. Isa. 43. 14. & 44. 6. & 47. 4. 1 Thes. 1. 10. Heb. 2. 14. 15.

Psalm 20.

1. To the mayster of the musick;
a Psalm of David.

Iehovah answer thee, in day of distress: the name of the God of Iakob, set thee on high.

3. He send thy help from the Sanctuary: and uphold thee, out of Sion.

4. He remember al thy oblations: and thy burnt-offring, he turn-to ashes Selah.

5. He-give to thee according-to thy hart: & fulfil al thy counsel.

6. We wil shewt, in thy salvation; and in the name, of our God set up the banner: Iehovah, fulfil al thy petitions.

7. Now I know, that Iehovah, saveth his Anointed; answereth him, out of the heavens of his holynes: with powers, the salvation of his right hand.

8. These make-mention of charrets, & these of horses: but we, make-mention of the name of Iehovah, our God.

9. They, stoup-down and fal: but we rise-up, and stand-upright.

10. Iehovah save-thou: the King, he-answer us in the day we call.

Psalm 20.

Sing this as the 84. Psalm.

The LORD-eternal answer thee, in day of streight-adversitee: the name of Iakobs mighty-God, set thee upon a refuge-hye.

3 Send thy help from the sanctuary: from Sion give thee sure-abode.

4 He al thy gifts in-mind-up-lay: thy offring, ashes-make Selah.

5 As thy hart craves, give thee the same: and al thy counsel be fulfill.

6 In thy salvation, shewt we Will; and banners-rear, in our Gods name:

Al thy requests fulfil-doo *IAH*.

7 Now doo I know, that Iehovah, he saveth his Anointed-one; out of his heav'ns of sanctity, he answereth him: With powers-mighty, his right-hands safe-salvation.

8 Of charrets these, of horses thay: but of the name of our God *IAH*

9 Wee mention-make. They, stoup & fal: but rise, and stand-upright doo we.

10 Iehovah save-thou: the King, he us answer in the day we call.

Annotations.

vers. 2. answer thee] thee & King: whom after he saileth Messias or Anointed; vers. 7. And this sentence is set down in Iakobs words, Gen. 35. 3. as after he mentioneth the God of Iakob. And the whole Psalm, is a prophesie of Christs sufferings, and his deliverance.

rances out of them, for which the church with him triumpheth. in a high-refuge, and is defend and keep thee safe: see Psal. 9. 10. His God's name, even his onely is advanced-high, Psal. 148. 13. so is it also a strong tower, which the righteous runneth unto, and is set-on-high: Prov. 18. 10

Thus the tabernacle was raised, Levit. 16. 2. and the temple, 1. King. 8. 10. as being the place of holynes, for the presence of God there.

hath respect to the law, which appointed part of the oblation, (or meat-offring) to be burnt on the altar unto God, with oil and incense for a memoriall Levit. 2. 2. The Debyue Minchah, is generally a gift or present caried to any, Psal. 45. 13. & 72. 10. Gen. 32. 13. and in special a gift or oblation presented to God, Gen. 4. 3. 4. 5. Psal. 96. 8. Most specially, the oblation of corn or flowr, called the meat-offring, Levit. 2. Numb. 29. The Apostle in Greeke turneth it

Prosphora, an oblation. Heb. 10. 5. 8. 10. from Psal. 40. 7. burnt-offring] which according to the original word Gholah significeth, an Ascension; because this kind of sacrifice, was wholly given up to God in spere. Levit. 1. 3—9. 13. Therefore in Greeke it is translated holocaustoma, that is, a whole-brent-offring.

ashes, with heavenly spere. turn-to ashes] that is, consume to ashes, with heavenly spere. For so God approved and accepted the sacrifices of his people. Levit. 9. 24. 1. King. 18. 28.

as empty, if it be not effected and accomplished: and the performance, is as the filling thereof. So to fill or accomplish petitions, in the verse following: to fulfil joy; Ioh. 3. 29. & 15. 11. to fulfill words, is to confirm them, 1. King. 1. 14. and to perform or effect them, 1. King. 2. 27.

thou shalt say, we will shew it] or, that we may shew, or thrill. For these two phrases are used in thy salvation] which thou (o King) hast received; or, which thou (o God) hast given.

or ensigne, which was for triumph and victory, to honour God; and to terrify the enemies. set up the banner] or, display the flag

Song. 6. 3. 9. v. 7. his anointed] or Messias: that is, his King: vers. 10. Psal. 2. 6. with powers, the salvation] that is, with full-power (or puissance,) even with the salvation of his right hand. For Gods right hand is of wondrous excellent force, and doeth valiantly. Exod. 15. 6. Psal. 118. 16. & 89. 14.

v. 8. These] that is, Some mention charrets and some horses. Charret is used for charrets; as also in Psal. 68. 18. so, bird for birds: Psal. 8. 9. Angel, for Angels, Psal. 34. 8. make mention of the name] that is, make it to be known and to be remembered, with honour. Psal. 45. 18. Isa. 49. 1. 2 Sam. 18. 18.

v. 9. stand-upright] or, set our selves sure to continue yet. So after in Psal. 146. 9. & 147. 6.

v. 10. the King, he answer us] By the King here seemeth to be meant Christ, of whom this whole Psalm is composed: as also the Chaldee paraphrast understood it, and therefore explained this verse thus; O Word of God redeme us: o mighty King receive our prayer in the day of our invocation. But the Lxx. not keeping the distinctions, turn it in Greeke thus, Lord save the King; and hear vs in the day that we call upon thee.

Psalm. 21.



1. To the mayster of the musick;
a Psalm of David.

2. **I**ehovah, in thy strength the King
shal rejoyce: and in thy salvation,
how vehement glad shal he be.

3. Thou hast given to him, his harts
desyre: and the earnest-request of his
lips, thou hast not kept-back Selah.

4. For thou doost prevent him, with
blessings of goodnes: thou settest on
his head, a crown of fine-gold.

5. Life, he asked of thee, thou gavest
it him: length of dayes, ever and aye.

6. Great is his honour, in thy salva-
tion: glorious-majesty and comly-ho-
nour, hast thou put upon him.

7. For thou hast set him for blessings
to perpetual-ay: thou hast made him
chearful with joy, with thy face.

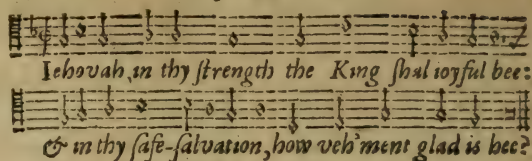
8. For the King, trusteth in Iehovah:
& through the mercy of the most-high,
he shal not be moved.

9. Thy hand shal find, al thine ene-
mies: thy right-hand, shal find them that
hate thee.

10. Thou wilt set them, as an oven of
fyre, at the time of thy face: Iehovah,
in his anger wil swallow them: and fyre
shal eat them.

11. Their fruit, from the earth thou
wilt destroy: and their seed, from the
sonns of Adam.

Psalm 21.



3. Thou unto him hast given,
that which his hart did pray:
and th' earnest-asking of his lips,
hast not kept-back Selah.

4. For thou preventest him,
with blessings of goodnes:
thou settest on his head, a crown
of gold of-preciousnes.

5. Life, he did ask of thee,
to him thou gavest - it:
even length of dayes, & eternitie
and to continuance - yet.

6. Great hath his honour been,
in thy salvation:
glory and comely-dignitie,
thou puttest him upon.

7. For blessings thou hast set
him to perpetual-ay:
even with thy face, thou makest him
chearful - so - bee with joy.

8. For, in Iehovah, dooth
the King put trust: and hee,
through mercie of the Highest-one,
shal not removed bee.

9. Thine hand shal find-out, al
that are thine enemies:
even thy right hand, shal find-out them
that thee with-hate-inviets.

10. At time of thy feirce-face,
them as an oven of fyre
thou wilt dispose: Iehovah, wil
them swallow in his yre:
and fyre shal eat them up.

11. Thou wilt the fruit of them,
stroy from the earth: also their seed,
from sonns of earthly-men.

12 For they have intended against thee evil: they have thought a crafty-purpose, but they shal not be able.

13 For, thou wilt set them as a butt: with thy strings, thou wilt make ready against their faces.

14 Be thou exalted Iehovah in thy strength: we wil sing and prayse-with-psalm, thy power.

12 For they intended have an evil-thing 'gainst thee: a crafty-purpose they have thought, but shal not be able.

13 Because, thou wilt them see even-as a shouldring-butt: against their faces, with thy strings, wilt ready-make to shoot.

14 Iehovah in thy strength doo high-thy-self-advance: and we wil sing and praise-with-psalm, thy powerfull-puissance.

Annotations.

v. 2. in thy strength] or, for thy strength; thy kingdom, strong help and deliberance. This Psalm, as the former, gratulateth the victorie and salvation of Christ; and is by the Chaldee paraphrast applied to the reign of King Messias.

v. 4. a crown] a sign of glorious victorie: and of the kingdom. v. 5. length of dayes] that is, a long continued life time. Isa. 53. 10. Iob. 12. 12. So Psal. 23. 6. & 93. 5. & 91. 16. On the contrary short of dayes, is short lived. Iob. 14. 1.

ever and aye] to eternal and perpetual ay. Christ being rased from death, dyeth no more; death hath no more dominion over him; Rom. 6. 9. But behold he is alive for evermore Amen. Rev. 1. 18. and ever liveth, to make intercession for them that come to God, by him. Heb. 7. 25.

v. 7. hast set him blessings] that is, made him to abound with all manner blessings himself; and, to be an example of, or, to impart blessings unto others. So to Abram it was sayd, be thou a blessing; Gen. 12. 2. the like promise is to his children, Ezek. 34. 26. Isa. 19. 20.

with thy face] or, before thy face, in thy presence. as Psal. 16. 11. v. 9. shal find all thy enemies] to weet, to punish them, as the like phrase importeth, Isa. 10. 10. or, shal find for all, that is, shal be ynough for all thy foes, that is, sufficiently able to overcome them: so finding is vsed for sufficiencie. Num. 11. 22. Iudg. 21. 14.

verse 10. wilt set them] or, put them all and every one: as is noted on Psal. 2. 3. So also after in vers. 11. & 13. an oven of fyre] a fyry fornace; meaning in great affliction, Lam. 5. 10.

the time of thy face] that is of thine anger as the Chaldee paraphrast explaineth it: for the face sheweth forth pleasure or displeasure, favour or wrath: so face is vsed for anger Psal. 34. 17. Levit. 20. 6. Gen. 32. 20. Lam. 4. 16. Ier. 3. 12.

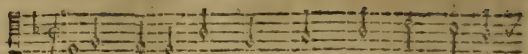
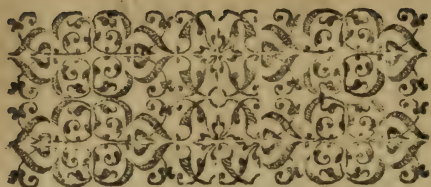
swallow them] that is, destroy or abolish them: so Psal. 35. 25. & 52. 6. & 55. 10. v. 11. Their fruit] that is, their children, caled the fruit of the body; and womb: Psal. 127. 3. & 132. 11. Deut. 28. 4. or, their labour and that which comes thereof; as Prov. 31. 16. 31. their seed] that is, children, or posterity. Psal. 22. 24. 31. & 37. 25. Gen. 17. 7. 10.

v. 12. shal not be able] to weet, to stablith (as the Greek explaineth), or, to effect it. After this word can, or, able; there often wanteth a word to be understood: see Psal. 101. 5.

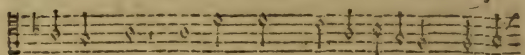
vers. 13. a butt] to shoot at; Heb. a shoullder; because the earth is heaped up like shoullders. make ready,] or, fit, namely, thyne arrowes, against their faces.

Psalm 22.

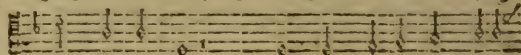
Psalm 22.



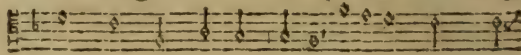
O my God o my God, wherefore hast thou for-



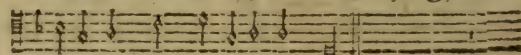
saken me: art far from my salvation; words of



my roving-crie? 3. O my God, I doo call by



day, and thou not answerest: also by night, and



unto me ther is no silent rest.

1. To the mayster of the musik, concerning the hind of the morning; a psalm of David.

2. **M**y God my God, wherefore hast thou forsaken me: art farr-off from my salvation, frow the words of my roaring.

3. My God, I call by day, and thou answerest not: and by night, and ther is no silence to me.

4. And thou art holy: sitting, the prayes of Israel.

5. In thee, our fathers trusted: they trusted, and thou deliveredst them.

6. Vnto thee they cryed-out & were safe-delivered: in thee, they trusted and were not abashed.

7. But I am a worm and not a man: the reproch of earthy-men; & the condemned of the people.

8. Al they that see me, doo scoff at me: they make-a-mow with the lip, they wag the head.

9. He confidently-turned unto Iehovah let him deliver him: let him ridd him; because, he deliteth in him.

10. But thou art the drawer of me forth out of the belly: the maker of me to trust, even at my mothers breasts.

4. And thou holy: abidest-still, the prayes of Isrl.

5. Our fathers trusted thee: trusted; thou them delv'dest-wel.

6. Vnto thee they did cry-out and were safe-delivered:

in thee, they trusted and were not with bashfulness-shamed.

7. But I a Worm and not a man: the vile-reproch am I of earthy-men, of peoplecke despisd-contempnously.

8. Al they that doo upon me look, a scoff at me doo make: they with the lip doo make-a-mow, the head they scornful-shake.

9. Vnto Iehovah trust he did, let him now ridd him quite: let him deliver him; because, in him he dooth delyre.

10 But it is thou that me out of the belly forth-drewest: that madest me to trust-secure, even at my mothers brest.

11. Vpon thee, I have been cast from the womb : fro my mothers belly, thou art my God .

12. Be not thou gone-farr off from me, for distress is neer: for ther is no helper.

13. Many bulloks, have compassed me about: mightie-bulls, of Basan have environed me .

14. They have wide-opened upon me their mouth : as a renting and roaring Lion .

15. I am powred-out as waters ; & al my bones, dispart-themselves : my hart is, as wax : it is molten, in the midds of my bowels.

16. My able-strength, is dried-up, as a potsherd; and my tongue, cleaveth to my jawes : and thou hast brought-me-down to the dust of death .

17. For dogs, have compassed me; the assemblie of evil-doers, have inclosed me : they Lion-like-peirsed, my hands and my feet .

18. I may tel al my bones : they did behold, they did view me .

19. They parted my garments amōg them : and for my coat, they cast a lot.

20. And thou Iehovah, be not farr-off : my fortitude, hasten to my help .

21. Ridd my fowl from the sword: my alonely-fowl, from the hand of the dog .

22. Save me, from the mouth of the Lion : & from the hornes, of Vnicorns, thou hast answered me .

23. I wil

11 Unto thee, from the tender-womb committed been have ? : even from my mothers belly, thou hast been my God-mightie .

12 O be not thou therefore from me farr-off away now gone ; for sorrowful-distress is neer : for helper ther is none .

13 The many bulloks, have me round-about-encompassed : the mightie-bulls, of Basan have me round-invironned .

14 Vpon me they their mouthes have set open-gapingly : like to a Lion ravening and roaring-terribly .

15 As Waters I am spilt; and al my bones dispart-them selves : my hart is, like the waxe : it melts, in midds of my bowels .

16 Mine able-strength, as potsherd, is dride; and my tongue, cleaveth unto my iawes : and thou hast brought me down to dust of death .

* 2. *

17 For dogs, have compassed me about: the crew of men-perverse, inclosed me: my hands and feet, they lion-like-did-peirse .

18 My bones ? may them number al: they looke, they did me view .

19 My cloths among them they did part: and lot, for my cote, threw .

20 And thou LORD, be not farr: my strength, unto mine help make speed .

21 My fowl from sword; my lonely-fowl, from dogs hand, safely-rid .

22 And from the renting-Lions mouth, give me salvation-free: and from the hands of Unicorns, thou-answer gavest mee .

H 3

23. Of

23. I wil tel thy name to my brethrē:
in the midds, of the church I wil prayse
thee.

24. Ye fearers of Iehovah, prayse
him, al ye seed of Iaakob honour him:
and be afayd of him, al ye seed of Israel.

25. For, he hath not despised nor
abhorred, th' afflictio of the poor-afflic-
ted, nor hidd his face from him: and
when he cried-out unto him, he heard.

26. Of thee, shalbe my praise; in the
great church: my vowes I wil pay, be-
fore them that fear him.

27. The meek shal eat, & be satisfied;
they shal praise Iehovah, that seek him:
your hart, shal live to perpetual-aye.

28. Al the ends of the earth, shal re-
mēber and turn unto Iehovah: & al fa-
milies of the hethens, shal bow-down-
themselves before thee.

29. For to Iehovah, pertyns the king-
dom: and he is ruler amōg the nations.

30. Al the fat-ones of the earth, shal
eat and bow-down them-selves; al that
goe-down to the dust, shal bend-down
before him: and he that quickeneth not,
his fowl.

31. A seed shal serve him: it shalbe
counted, to the LORD for a genera-
tion.

32. They shal come, & shal declare his
justice: to a people that shalbe born; that
he hath doon it.

23 Of thy name to my brethren I
wil make narration:
I wil thee praise, in midst of
the congregation.

24 Ye that be fearers of the LORD,
him praise, him honour- Wel
al Jakobs seed: and dread-ye him,
al seed of Israel.

25 For, he the poors affliction,
abhorr nor, nor despise;
nor hides his face from him: but hears,
when unto him he cries.

26 Of thee, shal be my praise, within
the congregation large:
before them that him reverence,
my vowes I wil discharge.

27 The meek shal eat, and be sufficed:
Iehovah prayse shal they,
that doo him seek: your hart, shal live
unto perpetual-aye.

28 All ends of th' earth, remember shal,
and turn Iehovah too:
and al the hethens families,
fore thee shal worship-doo.

29 Because unto Iehovah, dooth
the kingdom appertayn:
and he among the nations
is ruler-soveraign.

30 All they that in the earth be fat,
shal eat and worship doe:
low-bend before him, shal they al
that to the dust down-goe:
And he that quickeneth not, his fowl.

31 To him serve shal their seed:
it for a generation shal
be to the LORD counted.

32 Come shal they, and his iustice shal
by them declared bee:
unto a folk that shalbe born;
that doon the same hath hee.

Annotations.

על-אילת
השחר

Ps. i. the Hind of the morning] meaning Christ, who as a Hind was by Jewes and Gen-
tiles, the doggs vers. 17. hunted and wouroughed, in the morning: Ioh. 18. 28. and also rose
from

from death the third day early in the morning; Ioh. 20. 1. when God had made his feet like Hinds feet, and set him on his high places: Psal. 18. 34. Compare with this, Song. 2. 9. 17. &c. 14. where Christ is also likened to a yong Hart. And in Psal. 49. 15. the resurrection is called, the morning; for then the true light of comfort and salvation shal appear. A Hind called in Hebrew Ajeleth; hath the name of prowess or fortitude, (as in the 20. verse of this psalm Ajaluth is fortitude;) and so it may be understood for the strength (or fortitude) of the morning; that is, the help and power of God to rase by Christ from the dead; which may be the meaning of the Greek translation for the morning help. Some of the Jewes have interpreted it, the morning starr; which (although the word be no where els found in scripture, for hast thou forsaken me? or, why leavest thou me? They are the words of faith, striving in temptation; and doo imply both a hope of, and a prayer for deliverance; as it is noted on Psal. 10. 1. See the like also, in Psal. 42. 10. and 43. 2. my roaring.] this argueth great grief of hart, uttered with lowd complaint: So Psal. 38. 9. & 32. 3. Iob. 3. 24. And Christ, in the bapes of his flesh, offered by prayers, with strong crying and tears, to him that was able to save him from death; Heb. 5. 7.

v. 2. My God my God &c.] Christ speaketh this Psalm to God his father. The Hebrew is Eli Eli lammah gh nazabani: which words our Lord uttered on the cross, Mat. 27. 46. (save for the later, he used the Syriak, labachtani, of the same signification.) At which the prophane Jewes mocked, saying that he called for Elias. Mat. 27. 47. 49. Whertore hast thou forsaken me? or, why leavest thou me? They are the words of faith, striving in temptation; and doo imply both a hope of, and a prayer for deliverance; as it is noted on Psal. 10. 1. See the like also, in Psal. 42. 10. and 43. 2. my roaring.] this argueth great grief of hart, uttered with lowd complaint: So Psal. 38. 9. & 32. 3. Iob. 3. 24. And Christ, in the bapes of his flesh, offered by prayers, with strong crying and tears, to him that was able to save him from death; Heb. 5. 7.

v. 3. no silence to me? or, but I have no silence: and consequently, no rest, ease or comfort. So Iob. 30. 20. 27. v. 4. siting] or sittest; that is, abidest stil one and the same; as Psal. 9. 8. & 55. 20. & 102. 13. or sittest, to weet, still; as Ruth 3. 18. that is, risest not up to help mee: or sittest, that is inhabitest as Psal. 9. 12. & 132. 15 the prayles] that is, art he to whom Israel singeth all prayles for deliverances: and of whom Israel glorieth in all time of need. So Moses spak to Israel, He is thy prayse; Deut. 10. 21. and Ier. 17. 14.

v. 7. a worm] that is, weak, (as the Chaldee explaineth it;) wretched and troden under foot. So Iob. 25. 6. Isa. 41. 14. v. 8. make-a mow] make-an-opening with the lip; which may be taken both for mowing or thrusting out of the lip; and for licentious-opening therof, to speak reproch. wag the head] a signe also of scorn. Isa. 37. 22. Math. 27. 39. Iob. 16. 4. Psal. 44. 15. Lam. 2. 15.

v. 9. He confidently-turned] or Rolled; that is, trusted; as in the new testament this phrase is explained. Math. 27. 43. where they mock at Christ. The Hebrew applieth this word Roll or turn, figuratively to a confident committing of ones self, wapes, or actions unto another; as here, so in Psal. 37. 5. Prov. 16. 3. and Gol properly is Roll thou; but put for he rolled, or trusted; as the like phrase, make the hart of this people fat &c. Isa. 6. 10. is thus resolved, this peoples hart is waxed fat &c. Math. 13. 15. or it is the indefinite, to turn, for he turned; as in Elth. 9. 16. to stand, is used for they stood.

v. 11. been cast from the womb] that is, from my infancy committed to thy care and custodie. So elsewhere he saith, the Lord hath called me from the womb &c. Isa. 49. 1. Contrarywise the wicked are estranged from the womb; Psal. 58. 4.

v. 13. bullocks] that is, strong and lusty persons; such as were the high priests, scribes &c, that set against Christ. mighty-bulls of Basan] which was a fertile country, good to feed cattel, Numb. 32. 4. and such as there fed, were fat and strong, Deut. 32. 14. Ezek. 39. 18. The Jewes were the bulls of Basan, as the Prophets foretold Deut. 32. 15. Amos 4. 1. Hof. 4. 16. and the history sheweth, Math. 27. Here, the word bulls is to be supplied unto the word mighty, as also in Psal. 10. 13. & 68. 31. See the note on Psal. 10. 10.

v. 14. wide-opened] or gaped; and this also is a sign of reproch and contempt. Iob. 16. 10. Lam. 3. 46. & 2. 16.

v. 15. dispart themselves] or, are sundred, that is, out of joynt. as wax] that is, tender, and melting through faintnes and fear, Psal. 68. 3. and 97. 5. Like this is Zebahs complaint, God hath softned my hart; Iob. 23. 16. So the word following, molten, noteth fear and

and discouragement. Iosh. 7.5. & 14.8. Deut. 20.8.

U. 16. cleaveth] or, is made cleave to my jawes; which phrase meaneth inability to speak, Psal. 137.6. Job. 29.10. Ezek. 3.25. and sometime, extremity of thirst, Lam. 4.4. and so may have reference here to that thirst which our saviour felt. Ioh. 19.28.

Gen. 3.19. the Chaldee turneth it, the howle of the gr. ve. See Psal. 7.6. U. 17. dogs]

that is, base and vile persons; of rancorous and spiteful disposition. Iob. 30.1. Prov. 26.11. Rev.

22.15. Mat. 7.6. Phil. 3.2. Psal. 59.7.15. These were the high priests and rulers of Israel,

of whom it is sayd, that Pilate knew wel that for envy they had delivered Jesus. Mat. 27.18.

they Lion-like-perced] The original hath a double reading, Caari, like a Lion; and Caru,

they digged or perised. This later, the Greek followeth. This was fulfilled in the nap-

ling of our Lord to the crosse, by his feet and hands. Mat. 27.35. Ioh. 20.25. U. 18. did

view me] or see in me, namely, their desire or lust, or the afflictio vpon me, they saw with delite.

See the like phrase Psal. 54.9. & 59.11. & 118.7. U. 19. for my coat] or, my vesture:

The souldiers when they had crucified Jesus, took his garments, (and made four parts,

to every souldier a part,) and his coat; and the coat was without seam, woven from the

top throughout. Therefore they sayd one to another, Let vs not divide it, but cast lott for

it, whose it shalbe: that the scripture might be fulfilled &c. Ioh. 19.23.24.

U. 21. my lonely-soul] which is one alone, solitary and desolate. So after in Psal. 35.

17. & 25.16. & 68.7. hand of the dog] the power of the diel; the prince of this world,

who then came to Christ, but had nought in him. Ioh. 14.30. or dog is put for dogs, meaning

the malicious Jewes spoken of before, vers. 17. U. 22. mouth of the Lion] so the

Devil is named, 1 Pet. 5.8. hornes of Unicorns] the Devils Angels, principalities,

powers, worldy governours, princes of the darknes of this world &c. Ephe. 6.12. The

Unicorn is so fierce and wild, that he wil not be tamed, Iob. 39.12.13. &c. and his strength

and pride is in his horn. See Psal. 92.11. Num. 23.22. Deut. 33.17. Isa. 34.7. thou

hast answered] for, answer thou me; a speech of faith, inserted in his prayer; therefore next

followeth thanksgiving: Answering is here used for late delivering, upon prayer.

U. 23. to my brethren] the disciples and belivers of Christ: for he that sanctifieth, and

we which are sanctified, are all of one; for which cause, he is not ashamed to call vs brethren.

Heb. 2.11.12. Ioh. 20.17. the Church] or Convocation, assembly, Congregation.

U. 26. Of thee, my prayse] or From with thee, shalbe my prayse. it shal begin and con-

tinue of thee, thou art the cause and ground thereof. the great church] either that

assembly where Christ after his resurrection personally appeared to more then five hundred

brethren at once, 1. Cor. 15.6. or the great church of the Gentils, with whom Christ is spiri-

tuallly present. Mat. 28.19.20. So after, in Psal. 40.10.11. U. 27. and be satisfied]

It was a curse of the law, that men should eat and not be satisfied; Levit. 26.26. Mic. 6.14.

but it is a blessing of the gospel, that the meek and needy, shall eat and have ynough; Psal. 13.

15. God filleth the hungry with good things, and sends away the rich empty. Luk. 1.53. The

meek meaneth the regenerate, who are mortified with Christ, and their fierce nature made

meek and humble. your hart shall live] he turneth his speech to the meek and seekers

of God; who should eat of Christs flesh, that was given for the life of the world, and there-

by live for ever; Ioh. 6.51. The living of the hart; importeth also the chearing, comfort and

solace of the same; Gen. 45.27. the contrary wherof, is in the dying of the hart. 1 Sam. 25.37.

See also the like promise, Psal. 69.33. U. 28. All the ends &c.] that is, the dwel-

lers in the utmost parts and ends of the world. A prophesie of the calling of the Gentils, by the

preaching of the gospel. Rom. 16.26. Ephe. 2.1.2. &c. families of the heathens] or,

kindreds of the nations; wherof see Gen. 10.5.18.20.31.32. U. 29. ruler, among the

heathens] to reign over them by his word and spirit, and so to be God, not of the Jewes

onely, but also of the Gentils. Rom. 3.29.30. U. 30. All the fat ones] that is the

rich

ל יורה.

עפר

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with

Psalm 23.

Sing this as the 8. Psalm.

११११

עַם נֹדֵד

Annotations.

Ps. 1. feedeth me] 02, is my feeder, my Pastor 02 Hierd. The word comprehendeth all duties of a good Hierd, as together feeding guiding governing and defending his flock. Therfore

ה'רע'

fore

fore things also have this title, and are sayd to feed their people, Ps. 72. 71. 72. 2 Sam. 5. 2. Whereupon it is attributed to God, and to Christ, feeding his Church, as the shepherds of their fowles. Psal. 80. 2. Ezek. 34. 12. 14. 15. Isa. 40. 11. Ioh. 10. 11. 1 Pet. 2. 25.

¶ 2. of budding-grass] pleasant pastures and leas, where green and tender herbs doo spring. he maketh me] or, will make me lye down; to rest for rest from heat. This also is another duty of a good Herder; as, I wil feed my flock, and I wil make them lye-down, sayth the Lord, Ezek. 34. 14. and, Shew me, O thou whom my soul loveth, where thou feedest, where thou makest lye-down at noon. Song. 1. 6. easily-leadeth] or comfortably-guideth me; it is rest; a soft and gentle leading, with sustenting of infirmity. as Gen. 33. 14. Esa. 40. 11. Therefore the Greek turneth it, he nourisheth me. So Psal. 31. 4. by waters] or unto waters of rest; that is, most quiet (or calm) waters; and such as give rest and refreshing. All these things Christ performeth to his flock, as it is written, They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne, shall feed them, and shall lead them to the lively fountayns of waters. Rev. 7. 16. 17.

¶ 3. returneth my soul] or, will return or restore it; and consequently, give it rest. See Psal. 19. 8. ¶ 4. Shade of death] that is, dark and dreadful shadow; and in a manner, the very state of death. This speech denoteth imminent danger, Ier. 2. 6. sore affliction, Psal. 44. 20. & 107. 10. 14. fear and terrour, Iob. 24. 17. and dreadful darknes, Iob. 10. 21. 22. Wherto spiritually is opposed, the light and comfort of the gospel and grace of Christ. Mat. 4. 16. Luk. 1. 79.

¶ 5. wilt be with me] or, art with me: and this importeth his good, safety and protection. As when God sayd, I wil be with thee; Gen. 31. 3. Jacob understood it thus, I wil doo thee good; Gen. 32. 9. for Gods presence, is a singular favour; and our presentience. Exod. 33. 15. 16.

¶ thy rod] with such, shepherds use to guide and rule their flocks, Levit. 27. 32. and with such the Lord is sayd to rule his people, Ezek. 20. 37. Therefore the Prophet prayeth, feed thy people with thy rod; Mic. 7. 14. The rod is also for chastening and punishment, Psal. 39. 33. And for the rebellious, God hath a rod of yron & indignation. Psal. 2. 9. Lam. 3. 1. Of Christs rods or slaves who with his seeds I is flock, see Zach. 11. 7. &c.

¶ 5. Thou furnishest] or wilt furnish; and make ready a table. This and the things following, note the abundant supply of all good things, for me Christ and for delight, as at a sumptuous banquet. Prov. 9. 2. &c. So by Christ, the good shepherd, his sheep find pasture, have life, and have it in abundance. Ioh. 10. 9. 10.

¶ in presence] or before them; which causeth the enemies that see, to grieve: as Psal. 112. 10. maketh fact that is, plentifully moisteneth and suppl. it with oil or balm. In those countries they used to welcome and cheer their guests, with pouring out precious sweet oiles or balm upon their heads. Luk. 7. 46. Ioh. 1. 3. It is with joy; Eccles. 9. 8. Isa. 61. 3.

¶ 6. converse] or quietly repose myself, and dwell, as the Greek translateth it. to length of dayes] that is, a long life time, or for ever. See Psal. 21. 5. & 93. 5.

Psalm. 24.

Psalm. 24.

1. A Psalm of David.

The earth is Iehovahs, & the plenty therof: the world, and they that live therein.

For

1. The earth, it is Iehovahs, and the plenty thereof: the habitable-world, and they that live therein.

1. For he, ha'h founded it upon the ſeas: and eſtabliſhed it, upon the rivers.

3. Who ſhall aſcend into the mountain of Iehovah: and who ſhall ſtand, in the place of his holynes?

4. The clean in palmes, and pure in hart: which liſteth not up his ſoul to falſe-vanitie: neyther, ſweareth to deceive.

5. He ſhall receive a bleſſing, from Iehovah: and juſtice, from the God of his ſalvation.

6. This, is the generation of them that inquire - for him: of them that ſeek thy face, of Iaakob Selah.

7. Lift up ye gates, your heads; and be liſted-up, ye dores of eternitie: that the King of glory, may come in.

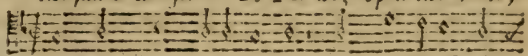
8. Who is this King of glory? Iehovah, ſtrong and valiant: Iehovah valiant in battel.

9. Lift up ye gates, your heads; and liſt up ye, dores of eternitie: that the King of glorie, may come in.

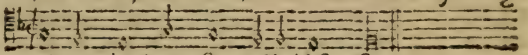
10. Who is he this King of glory? Iehovah of hoſts: he is the King, of glory Selah.



the ſame doo ſu. 2. For he, up n the warry-



ſeas hath-founded it ſecure: and on the flowing-



rivers, hath the ſame eſtabliſh-ſure.

3. Who ſhal into the mountain of Iehovah up-aſcend:

and in his place of holyned, who is he that ſhal ſtand?

4 The clean in hands, and pure in hart; that to falſe-vanitie

doorb not liſt-up his ſowl: and doorb not ſwear to fallacy.

5 He from Iehovah ſhal receive a benediction:

and iuſtice, from the mighty-God of his ſalvation.

6 This is their generation

that doo him ſeek: even they that make-inquirie for thy face; this Iakob is Selah.

7 Lift-up ye gates, your heads; and ye dores of eternal-aye

be liſted-up: that-ſo the King of glory, enter-may.

8 This King of glory, who is he? Iehovah, puſſant,

& valiant; Iehovah, he in battel valiant.

9 Lift up ye gates, your heads; and ye dores of eternal-aye

liſt-up your-heads: that-ſo the King of glory, enter may.

10 This King of glory, who is he? it is the eternal-? AH

of warlike-hoſts: even-he the King of glory is Selah.

Annotations.

U. 1. The earth is Iehovahs;] 2. To Iehovah perteyns the earth. Of him, and by him, וְהוּא
and for him are all things, yet in ſpecial he hath choſen Iaakob's poſterity for his people. וְיִשְׂרָאֵל
U. 6. וְיִשְׂרָאֵל

vers. 6. Thus David maketh use of Moses doctrine; who sayd, Lo, to Iehovah thy God, partest the heavens, and the heavens of heavens: the earth and all that therein is: notwithstanding, Iehovah set his delight in thy fathers to love them; and did chuse their seed after them, even you above all peoples, as appeareth this day Deut. 10. 14. 15. So also an other use of this doctrine, in 1 Cor. 10. 26. 28. where the Apostle proveth, that every creature in the earth may be used of Christians for food or other wise because all is the Lords, and in Christ

plenty] of, fulness; that is all contained therein. So, the plenty of the sea, Isa. 42. 12. the plenty of the city, Amos 6. 8. and sundry the like. that full that is, dwell

all in Greek, Luk. 21. 35. on all them that sit on the face of the whole earth. So Psal. 69. 35. and often other where.

¶ 2. upon the seas: 12 above them. The earth is said to be founded (or fast settled) upon the seas, (the heapes of waters, were called seas, Gen. 1. 10.) because the waters, which naturally would stand above the high mountains, Psal. 104. 6. are by the word of God gathered together, and thrust under the earth, that the dry land might appear, and be inhabited. Exod. 20. 1. Gen. 1. 9. And these which may seem a most weak and sitting foundation, yet are firm-bases, and mighty foundations, Psal. 104. 5. Mic. 6. 2. to manifest Gods power, who as he brought light out of darkness, so setteth he the solid earth on the liquid waters, yea, hangeth the earth upon nothing. Job. 26. 7.

¶ 4. The clean of palms] He whose palms (or hands, as the Greek turneth it) are clean, or, free of evil. So Job. 17. 9. This noteth good works; as parentheses of hart, meaneth holy faith and affections. A. 15. 9. not lifted up his soul] or, my soul. The Hebrew hath two readings, by

the letters in the line, his soul, and in the margin, my soul; as if this were spoken in the person of God, and of him; which then may be understood of swearing. For it is form of words, is used in the 3. Commandment, Exod. 20. Thou shalt not lift up (or take up) the name of Iehovah thy God to false-vanity. But (or Name, I ere is put Soul. And God is said to swear by his soul, that is, by himself, or his life, Ier. 51. 14. Amos. 6. 8. It was also the wont in Israel, to take an oath thus, As the Lord liveth, and as thy soul liveth; 1 Sa. 20. 3. 2 Kin. 2. 2. 4. 6. Also concerning a mans own soul, in swearing it is form was used, I call God for a record against my soul. 2 Cor. 1. 23. Otherwise if this be not understood of vain swearing; the meaning is, he that affecteth not or regardeth not vanity; for so the lifting up of the soul, also signifies; see Psal. 25. 1. to deceit] or, deceitfully.

¶ 5. He shall receive] or shall take up, or bear away a blessing. justice] or righteousness; whereof see Phil. 3. 9. Psal. 69. 28. Verily also may be meant a benefit, the fruit or reward of righteousness. The Greek turneth it mercie; or almes; and by justice, mercies and benefits are some times meant. Iudg. 5. 11. Psal. 112. 9. Dan. 4. 24.

¶ 6. Of Iacob] or Iacobus, this is the generation of Iacob; or, this is Iacob; these are true Israelites, whom God will acknowledge for his. Ioh. 1. 47. Rom. 9. 6. Iacob when he wasiled with an angel, saw Gods face to face, and cald the place Peniel, that is Gods face or presence: here he wept and prayed, and bare away a blessing. Gen. 32. 24. 26. 29. 30. Hof. 12. 4. That Iacob

in hath us here. ¶ 7. Lift up ye gates &c.] This may first have reference to the gates and doores of the temple, into which the Ark (the glory of Israel, 1 Sam. 4. 21.) should enter: on which Ark, between the Cherubims, God was said to dwell; 1 Sam. 4. 4. 1 King. 8. 1. &c. Secondly it may be referred to Christian men, which are the true temple of God, 1 Cor. 3. 17. at the doore of whose harts he knocketh to have entrance, Rev. 3. 20. doores of eternity] that is strong; durable, everlasting doores: which being referred to the

doores of Solomons temple, note the perpetuall abiding of Gods Ark therein. 1 King. 8. 3. Psal. 132. 13. 14. Whereas before the Ark was removed from place to place, 1 Chron. 17. 5.

¶ 8. be it appeared to Christians, it noteth the eternall durance of the Church. that enter may] or, and enter shall the King of glory. that is, the glorious King; So Christ is called

the Lord of glory. 1 Cor. 2. 8. 1. Tim. 2. 1. And the opening of the doores beseege him, significth his

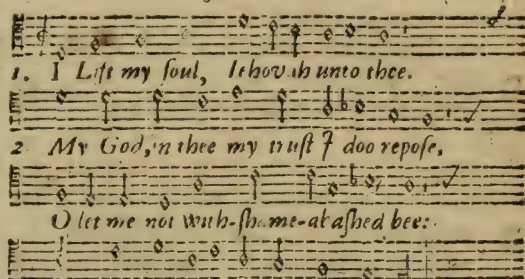
his entrance into an administration of the Kingdom: as Isa. 45. 1. **D. 10.** Jehovah of hosts or, as it is by us, Jehovah Tsebaoth: for so the word is used by the Apostles in translation in the Greek, Sabaoth. Rom. 9. 29. Jam. 5. 4. It signifieth hosts or armies standing in array in martial order and in battle array: comprehending all creatures in heaven and in earth, which are put to do the will of God. Gen. 2. 1. 1 King. 22. 19. Exod. 12. 41.

Psalm. 25.

Psalm 25.

V 1. A Psalm of David; Nro thee Jehovah, lift I up my soul. 2. My God, In thee doo I trust, let me not be abashed: let not my enemies shew gladnes over me. 3. Yea all that earnestly-expect thee, shall not be abashed: they shall be abashed, that unfaithfully-transgress in vayne. 4. Thy wayes Jehovah, make thou me to know: learn me thy pathes. 5. Make me to tread in thy truth; and learn me; for thou, art the God of my salvation: thee doo I earnestly-expect, all the day. 6. Remēber thy tender-mercies Jehovah, & thy kind-mercies: for, they are from eternitie. 7. The synns of my youth, and my trespasses, remember thou not: according to thy mercie doo thou remember me; for thy goodness sake, Jehovah. 8. Good and righteous, Jehovah is: therefore will he teach, synners in the way. 9. He will make the meek, to tread in judgement: & will learn, the meek his way. 10. All the pathes of Jehovah, are mercy & truth: to them that keep his covenant, and his testimonies. 11. For thy name-sake Jehovah: even mercifully-pardon wilt thou my iniquities; for it is much.

Who



1. I Lift my soul, Jehovah unto thee.
2. My God, in thee my trust I doo repose,
O let me not wuh-shame-at-ashed bee:
shew gladnes over me, let not my foes.
3. Yea all that doo expect-thee-earnestly,
shall not abashed be-wuh shamefulness:
but they shall be abashed-shamefully,
that doo in vayne unfaithfully-transgress.
4. Thy wayes Jehovah, make thou me discern
thy pathes, me learn-by-information.
5. Make me to tread in thy truth; & me learn
for thou, the God of my salvation:
I earnestly-expect thee, all the day.
6. Remember thy compassionate-mercies;
and thy kind mercies, o eternal-IAH:
for, they haue been even from eternities.
7. The synns of my youth, and my trespasses,
remember not thou: but remember me
Jehovah, for thy bountiful-goodnes,
according to thy loving-kind-mercee.
8. Good is Jehovah, righteous also:
therefore will he teach, synners in the way.
9. He will thee meek, in iudgement make to goe:
and learn he wil, the lowly-meek his way.
10. Mercy and truth, Jehovahs paths all are:
to them that keep his league, and witnesses.
10. For thy name IAH: thou mercifully-spare-
wilt mine iniquities; for much it is.

13

Who

12. Who is the man, that feareth Iehovah? he wil teach him, in the way that he shal chuse. 13. His soul, shal lodge in good: & his seed shal inherit the land. 14. The secret of Iehovah, is to the that fear him: and his covenant, to make them for to know. 15. Myne eyes are continually, unto Iehovah: for he wil bring forth, my feet out of the net. 16. Turn the face unto me, and be gracious to me: for I am solitarie, and poor-afflicted. 17. The distresses of my hart are enlarged: bring thou me forth, out of my vexations. 18. See mine affliction, and my molestation: and forgive, al my synns. 19. See mine enemies for they are multiplied: and with hatred, of violent-wrong have they hated me. 20. Keep thou my soul, & deliver me: let me not be abashed; for I hope-for-safetie in thee. 21. Let perfection & righteousness preserve me: for, I earnestly-expect thee. 22. Redeme Israel, o God: from al, his distresses.

Annotations.

vers. 1. Of David] This Psalm is composed after the order of the Hebrew letters of Alphabet: which care, denoteth the weight and excellencie of the matter in it. The same is to be observed of some other Psalmes; as the 34. & 37. & 111. & 112. & 119. & 145.

Lift I up my soul] This signifieth an earnest desire, with delight, and expectation or hope to have what he would. For to lift up the soul, is to desire; Jer. 22. 27. & 44. 24. and a like phrase in Ezek. 24. 25. implieth both desire and delight: and in Deut. 24. 15. the poor man is said to lift up his soul, unto his hire or wages, hoping by it to have his life sustained. In this place, every of these hath use; and so in Psal. 86. 4. v. 2. not be abashed] that is, not disappointed of my hope, nor, vanquished by my foes. See Psalm. 6. 11.

shew gladnes] inult or triumph for joy: as having got the victory. 2 Chron. 20. 27.

v. 3. yea all] or, Yea any: for, whosoever beleeveth in God, shall not be ashamed. Rom. 10. 10. earnestly-expect] or patiently-hope. they shalbe] or prayer-wise, let them be. Unfaithfully-transgress] that deal disloyally, contrary to duty, promise, and trust reposed in them. So elswhere he prayeth, that no grace be shewed to such. Psal. 59. 6. in vayne,] or without cause and without fruit. Psal. 7. 5. v. 4. Thy wayes] that is, thy true faith and religion; as Act. 18. 25. 26. and thy guidance of me therein. So Moses prayeth; Exod. 33. 13. I learn me thy paths], inwe me with thy paths, or journeys, voyages.

ges. Learning simplicity, ure and exercise, and informing by customable practise.

v. 5. Make me to tread] or to goe; guide-my way in thy truth, that is, in thy word: for that is the truth Ioh. 17. 17. 3. Ioh 3. So after, vers 9.

v. 6. tender-mercies] or bowels of compassion: See Psal. 18. 2. This word noteth the inward affections; as the next, kind-mercies, imply the actions or effects of love.

from eternitie] or, fro ever. This in humane affairs semine innately but of old, or a long-while; Gen. 6. 4. Isa. 42. 14. But here and elsewhere it noteth the eternitie of Gods love which was firm unto his, before the world was 1 Tim. 1. 9. Ephe. 1. 4. so shewed through out all generations; and is in like sort for ever, or to eternitie Psal. 100. 5. because our sum happines, shal have no end; Dan. 12. 3. 1 Pet. 1. 4. And these both are conjoynd, Psal. 103. 17.

v. 7. Synns of my youth] The imagination of mans hart, is evil from his youth, Gen. 8. 21. and of all mans life, youth continually is most vayne: Eccles. 11. 9. 10. for which God often punisheth men in their age, so making them (as Job saith) to inherite the iniquities of their youth, Iob. 13. 26. Ier. 3. 25.

v. 8. wil he teach] or inform-with-the law; for of this word, the Law is deriv'd; Psal. 19. 8. synners in the way] that is, such as syn & mys the right way, God wil teach and reduce them: thus the Greek interpret th it. Or those that are synners, he wil teach and inform in the way, that is right; or in his way; as vers 9.

v. 9. to tread in judgment] to walk judiciously, and as is right and fit. v. 10. his covenant] his testamental-bond or league; cal'd in Hebrue Brith, which hath the significati on of brotherly or freindly parting, and of explainning the conditions of agreement. For at the making of some covenant, beasts were killed and parted asunder, and the covenant makers went between the parts, Gen. 15. 9. 10. 17. Ier. 34. 18. Hereupon is the phrase of cutting a covenant, Psal. 50. 5. & 83. 8. & 89. 1. The Apostles in Greek cal it diatheke a testament, a testamental-covenant or disposing of things. Heb. 8. 8. from Ier 31. 31. And there be two principal covenants or testaments, the first, that which God made with our fathers, when he brought them out of Egypt; the summe wherof, was conteyned in the ten comandements written by the finger of God. Deut. 4. 13. Exod. 34. 28. 1 King. 8. 21. and the other lawes written by Moses in a book, called the book of the covenant, 2 King. 23. 2. Exod. 24. 4. 7. The second covenant, is that new testamental-bond, which God hath made with us in Christ; established upon better promises, and confirmed by the blood and death of Christ the testator, as the first was by the blood and death of beasts. Luk. 22. 20. Heb. 8. 6. 8, & 9. 16 17. 18. &c.

v. 11. Even mercifully-pardon] or, therefore thou wilt mercifully-forgive. This David noteth from Moses, who first used this word, in a case of great offence, Exod. 34. 9. and it bethcometh to spare or pardon upon pacification, of grace and mercy, and is interpreted by the Apostle in Greek, to be merciful, propitious, or appealed, Heb. 8. 12. from Ier. 31. 34. Often used in the law, for forgiveness upon oblation or intercession made by the Priest Lev 4. 20. 26. 31. 35. & 5. 10. 13. 16. 18. &c.

v. 12. Who is the man] or, What manner of man shal he be? The Hebrue phrase is, Who this the man: which also may be resolved, Whosoever is the man. he shal chuse] that is, which he shal love and like; or, which he loveth. So chosen Isa. 42. 1 is translated in Greek, beloved, Mat. 12. 18.

v. 13. lodge in good] that is, continue in good estate, ease and prosperity. So lodging, is promissed for continuance. Iob. 17. 2. Prov. 19. 23. the land] meaning Canaan, the land promised for a possession to Abraham and his seed, Gen. 15. 7. & 12. 7. cal'd therefore, the land of promise, Heb. 11. 9. and elsewhere, the holy land Zach. 2. 12. the Lords land, Psal. 10. 16. the land of Immanuel, that is, of Christ, Isa. 8. 8. a land flowing with milk and honey; and the pleasantest of all lands, Ezek. 20. 6. the seat of Gods ancient Church, and figure of his kingdom.

v. 14. The secret] The myserie of the Lord; meaning] that his secret favour is towards the, and his secret counsel, and myserie of the fayth is revealed unto them. For so this word noteth, as when Job saith, Gods secret was vpon his tabernacle, meaning his favour and providence, Iob. 29. 4. and Gods secret is his counsel, Iob. 15. 8. Ier. 23. 18. 22. and the hid things of Christ,

of Christ, are often called a myserie, Rom. 16. 25. 1 Cor. 2. 7. & 4. 1. 1 Tim. 3. 9. 16. Eph. 3. 3. 4. 9. Col. 1. 26. 27. So Prov. 3. 32.

Q. 16. Turn the face] or Turn, look, Have respect unto me. This was a blessing promised in the law, Levit. 26. 9. I will turn the face vnto you, and make you increase. Contrary to this, is the hiding of Gods face Plal. 69. 17. 18.

solitary] alone or desolate; see Psal. 22. 21. Q. 17. are enlarged] or doo enlarge themselves: doo make wide-roomth. He sheweth his hart to be pained in with stratches and distressing sorowes, which largely spread themselves over all. vexations] or angulthes, necessities, tribulations, which press and wring.

Q. 18. See my affliction] This phrase is taken from Deut. 26. 7. he saw our affliction. And it here meaneth, a seeing and regarding with compassion, and so, a redress and help. Gen. 29. 22. Exod. 3. 7. 8. Psal. 31. 8. & 119. 153. and 106. 44. Sometime it meaneth otherwise, as in the next verse, See my enemies.

Q. 19. forgive] or lift up, take away. This word which properly signifieth to take up or bear, is applied to forgiveness of synns; Rom. 4. 7. from Plal. 32. 1. and the phrase hath reference to Christ, who bare and took away the synns of the world, Ioh. 1. 29. For when it is applied to a man himself, bearing his own own syn, it meaneth guilt and punishment, Num. 5. 31.

Q. 22. his distresses] or their distresses; for Israel being put for the whole people, may have with it a word singular or plural; which the Hebrew text also often sheweth; as all Edom was, 2 Sam. 8. 14., or all Edom were, 1 Chron. 18. 13. The like is in 2. King. 23. 30. with 1 Chron. 36. 1. He took, or They took; speaking of the people.

Psalm. 26.

Psalm. 26.

1. A Psalm of David.

Iudge me Iehovah; for I, walk in my perfection: and doo trust in Iehovah; I shal not stagger.

2. Prove me Iehovah and tempt me: try, my reins and my hart.

3. For thy mercie, is before myne eyes: and I walk, in thy truth.

4. I doo not sit, with mortal-men of false vanitie: and with the hidden, I enter not.

5. I hate, the church of evil-doers: and with the wicked, I sit not.

6. I will wash my palms with cleannes: and compass, thyne altar Iehovah.

7. To cause to hear, with voice of confession: & to tel, al thy marvellous-works.

8. Iehovah, I love the mansion of thy howse: and the place, of the habitation of thy glory.

Gather

Sing this as the 5. or as the 66. Psalm.

1. **I**udge me Iehovah; for I, goe
in my perfect-simplicite:

I in Iehovah trust also;

I shal not slide-unstedfastlie.

2. Iehovah prove, tempt me likewise:
my reins and my hart, doo thou trie.

3. For thy mercie, before mine eyes:
and I walk, in thy veritie.

4. I sit not, with vaine mortal-men:
nor enter, with dissemblers-bidd.

5. I hate, church of malignant-men:
and doo not sit, with the-wicked.

6. My hands with cleannes wash-I cleare
and LORD, I compass thyne altare.

7. With voice of thanks, to cause to hear:
and al thy marvelles, to declare.

8. Iehovah the safe-mansion
of thine howse, dearly-love do I:
place, of the habitation
of thy most-glorious maiestie.

My

9. Gather not, my fowl with synners: and my life, with men of bloods.

10. In whose hands is a mischevous purpose: and their right-hand, is full of bribes.

11. And I, doo walk in my perfection: rede me thou me and be gracious to me.

12. My foot, standeth in righteousness: in the churches, I wil bless Ichovah.

9 My fowl With synners, gather not: nor With blood-guilty men my life.

10 In Whose hands a mischevous-plor: Whose righthand, is With bribes ful-rise.

11 And I, Walk in my perfectnes: redeme and use-me graciously.

12 My foot, dooth stand in righteousness: in churches, blest the LORD wil.

Annotations.

D. 1. in my perfection] or, integrity, simplicity: and that is, when a man meaneth not, nor weareth of any evil. 2 Sam. 15. 11. Such a walker, walketh confidently, and blessed shall be his children after him. Prov. 10. 9. & 20. 7.

D. 2. try, my reins] examine as in the

D. 3. I walk] to weat continually, (as the form of this word importeth,) or converse.

D. 4. men of false-vanity] that is, vayn mortal-men; or false persons. Job. 11. 11. So Jeremias sayth, he saw not in the secret-assembly of mockers. 1er. 15. 17.

D. 5. church of evil doers] the malignant church; or congregation.

D. 6. my palms with cleaines] or, hands in innocencie. He hath respect to the washing which God appointed for such as came to his altar, Exod. 40. 32. Hereupon we are willed to lift up pure hands when we pray unto God, 1. Tim. 2. 8. See also Isa. 1. 15. 16.

D. 7. To cause to hear] that is, to sound forth, or proclaim so as may be heard. So Psal. 68. 8. & 106. 2. And in 1. Chron. 15. 16. David appointed Levites with instruments, to cause to hear, or to resound, lifting up the voice with joy.

D. 8. mansion] or habitation. This name is given to the tabernacle which Moses made, and God dwelt in: 1 Sam. 2. 29. 32. and afterward, to Solomons temple: 2 Chron. 36. 15. And heaven it self, is also thus called, Deut. 26. 15. where there are many mansions. Job. 14. 2.

D. 9. of the habitation] or the habitacle: the tabernacle The tent which Moses made, was thus called, Exod. 26. 1. 6. and Solomons house, 2 Chron. 29. 6. In Exo. 40. 34. 35. it is shewed, how Gods glory filled that tabernacle, when he first took possession of it; whereupon it is here called, the habitacle of his glory, or honour: and elsewhere, the habitacle of the Lord, Levit. 17. 4. and of his name: Psal. 74. 7.

D. 10. Gather not my fowl] Gathering is used for taking-away, as 1er. 16. 5. Isa. 4. 1. and so for death, Isa. 57. 1. 1 Sam. 15. 6. Ezek. 34. 29. and sometime is expressed, to whom they are gathered; as, to their fathers; to their people; to the grave; 2 Ki. 13. 22. 20. Num. 20. 24. 26. and what is gathered, the soul, as here; or the ghost, the spirit, as Psal. 104. 29. So David here desireth that God would not take-away his life among synners, that is, with such as for their crimes deserv to dye: as 1 King. 1. 21.

D. 11. Contrarywise, gathering, is sometime used for gracious receiving or succouring: as Psal. 27. 10.

D. 12. a mischevous-purpose] craftily-devised-evil. See Psal. 10. 2. Sometime this word is generally used for any abominable evil. Levit. 18. 17. & 19. 29. & 20. 14.

D. 13. a consequent, of injustice; for bribes cause justice to be perverted, Deut. 16. 19. Contrarywise, Gods right hand, is full of justice. Psal. 47. 11.

D. 14. in righteousness] or, in a right, even and playn place, as the word signifieth Deut. 3. 10. 1er. 21. 13. The Apostles express the word by righteousness, Heb. 1. 8. from Psal. 45. 7. it is applied to crookedness, Isa. 40. 4. See also Psal. 111. in the church] or congregations, assemblies, church-meetings; called in Ecclesiastical; and so in the new testament; 1 Cor. 14. 34. See also Psal. 68. 27.

Psalms. 27.



1. **A** Psalm, of David; Iehovah, is my light and my salvation, for whom should I fear? Iehovah is the strength of my life; for whom should I dread?

2. When evil-doers, made-battel against me, to eat my flesh: my distressers and my enemies to me; them-selves, stumbled and fell.

3. If a pitched-host, shall pitch against me; my hart shal not fear: if warr, shal rise-up against me; in this, I trust.

4. One-thing, I have asked of Iehovah, the same I will request: that I may sit in the house of Iehovah, all the dayes of my life: to view the pleasantnes, of Iehovah; and to inquire in his Pallace.

5. For he will keep me privily, in his pavilion, in the day of evil: he will keep me secret, in the secret-place of his tent: on a rock, he will exalt me.

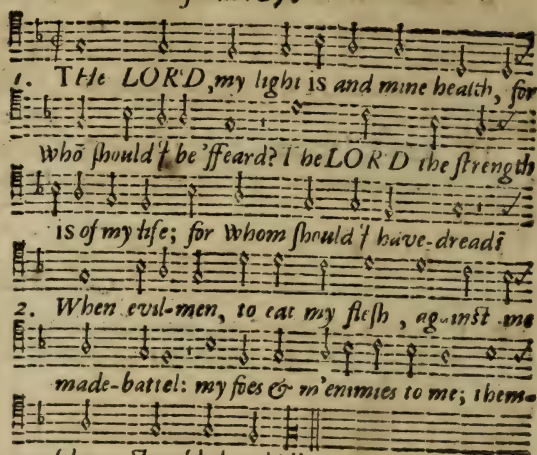
6. And now, exalted shalbe my head; above my enemies round-about me; and I will sacrifice in his tent, sacrifices of shewing: I wil sing and sing-psalm, to Iehovah.

7. Hear Iehovah, my voice when I cal; and be gracious to me and answer me.

8. To thee, sayd my hart, seek ye my face: thy face, Iehovah I doo seek.

9. Hide

Psalms. 27.



1. *The* LORD, my light is and mine health, for
who should I be feared? I be LORD the strength
is of my life; for whom should I have-dread?

2. When evil-men, to eat my flesh, against me
made-battel: my foes & mine enemies to me; them-
selves, stumbled and fell.

3. If that an host, against me pitch;
my hart unfeared is:
if warr shall up against me rise;
I boldly-trust in this.

4. One-thing I asked of the LORD,
the same request I shall:
that in the LORDS house I may dwell,
the dayes of my life all:
to view, Iehovahs pleasantnes;
and seek in his Pallace.

5. For he in his pavilion,
wil privily-me-place,
in th'evil day: he wil me keep-
secret, in secrecy
of his tent: & upon a rock,
he wil exalt me-hye.

6. And now, lift up shalbe mine head,
above, my foes' bout mees;
and I wil offer in his tent,
offerings of shewing-glee:
I sing wil and sing-psalm to IAH.

7. My voice, Iehovah hear,
when I cal; and be gracious
to me and me answer

8 To thee, mine hart sayth, (Thou hast sayd,)
for my face seek doo ye:
thy face, Iehovah doo I seek.

9. Hide

9. Hide thou not thy face, from me; turn not aside in anger, thy servant: thou hast been my succour: leave me not neyther forsake me, O God of my salvation.

10. Though my father and my mother should forsake me: yet Jehovah would gather me.

11. Teach me Jehovah, thy way: & lead me, in the path of righteousness: because, of my iniquities.

12. Give me not, to the soul of my distresser: for, witnesses of falsehood doo stand up against me, and he that breatheth violent-wrong.

13. Except I had beleaved, to see the goodness of Jehovah; in the land of the living.

14. Earnestly-expect thou, for Jehovah: be confirmed, and let thine hart wax strong: and earnestly-expect thou, for Jehovah.

9. Hide not, thy face from me; turn not thy servant back, in wrath: my succour been hast thou: O God of mine health, leave me not neyther forsake me now.

10 My father & my mother both though they should me forsake: yet would Jehovah gathering unto himself me take.

11 Jehovah teach thou me, thy way; and my conduct our be, in path of righteousness: because, of them that envenom me.

12 Give not me, to my foemens will: for, lying witness doo up against me stand, & he that breatheth violentnes.

13 (I fainted had,) except I had beleaved, for to see Jehovahs goodness; in the land of them that living be.

14 Expect Jehovah earnestly; confirmed be, and strong-wax let thine hart: and earnestly think for Jehovah long.

Annotations.

v. 1. my light] that is, my comfort, joy, &c. So God and Christ are often called the light of illumination of his people. Mic. 7. 8. Isa. 16. 19. 20. & 10. 17. Luk. 1. 79. & 2. 32. Rev. 21. 23. Ioh. 1. 4. & 8. 12.

v. 2. made-battel] or came-neer against me; to meet in fight. So this word is used for my enemies to me] a vehement manner of speech; (as 1 Sam. 22. 2. my deliverer to me.) noting against whom in special their hatred was bent.

v. 3. if warr] that is, warriors; or, an army; as the word is used, Ioh. 8. 11. See also Psal. 76. 4.

v. 4. One thing] or One-request, or boon; as is expressed 1 King. 2. 20. For such want of words to be supplied, (see the note on Psal. 10. 10.)

that I may sit] or me to sit; that is, dwell, or abide. to view the pleasantnes] to see the pleasantnes or amenitie, of Jehovah; and consequent to enjoy it. The tabernacle had the figure and pattern of heavenly things in Christ; Heb. 8. 5. which David in spirit here desires] to contemplate.

The Hebrew phrase, is, view in the pleasantnes; and after in the 13 verse; see in the goodness; which signifieth to have the fruition, use, and enjoying of pleasure & goodness: Eccles. 2. 1. And as to seek in Jehovah 2 Chron. 34. 26. is to seek Jehovah, 2 King. 22. 18. so to see in the good, is to see the good, and enjoy it. So in Psal. 106. 5. & 128. 5. & 50. 23.

to inquire] or seek-early, that is, diligently. v. 5. will keep privily] or will keep me, that is, keep me safe as in the most holy of his sanctuarie, into which none might enter Levit. 16. 2. called thyself, Gods hidden place, Ezek. 7. 22. and his Saints, are his hidden ones. Psal. 83. 4.

v. 6. And now] which may be meant properly, at this time;

וְהַתְּהִלָּה תִּשְׁמַע ה' **sacrifices of shewing**] of triumph, of joyful-sounding, alarm, and ringing. **This hath** respect to the law, which appointed over the sacrifices, trumpets to be sounded, Num. 10. 10. whose chiefest, most lowd, joyfull and triumphant sound was called Trughnah, Triumph, alarme of jubilation: Num. 10. 5. 6. 7. **So** to other instruments, this triumphant roffe is adjoined, Psal. 33. 3. and is applid sometin to mans vice of shewing: Ios. 6. 5. 1. Sam. 4. 5. Ezra. 3. 11. See also Psal. 89. 16. & 47. 6. & 81. 2. & 100. 1. **v. 8.** seek ye my face] an imperfect speech, which we may supply and explain thus, (thou saydest) seek ye my face: and this thy commandement, my hart minded and spake of, to thee in my tentations; and I made it a ground of my action, and request following. **Set** a much like desire of a word, in 1 King. 20. 34. **To** seek the face, is of desire to see, hear, and know; 1 King. 10. 24. and to pray & ask counsel in doubts, distresses &c. 2 Sam. 21. 1. Hos. 5. 15. **So** Psal. 105. 4. **v. 10.** Though my father &c. should] **se thy like**, in Isa. 49. 15. **Or**, For my father &c. have forsaken me: but Ieh vah wil gather me; that is, receive and take me to him. **So** the word gathering is also used, Iudg. 19. 15. Ios. 20. 4. Mat. 23. 37. **He** meaneth that God would be a father vnto him. **v. 12.** to the soul] that is, to the wil, lust, or desire. **So** Soul is for wil, Ps. 41. 3. & 105. 22. Ezek. 16. 27. and for lust, Psal. 78. 18. that breatheth] or puffeth out. **See** Psal. 10. 5. **v. 13.** Except I had beleevd] an imperfect speech; where wee may understand; I should have fainted; or They had overthrowen me; if I had not beleevd, &c. **land of the living**] that is, where men live in this world; and in sp rial, the land of Canaan, the seat of Gods Church. Ezek. 26. 20. **So** Psal. 52. 7. & 116. 9. & 142. 6. Iob. 28. 13. **For** by death, in n are sayd to be cut out of the land of the living. Isa. 53. 8. & 38. 11. Ier. 11. 19. **v. 14.** be confirmed] be comfortable, hold fast; (as the Greek hath,) be manly; or quite the as a man; which word th Apostle useth 1 Cor. 16. 13. **These** are words of encourag met, against remissnes, fear, faintnes of hart, or other infirmities: as Deut. 31. 6. 7. Ios. 10. 25. 1 Chron. 22. 13. Dan. 10. 19. **let thy hart wax strong**] so also the Greek turneth it; or, we may read it, he wil strengthen thy hart. **So** after in Psal. 31. 25.

Psalm. 28.

1. **A** Psalm of David Vnto thee Iehovah, doo I cal; my rock, cease not-as-deaf from me: least thou be silent from me; and I be made-like to them that goe-down the pit. Hear thou the voice of my supplications-for-grace, when I cry-out vnto thee: when I lift-up my hands, unto the oracle of thyne holines. Draw me not with the wicked, and with the workers of painful-iniquitie: that speak peace, with their next-freinds; and malice, is in their hart. Give thou to them according-to their work, and according to the evil of their practises: according to the deed of their hands, give thou to them; render, their reward unto them.

Psalm. 28.

Sing this as the 32. psalm.

1. **I** Ebovah unto thee, I crie;
my Rock, cease not as deaf from me:
least thou be mure from me; and I
them that goe-down the pit, like be.
2. **Voice of my sues-for-grace** hear thou,
When unto thee I out-doo-crie:
When I lift up mine hands, unto
thine Oracle of sanctiue.
3. **Draw not thou me With men-graceless,**
and With them that Work painful-syn:
that with their neighbours speak of peace;
and malice, is their hart within.
4. **Give thou to them as is their fact,**
as is their practises offense:
give them, as is their handy ael;
render, to them their recompense.

5 Because, they wil not discreetly-at-
ten 1, unto the works of Iehovah, &
to the deat of his hand: he wil break
them down, & wil not build the-up.
6 Blessed be Iehovah: for he hath heard,
the voice of my supplications-for-
7 grace. Iehovah, my strength and
my sheild, in him my hart trusted, &
I was holpen: and my hart sheweth-
gladfomnes; and with my song wil I
8 confesse him. Iehovah is a strength
to them: and he, is the strong-fort,
of the salvations, of his anointed.
9 Save thou, thy people; and blest thy
inheritance: and feed them. and ad-
vance them, even-for ever.

5. Because, they no intetive-heed
unto Iehovahs works, employ
neither unto his handy deed:
he wil not build them, but destroy.
6. *IAH* blessed be; for he hath heard,
the voice of my requests-for grace.
7. *IAH*, is my strength & sheild; my hart
trusted in him, & holp I was:
My hart therefore shewes gladfomnes;
and ile confesse him with my song.
8. *IAH* is their strength: and fort he is
of his Omicreds salvation.
9. O give thy folk salvation-free;
& blest thou thine inheritance:
& even unto evernitee,
doe thou them feed & them advance.

Annotations.

v. 1. cease not &c. *I* that is, cease not to speak unto, and answer me, be not silent as turned-away from me; so the *1* is phrase meaneth, Iob. 13. 13. Ier. 38. 27. *or*, cease not to speak for me; as the phrase also importeth, 1 Sam. 7. 8. and so by the Rock forementioned, he map in an Christ, 1 Cor. 10. 4. who is our advocate with the Father 1. Ioh. 2. 1.
v. 2. oracle of thy holynes] thy holy oracle; The inmost, and most holy place of the temple, was this name *D*, 1 King. 6. 5. 16. 19. 20. called the holy of holies, 1 King. 8. 6. The Hebrue *Dair*, hath the signification of Speaking; for from the most holy place, God spake to his people, Num. 7. 89. The Apostle seemeth to expresse it, by that which is within the veil, Heb. 6. 19.
v. 3. Draw me not] to weat, unto death; that is destroy me not. So drawing is used, Ezek. 32. 20. Iob. 21. 33. & 24. 20. an example whereof see in Sisera. Iud. 4. 7.
v. 4. the evil of their practises] This hath reference to the curse denounced against sinners, Deut. 28. 20.
v. 5. not discreetly-attend] *or*, consider; so, as to discern & understand them. The like son is blamed, Isa. 5. 12. break them down] *or*, destroy; opposed to building vp *or* edifying; and applied figuratively to men; so Ier. 1. 10. & 42. 10. 2 Cor. 13. 10. build] that is, conserve, exalt, prosper them. See the like phrase, Iob. 22. 23. Mal. 3. 15. Ier. 12. 16.
v. 8. strength to them] *or*, to him, as Psal. 2. 3. meaning, his people; (as the Greek expresseth,) & his anointed king: both which follow.
the strong-fort] or fortification. The former word strength is in Hebrue *Ghnoz*; and this strong-fort, *Maghnoz*; by addition of a letter, adding to the force of the signification. And this is often used for a fortification *or* stronger-defensed place, Dan. 11. 10. Iudg. 6. 26.
of the salvations of his anointed] *or* of the deliverances (the victories) of his anointed; that is of me, his anointed King. This sentence may also be turned thus; and the strong-fort, of salvations, his Anointed (Christ) is: meaning that the Christ of God, is the saving strength of his people. The last word *He*, is often put for *Is*, sometime in the Hebrue text it self, as is noted in Psal. 16. 3.
v. 9. inheritance] that is, people *or* church. Deut. 4. 20. & 32. 9. Psal. 33. 12. & 94. 5. 1 Pet. 5. 3. *Sanctum* is it is the land where they dwelt. Psal. 79. 1. advance them] *or* bear them up; relieve them. The word is used for advancing to honour, Esth. 3. 1. & 9. 3. and for bearing up, supporting, helping, as 1 King. 9. 11. Est. 1. 4. & 8. 36.

Psalm. 29.

1. A Psalm, of David;

GIve ye to Iehovah, Sonns of the mighties: give ye to Iehovah, glorie and strength.

2. Give ye to Iehovah, the glorie of his name: bow down your selves to Iehovah, in the comly-honour of the sanctuarie.

3. The voice of Iehovah, is upon the waters; the God of glorie thondereth: Iehovah, upon many waters.

4. The voice of Iehovah is with able-power: the voice of Iehovah, with comly-honour.

5. The voice of Iehovah, breaketh the cedars: & Iehovah breaks-asunder, the cedars of Lebanon.

6. And he maketh them leap like a calf: Lebanon and Shirjon, like a yong Vnicorne.

7. The voice of Iehovah, striketh flames of fyre.

8. The voice of Iehovah maketh the wilderness to tremble: Iehovah maketh the wilderness of Kadesh to tremble.

9. The voice of Iehovah, maketh the hinds tremblingly-to-travel; and maketh-bare the Forrests: & in his Pallace, every one, sayth glorie.

10. Iehovah, late at the Floud: and Iehovah shal sitt, King for ever.

11. Iehovah, wil give strength to his people: Iehovah wil blest, his people with peace.

Psalm. 29.

Sing this as the 24. Psalm.

1. **O** Give unto Iehovah yee, the sons of the mighty:

O give unto Iehovah yee, glory & potency.

2. O give unto Iehovah yee, his names glorious-renown: in th' honourable sanctuarie bow to Iehovah down.

3. Iehovahs voice, on Waters is; thonder dooth Gods honour: Iehovah, on Waters many.

4. Iehovahs voice with powr: Iehovahs voice, with comlynes.

5. Iehovahs voice, dooth-break the cedars: Lebanons cedars, Iehovah quire-dooth-break.

6. And like unto an heiffer-yong he makes them up-to-spring: the Lebanon & Shirjon mount, like Unicorns yongling.

7. Iehovahs voice strikes flames of fyre.

8. Iehovahs voice dooth make the desert quake: Iehovah makes the Cadesh desert quake.

9. Iehovahs voice, dooth make the hinds to travel-tremblingly; and-bares the Woods: in his Pallace, ech-one dooth say glory.

10. At Floud, Iehovah sitt: and King, Iehovah sitts, for aye.

11. **I AH**, gives his people strength: with peace his people, blest wil **I AH**.

Annotations.

vers. 1. Sonns of the mighties] that is, ye mighty men, or potentates. So Psal. 89. 7. strength] or strong prayse. See Psal. 8. 3. and 1 Tim. 6. 16. u. 2. honour of the sanctuarie] that is, the honourable Sanctuarie, (as the Greek explyneth it, in his holy court) or, with honour of sanctitie; that is, with holy honour. So Psal. 96. 9. 1 Chron. 16. 29. This phrase is sometime used of Gods holy majestie, 2 Chron. 20. 21. u. 3. The voice] that is, the thonder, as Exod. 20. 18. tal'd Gods voice. Exod. 9. 28. 29. Yet voices and thondrings, are

are sometimes distinct, as Rev. 4. 5. & 8. 5. & 11. 19. & 16. 18. **This word voice, is general-**
ly used for all noyle or sound; 2 King. 7. 6. 1 Cor. 14. 10. **upon the waters]** which are **אֲשֶׁר**
above the firmament, Gen. 1. 7. **where the thonder is heard.** **Q** above the waters, that is,
a lower voice then the roing of the waters; whereof see Ezek. 1. 24. & 43. 2. Rev. 1. 15. & 14. 2.
& 19. 6. Gods voice shaketh heavens and earth, Heb. 12. 26. **Iehovah upon]** that is,
thondereth upon; or his voice is above many waters. **v. 5. Cedars of Lebanon]** **הָאֲרָזִים**
Cedar, is a tree tal, strong and durable; and for the bynnes of it, the timber rotteth not.
They are caled Cedars of God, Psal. 80. 11. and by him planted, Psal. 104. 16. **Lebanon is a** **הַלְבָּנוֹן**
mountain in Canaan, hie, pleasant and fruitful, ful of Cedars and other trees the glory
of that moun t.. 2. Chron. 2. 8. Song. 3. 9. & 5. 15. 112. 60. 13; Hos. 14. 6. 7. 8. **It is caled**
non of whitenes, for the snow that lyeth on it, Ier. 18. 14. **To this mount, and to the good-**
ly trees theron, great kingdome and personages are compar'd, Ezek. 31. 3. & 17. 3. Ier. 22. 23.
Iudg. 9. 15. 2 King. 14. 9. And the just mans estate in sperial; Psal. 92. 14. **v. 6. Shirjon]** **שִׁירְיוֹן**
this is, mount Hermon, caled of the Sidonians, Shirjon, and of the Amorites Shenir; Deut.
3. 9. and by another name Sion (not Tsjon spoken of in Psal. 2. 6.) Deut. 4. 48. **for this Shirjo**
or Hermon lay without the river Zarden, where Ogh reigned, Ios. 12. 1. 5. 1 Chron. 5. 23. **Here**
also grew goodly trees, and many wild beasts kept in it. Ezek. 27. 5. Song. 4. 8. **Of Hermon**
see more in Psal. 89. 13. & 133. 3. & 42. 7. **a yong Vnicorn]** a fierre untamed beast; see **רִמָּה**
Psal. 22. 22. The Hebyue phrase is, son of the Vnicornes; the like is also Psal. 114. 4. Al yong
creatures, and things that come of, or belong to an other, are in Hebyue caled sonns: so the
sonns of the cole, are sparks, Iob. 5. 7. **the sonns of the quiver, as arrowes,** Lam. 3. 13. **the son of**
the morn, is the morning starr, Isa. 14. 12. **the sonns of Sion, are the Citizens there.** Psal. 149. 2.
the sonns of the wedding chamber, are the bridegromes freinds, Mat. 9. 15. and many the like.
v. 7. striketh] or cutteth flames; as the flashes of lightening with the thonder. **חָצֵק**
v. 8. maketh tremble] or quake, or payneth the wildernes that is, the wild beasts there,
which bring frichted by Gods voice or thonder, doo travel and bring forth their yong with **יָחִיל**
pain and trembling. **Kadeth]** caled also Paran and Zin, a desert thurgh which the
Israclites passed from Egypt to Canaan, Num. 13. 27. and 33. 36. and had the name of the
city Kadeth by which it lay, Num. 20. 1. 16. **The beasts of this wildernes were cruell.** Deut. 8.
15. & 32. 10. **v. 9. the hindes]** though of al other creatures they bring forth with great **אִילֹת**
trouble, bowing themelues, bruising their yong, and casting out their sorowes, Iob. 39. 4. 6.
maketh bare] by driving the beasts with the thonder into their denns; or, by beating off the **חֲשֵׁף**
leaves and fruits of the trees. So the figtree is sayd to be made bare, Ios. 1. 7.
every one] for the Greek turneth it: or it may be read, every whit, or al of it, mean- **אֶמֶר**
ing of his people vers. 11. which sayth glory to God; or al of it, that is of his glory,
he sayth (that is, God declareth) in his temple. **v. 10. at the floud]** meaning Noahs **כְּבֹד**
floud; Gen. 6. & 7. for to that onely, both the Hebyue and Greek word is applyed. And
here the Chaldee paraphraseth thus; The Lord at the generation of the floud, sate on the seat
of judgement, to take vengeance on them: he sate also upon the seat of mercies; & delivered
Noah, and reigneth over his sonns, for ever and ever **v. 11. with peace]** or in peace; **שְׁלוֹם**
which word b tokeneth integritie, perfection, a making whole and absolute; opposed both to
warr and sword, Psal. 120. 7. Mat. 10. 34. and to division, confusion, and tumultuous disorder,
Luk. 12. 51. 1 Cor. 14. 33. It denot th all prosperity, safety, and welfare of sowl and body,
and specially that spoken of Ephes. 2. 14. 15. where Christ is our peace,
which hath made of both one, and hath broken
the stop of the partition wall, &c.
to make of twayn,
one new man in himself,
so making peace.

1. **A** Psalm, a song of the dedication,
of the howse of David.

2. I Wil exalt thee Iehovah, for thou
hast drawn-up me: and hast not made
my enemies to reioice at me.

3. Iehovah my God: I cryed-out
unto thee; & thou healedst me.

4. Iehovah, thou hast brought-up
my sowl from hel: thou hast kept-me-
alive from them that goe-down the pit.

5. Sing-psalm to Iehovah ye his gra-
cious-saints: and confesse ye, to the re-
membrance of his holynes.

6. For a moment, is in his anger, life,
in his favourable-acceptation: in the
evening, lodgeth weeping; and at the
morning showing-joy.

7. And I, I sayd in my safe-quietnes:
I shal not be moved for ever.

8. Iehovah; in thy favourable-accept-
ation, thou hast settled strength to my
mountayn: thou didst hide thy face; I
was suddenly-troubled.

9. Vnto the Iehovah I called: & vn-
to Iehovah, supplicated-for-grace.

10. What profit in my blood, when I
goe-down unto corruption? shall dust
confesse thee? shal it shew-for thy truth?

11. Hear thou Iehovah and be gra-
cious-to-me: Iehovah, be thou an helper
to me.

12. Thou hast turned my mourning,
to a dance to me: thou hast loosed my
sack; & hast girded me with joy.

13. That my glory may sing-psalm to
thee, and not be silenced: Iehovah my
God, I wil confesse thee for ever.

2 **I**ehovah I wil thee exalt,
for thou hast drawn-up me:
and hast at me mine enemies
not ioyful made to be.

3. I cryde to thee, o IAH my God:
and thou didst heal-me-safe.

4. Iehovah, thou hast brought my sowl
up from the lowest-grave:
Thou hast kept-me-alive from them
that down the pitt doo goe.

5. To that are his Saints-gracious,
sing-psalm Iehovah to:
and unto the remembrance of
his sanctity confesse.

6. Because a moment, in his wrath;
life in his favour is:
Weeping shal lodge at even-tide,
but ioy at morning-day.

7. And I, sayd in my quiet-ease:
I shal not move for ay.

8. O Iah, thou in thy favour hast
strength to my mount settled:
but thou didst hide-away thy face,
and I was-soon-troubled.

9. To thee Iehovah doe I cal:
and ask Iehovah grace.

10. What profit in my blood, when I
goe-down to rotting-place?
Shal dust confesse to thee, shal it
shew-forth thy verities?

11. Iehovah hear and shew-me-grace:
o Iah, my helper bee.

12. My mourning thou converted hast,
to me into a dance:
my sack-cloth thou unloosed hast,
and girt me with ioyance.

13. That, my glorie to thee may sing,
and may not silent bee:
Iehovah my God, I for ay
wuh-thanks-confesse wil thee.

4 save me. For thou ~~art~~ my firm-rock and my fortress: and for thy name sake, wilt guide me and lead me. Thou wilt bring me forth, out of the net, that they have hidd for me: for thou, ~~art~~ my firm-strength.

6 Into thy hand, doo I commit my spirit: thou hast redeemed me Iehovah, God of truth. I have hated, the that observe vanities of vayne-fall-hood: and I, unto Iehovah doo I

8 trust. I wilbe glad and rejoyce, in thy mercie: which hast seen my affliction; hast known, my soul in distresses. And hast not shut me up, in the hand of the enemy: hast made my feet stand, in a large-roomth.

10 Be gracious to me Iehovah, for distress is on me: gnawed is with indignation, myne eye, my soul & my belly.

11 For my life, is quite-spent with pensiveness; and my yeres with sighing: my able-strength, is decayed with my iniquitie; and my bones are gnawen.

12 With al my distressers, I am a reproch; and to my neighbours, vehemently; and a dread to my known-acquaintance; being me in the street,

13 they fled from me. I am forgotten, as a dead man out of hart: I am,

14 as a vessel of perdition. For I hear, the infamie of many; fearfulness from every-side: when they plott together against me; they craftily-purpose, to take my soul. But I, unto thee doo I trust Iehovah: I say,

16 thou ~~art~~ my God. In thy hand are my times: ridd thou me, from the hand of my enemies, and from my

17 persecutors. Make thy face to shine, upon thy servant: save me,

18 through thy mercy. Iehovah,

let

Be for an howse of forts, me for to save.

4 For thou my rock art and my fort-fensed: and for thy name sake, Wilt me guide & lead.

5. Wilt bring me forth, from net that hidd they have for me: for thou, art my munition-safe.

6. Into thy hand, my spirit I doo depose: LORD, God of truth, thou me didst free-redeem.

7. I hated have, them that observers been of vanities of vayne-decentful-glose: and I, doo in Iehovah trust-repose.

8. I wil be glad & ioy, in thy mercie: Which hast beheld my troublesome-distress; hast known, my soul in painful-anguishes.

9. Hast not me closed, in hand of thine enemy: hast made my feet stand, in a place roomthye.

10. LORD shew me grace, for I am straitly-penned mine eye, my soul my belly eke, is gnawed

11 With grief. Because my life With pensive-paine, my yeres With sighing also, quyte are spent: my strength decayed, With my synns-punishment:

Also my bones With-gnawing-are-wasted.

12 With my distressers al, reproch am I; Unto my neighbours also vehemently: Unto my known-acquaintance eke a dread, seeing me in the street, from me they fled.

* * *

13. As dead-man out of mind, I am forgotten

14 I am as broken vessel. For I hear reproch of many; round about me fear: When-as against me they together plot, to take my soul they craftily-allot.

15. But LORD in thee my confidence I place

16. I say, thou art my God. My times they be: in thy hand: from my foes hand, rid thou me;

17 from them that me pursue. Shine make thy face on thy servant: save me, through thy good-grace.

18. Iehovah

- let me not be abashed, for I doo cal
on thee: let the wicked be abashed,
let them be silenced to hel. Let
the lips of falshood, be mute: that
speak against the just an hard word in
haughynes and despite. How
much is thy goodnes, which thou hast
layd up for them that fear thee: hast
wrought, for the that hope-for safe-
tie in thee; afore, the sons of Adam!
11. Thou keepest them-secret, in the se-
cret of thy face, from the rough-*pride*
of man: doost lay them up in a pa-
vilion, from the strife of tongues.
12. Blessed be Iehovah: for he hath
made-marvellous, his mercy to me,
13 in a city of strong-defense. And
I, sayd in my hastening-away, I am
cut down, from afore thine eyes: yet-
certainly; thou heardest, the voice of
my supplications-for-grace, when I
24 cried out unto thee. Love ye
Iehovah, al his gracious-saincts: Ie-
hovah keepeth the faithful; and re-
payeth abundantly, *him* that doeth haughtynes. 25. Be ye confirmed and let
your hart wax-strong: al that hopefully-wayt for Iehovah.
18. Iehovah, let me not be sham'd, for I
doo cal on thee: shame let the wicked have,
be silenced unto the lowest-grave.
- 19 Mute be, the lying lips: that speak hardly
against the just, in spite & pride-haughy.
(them)
- 20 How much is thy good which thou hast stor'd for
that fear thee: wrought, for them that in thee trust;
- 21 before the sons of men! There hide thou doost
in secret of thy face, from prides of men:
from strife of tongues, in tent thou l'gst-up them.
22. IAH blessed be: for to me his mercy
he wondrous-made, in city of defense.
- 23 And I, sayd in mine hart; I am cut-hence,
from fore thine eyes: thou heardest yet-certainly
my prayers voice, when I to thee did cry.
24. O al his saincts, Iehovah love doo ye
Iehovah keeps, the faithful; and payeth
him piously, that haughynes doeth.
- 25 Be ye confirmed, & strong let your hart bee
al that wayt for Iehovah hopefullie.

Annotations.

- ¶ 3. a howse of fortresses] a place of defenses, a most safe hold. David bring often for
ted to take such forts for his safety; did not make them, but God his strength: see 1 Sam. 22.
4. & 23 14. 19. & 24. 1. 23. 2 Sam. 5. 7. 9.
- ¶ 6. commit my spirit] & commend, de-
pose, of trust to be kept. Such words our Lord Christ ut. rat on the crosse, to his father.
Luk. 23. 46.
- ¶ 7. Vanities of vayne-falshood] that is, most vayne false and lying vani-
ties. The word vanity (Hebel) here us'd, besides vayne worldly things against which Solo-
man writeth, Eccles. 1. &c. meaneth in special, Idolatrie; for Idols are often call'd vanities, as
being light, vile, and things of naught. Deut. 32. 21. 1 King. 16. 26. 2 King. 17. 15. Ier. 2. 5. & 8.
19. & 10. 15. & 14. 22. &c. They that observ lying vanities, forsake their own mercy. Ionas, 2. 8.
- ¶ 8. hast known my fowl] that is, acknowledged, cared for; and (as the Greek transla-
teth) loved it. See Psal. 1. 6.
- ¶ 9. not shut me up] or closed me; that is, not given
me into their power: so Psal. 78. 48. 50. 62. Deut. 23. 15. & 32. 30.
- ¶ 10. gnawen] that
is, fretted, and consum'd as with worms. see Psal. 6. 8.
- ¶ 11. decayed] or weakned so
as one stumbleth and faileth down through weaknes: Psal. 27. 2. See Psal. 109. 24. & 105. 37.
- with my iniquity] that is, punishment due for iniquity; so the word often is us'd; as Gen. 32. 33.
19. 15. 2 King. 7. 9. So, whordom: for the punishment of whordom, Num. 14. 33.
- ¶ 12. known-acquaintance] that is, such as I knew, respected, and favoured: and to whom
I made known my mind, estate &c. my familiars.
- ¶ 13. out of hart] that is,

out of mind, or memorie; for the remembrance of the dead is forgotten, Eccles. 9. 5. therefore the grave, is the land of forgetfulness, Psal. 88. 13. is, a lost or broken vessel, or instrument. So Paul mentioneth vessels of perdition; Rom. 9. 22. a vessel perishing, that is, ready to perish and be left; as a perishing sheep, Psal. 119. 176.

v. 14. the infamy of many] or the diffamation (the ill report) of mighty-men. The like complaint Jeremie maketh in his laments; Jer. 20. 10. fearfulness from every side] or terror round about. In Hebrew, Magor miflabib, which name Jeremie gave to Pashur the priest; signifying that he should be a terror to himself, and to all his friends. Jer. 20. 3. 4. This or whiles they consult: see Psal. 2. 2. when they plot.]

v. 16 my times] whereby he meaneth, that his many and sundry events, troubles, deliverances, prosperities, adversities, life and death, (for all things have their appointed time, Eccles. 3. 1. 2.) were in the hard & disposition of God. Though times here, (as dayes in Psal. 119. 84.) may rightly be meant of his troubles: as Psal. 9. 10. & 10. 1. So in 1 Chron. 29. 30. mention is made of the times that went over David, and over Israel, & over all the kingdoms of the lands.

v. 17. Make thy face to shine] that is, cause thy face to be countenance to appear. This is taken from the blessing prescribed Num. 6. 25. and is often used in requests for grace. See Psal. 4. 7. & 67. 2. & 80. 4. 8. 20. & 119. 135.

v. 18. silenced] that is, through shame and fear be confounded, tamed, quieted, & made still. The word is sometime used for cut off, or destroyed; and so may here be taken. So Ps. 49. 13. 21. to hel] understand, thrust down to hel, or, to the grave.

v. 19. an hard-word] or durable-speech; a report which lasteth long to a mans infamy. The Hebrew Ghuathak signifieth durance, hardness and antiquity or eld, Psal. 6. 8. and respecteth both antique things long ago, 1 Chron. 4. 22. and thus is lasting or durable for time to come, Prov. 8. 18. Isa. 23. 18. And in speeches, it is put for an old-laid-law, taken up and applied to ones reproch, and so during long: and generally for any hard or slow speech; 1 Sam. 2. 3. Ps. 94. 4. & 75. 6.

v. 21. Thou keepst them secret] or, hidest them in the hiding-place of thy presence: where thou always lookest unto them, in secret favour, which the world knoweth not of.

rough-rides] or knots, knobs, rough-troubles. The Hebrew Racedas signifieth knitting or binding with knots, Exod. 28. 28. & 39. 21. from which a word is derived, in Isa. 40. 4. signifying knotty, knobby or rough places, opposed to smooth or playne. Here David useth it figuratively for rough affections or actions of men, meaning their pride, conspiracies, or molestations; as the Greek translateth, from the trouble of men.

lay them up] or hide them. Whereupon Gods people are called; his stored or hidden-ones. Psal. 83. 4. the strife of tongues] plea, or contradiction, as the Greek turneth it: and thus is the Jude, vers. 11.

v. 22. made marvelous his mercy] or marvelously-severed; as Psal. 4. 4. shewed his mercy in marvelous and hidden manner. As contrariwise God threatened to make marvelous the plagues of synners: Deut. 28. 59.

of siege: that is, a fortified, defended city; as 2 Chron. 8. 5. or a besieged city as 2 King. 24. 10. The Hebrew Marfor signifieth both a fort or skonce, and a siege or leger: Deut. 20. 20. & 28. 53.

v. 23. my hastening-away] namely through amazement or fear; as the word commonly interpreteth; Deut. 20. 3. Psal. 48. 6. 2 Sam. 4. 4. And that David hastened him away for fear, is recorded 1 Sam. 23. 26. So Psal. 116. 11.

cut down] Jonas in his affliction respected this speech of David, and changing a letter, for Nigrasti sayth, Nigralthi, I am driven away from before thy face &c. Jonas, 2. 4.

v. 24. the faithful] or, keepeth fidelities, as Pl. 12. 2. The Greek here hath, truthe. payeth abundantly] or, to abundance, with up-lusage.

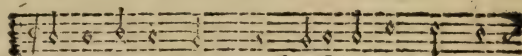
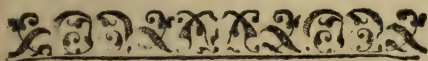
that doeth haughtynes] This sense the Greek giveth. The Hebrew may also thus be Englished, he (that is God) doeth haughtynes, that is, high magnificent acts. For the original word Gaavah sometime noteth Gods high magnificence, Psal. 68. 35. seminus mang haughty-pride. Psal. 10. 3.

v. 25. wex-strong] or, he will strengthen. See Psal.

hopefully way] or persevere with hope and patience. The word jachal (יָחַל) signifies both a patient waiting, Gen. 8.10. and a hope or trusting, as the help of the Spirit. M. t. 12.21. from Mat. 42.4.

Psalm 32.

Psalm 32.



O blessed he whose iniquities are pardoned, whose

syn covered is. O blessed is the man to whom the

LORD imputes no iniquities: & in whose spirit,

deceit none is. My bones with age did wear-

away, because from speaking I did cease: in mine

out-riving, at the day.

For, day & night, thy hand fore-lay

on me: my moisture was turned,

into the summers droughts Selah.

My syn, to thee I knowledged;

my iniquities, I not covered;

I sayd, I wil confesse to thee O LORD,

gainst me my faults: and thou pardonedst

my syns iniquities Selah.

For this, shal every man-godly,

at time of finding pray to thee:

as many waters flood, surely,

to him they shal not reaching-bee.

Thou art a secret-place to me,

me from distress thou keepst-away

With shrill-songs of deliverance-free,

thou wilt encompass me Selah.

Thou prudent-make, & reach wilt I,

in way wherein thou shouldest goe:

I counsel-wil, on thee mine eye.

As Horse as Mule be ye not so,

Which doo not understand: whose iaw

with bit & bridle must be yde;

which neer to thee els doo not draw.

1. An instructing-psalm, of David:
O Blessed he whose trespasses is forgiven,
whose syn is covered.

2. O blessed is the earthly-man, to
whom Iehovah shal not impute iniqui-
ties: and in whose spirit, is no deceit.

3. Because I ceased-speak-ing, my
bones wore-away-with-age: in my ro-
ving, at the day.

4. For, day and night, thy hand was
heavie upon me: my moisture was tur-
ned, into the droughts of sommer Selah.

5. My syn, I acknowledged to thee;
and my iniquities, I covered not; I sayd,
I wil confesse against me my trespasses,
to Iehovah: and thou, forgavest the in-
iquities of my syn Selah.

6. For this, shal every gracious-
saint pray unto thee, at the time of find-
ing: surely, at the flood of many wa-
ters; unto him, they shal not reach.

7. Thou art a secret-place to me,
from distress thou wilt preserv me: with
showing-songs of deliverance, thou
wilt compass me Selah.

8. I wil make-the-prudent, and wil
teach thee, in the way that thou shalt go:
I wil give-counsel, mine eye shalbe upon
thee.

9. Be not ye like a horse like a mule,
without understanding: whose mouth
must be stopped with bit and bridle;
which come-not neer unto thee.

10. Many

10 Many paynes, are for the wicked:
but he that trusteth in Iehovah, mercy,
shal compass him.

11. Rejoyce ye in Iehovah, and be
glad ye just: and shewt joytully, al ye
right of hart.

10. Paynes many, for the wicked bides
But he that in Iehovah trusts,
mercy shal compass him about.

11. Rejoyce in IAH, be glad ye iust:
and al right harted, joyfull-shown.

Annotations.

Ps. 1. An instructing-psalm] or, A psalm that maketh prudent: that causeth understanding.
As in the 8. verse of this psalm, he saith, I will make thee prudent, or instruct thee. This
title is set before sundry other psalms.

Psalm. 3. not by a man himself, who must not cover but acknowledge syn; Psalm. 32. 5. other-
wise, he shal not prosper. Prov. 28. 13. Now God covereth syn, when he imputeth it not, as the
verse following sheweth: and as this is mans happiness, so for God not to cover it, is woe
and miserie. Nehem. 4. 5.

Ps. 1. not impute] not think, count, or reckon. And this
is an effect of his grace in Christ, as it is written, God was in Carit, & reconciled the world
to himself, not imputing their synns unto them: 2 Cor. 5. 19. And hereunto the Apostle ap-
plierh this Psalm: thus, David saith, blessednes is the mans unto whom God imputeth just-
nes without works: saying, Blessed are they whose iniquities are forgiven, and whose synns are
covered: Blessed is the man to whom the Lord shal not impute syn. Rom. 4. 6. 7. 8.

Ps. 3. Because I ceased-(speaking) or, when I kept-silence, forbearing to confesse my synns; as
after, vers. 5. Like doctrine Elihu teacheth, Job. 33. 19. -22.

Ps. 4. moisture] the
cheest sap, or radical moisture which is an aery and oily substance dispredd through the body;
wherby the life is fostered; and which being spent, death insueth. This word is used onely
here, and in Num. 11. 8. where it is applied to the best moisture or cream of oil.

Ps. 5. confesse] Confessing of synns, is when one freely manifesteth them, accusing him-
self, and praying Gods mercy, which he expecteth in faith: see Ios. 7. 19. against m: my

trespasses] or, concerning my trespasses; but both the Greek version plainly hath, against me;
and elsewhere the Hebrew ghoal-i (here used) seemeth to be put for ghoal-i: as Psal. 108. 10.
compared with Psal. 60. 10.

the iniquity of my syn] that is, the guilt and punishment
of it; as Psal. 31. 11. And thus he that confesseth and forsaketh syn, shal have mercy, Prov. 28.
13. for if wee acknowledge our synns, God is faithful and just, to forgive vs them, 1 Ioh. 1. 9.
See also Job. 33. 27. 28.

Ps. 6. the time of finding] or, time to find: which may be
meant of the time when afflictions shal find, that is shal come upon him; as Psal. 116. 3. 4. or
the time when God may be found; as Isa. 55. 6. and that time is, when he is sought with the
whole hart. Deut. 4. 29. Ier. 29. 13. 2 Chron. 15. 15.

flood] or inundation. As wa-
ters signify afflictions, Psal. 69. 2. so a flood of waters, denoteth great troubles and persecuti-
ons. Dan. 9. 26. & 11. 21. Nahum 1. 8. Isa. 59. 19. Rev. 12. 15. 16.

Ps. 7. shewing songs
of deliverance] or, of evasion; that is, thou wilt give me occasion by deliverance of me, to sing
many songs of prayse unto thee.

Ps. 8. myne ey shalut upon thee] or, myne eye
I wil set upon thee; that is, I will have care of, and look wel unto thee; as Ier. 40. 4. Ezra. 5. 5.
Deut. 11. 12. Psal. 34. 16. (So the Chaldee explaineth it, I wil counsel thee, and let myne eye
upon thee for good.) Or thus, I wil give-counsel, unto thee with myne eye; that is, with
my care and providence. Thus Christ counselled Peter with his eye, Luk. 22. 61. So the eye
is sayd to mock, Prov. 30. 17.

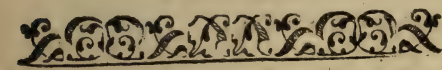
Ps. 9. like a horse &c.] that is, be not fools, &c. brutish, so as
ye must be ruled by force and rigour, not by reason. For unto the horse belongs a whip, unto
the ass a bridle; and a rod, to the fools back. Prov. 26. 3.

mouth must be stopped] or,
jaw is to be tyed. Hebrew, to stop; for, to be stopped: active for passive; as after Psal. 36. 3.
which come not near] that is, which wil not obey or doo thee service, unless they be forced

& ruled by the bridle: according to the saying of the Apostle, behold we put bits into the horses' mouths, that they should obey us. 1am. 3.3. וְיָרִיב יְהוָה
 fores are for the wicked: so Solomon saith, Affliction followeth sinners &c. Prov. 13. 21. וְיָרִיב יְהוָה
 &c 19. 29. &c 24. 20.

Psalm. 33.

Psalm. 33.



SHOW joyfully ye just, in Jehovah:
 praise, becometh the righteous.

2. Confesse ye, to Jehovah with harp:
 with psalterie *wub* ten-stringed-instrument,
 sing-psalm unto him.

3. Sing ye to him a new song: doo-
 well playing-on-the-instrument, with
 triumphant-noyse.

4. For righteous is the word of Jeho-
 vah: and al his work, in faith.

5. He loveth justice and judgement:
 the earth is full, of the mercie of Jeho-
 vah.

6. By the word of Jehovah, the hea-
 vens were made: & al the host of them,
 by the spirit of his mouth.

7. He gathereth-together as an
 heap, the waters of the sea: he-giveth,
 the deeps into treasures.

8. Let al the earth, be-in-fear of Je-
 hovah: let al the inhabitants of the
 world, shrink-with-fear for him.

9. For, he sayd and it-was: he com-
 manded, and it stood.

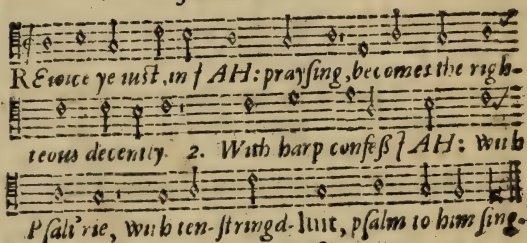
10 Jehovah, dissipareth the counsel
 of the nations: he-bringeth to-nought,
 the cogitations of the peoples.

11 The counsel of Jehovah, shal stand
 for ever: the cogitations of his hart, to
 generation and generation.

12 O blessed is the nation, whereof Je-
 hovah is God: the people, *that* he-hath-
 chosen, for a possession to him self.

13 Fro the heavens, Jehovah dooth
 behold: dooth see, al the sons of Ada.

14. From



Psalm 33
 1. Voice ye just, in f AH: praying, becomes the right-
 reous decency. 2. With harp confesse f AH: wub
 Psaltrie, wub ten-stringed-luit, psalm to him sing.

3. O sing unto him a new song:

With triumph make melodious noise.

4. For righteous is Jehovah's voice:

and faithful, al his action.

5. He loves, justice & indgment-right

the earth is full of f AHS mercee.

6. By word of IAH the heav'ns made bee

and al their host, by his mouth's spirit.

7. The waters of the sea, dooth he

make as an heap together-rise:

he puts, the deeps in treasures.

8. In fear of IAH, the whole earth bee

Let al the worlds inhabitants,

for him with-fearfulness - b-ck-goe.

9. For he hath sayd, & it was so:

he hath commanded, and it stands.

10 Jehovah, he dooth dissipate

the counsel of the nations:

the peoples cogitations,

he breaking-dooth-annihilate.

11 Jehovah's consultation

shal stand unto eternitee:

and his harts cogitations bee

to ev'ry generation.

12 O blessed is the nation,

whereof Jehovah God shal bee

the people which chosen hath he,

for to be his poss-son.

13 From heavens, Jehovah vieweth-weth

dooth al the sons of Adams see.

14 Look

14 From the firm place of his dwelling he looketh forth: unto, al the inhabitants of the earth.

15 He formeth altogether their hart: he discreetly-attendeth, unto al their works.

16 *There is no King, saved by multitude of a power: a mighty-man, shal not be delivered by multitude of able-strength.*

17 *A horse is fallshood, for salvation: and shal not deliver, by multitude of his power.*

18 *Loe, the eye of Iehovah, is unto them that fear him: to them that hope-fully-wayt for his mercie.*

19 *To ridd-free their fowl frō death: and to keep-them-alive in famin.*

20 *Our fowl, earnestly-wayteth for Iehovah: he is our help, and our sheild.*

21 *For in him, our hart shal-rejoyce: for in the name, of his holynes doo we trust.*

22 *Let thy mercy, Iehovah, be upon us: even-as, we hopefully-wayt for thee.*

14 *Look from his dwelling place doeth hee: to, al that in the earth doo dwel.*

15 *Their hart together form dooth hee attendeth, unto their workes al.*

16 *There is no King, that saved shal by multitude of armie be:*

Delivred is no Champion, by multitude of able-force.

17 *False, for salvation, is an horse: and by his much pow'r, riddeth none.*

18 *Loe, I AHS eye, is to them that have his fear: that wayt for his mercee.*

19 *Their fowl from death to rescue-free: and them alive in famin save.*

20 *Our fowl, for IAH wayts earnestly: our succour, and our sheild is he.*

21 *For glad in him our hart shal be: for we trust in his name holy.*

22 *Iehovah, let upon us bee, thy merciful-benignity: according as, we hopefully-have expectation for thee.*

Annotations.

vers. 1. becometh] the word denoteth a fayr and comely grace, for which a thing is to be liked and desired. So Psal. 93.5. & 147.1. The Apostle expresseth it in Greeke, by fayr or bewtifull. Rom 15. 15. from Esai. 52. 7.

vers. 2. with harp] or, with fittern; in Hebrew Kinnor, a musikal instrument invented by Jubal, Gen. 4. 21. used for mirth and ioy, Psal. 137. 1. 2. Esai. 24. 8. Gen. 31. 27. and therefore is caled the pleasant harp, Psal. 81. 3. opposed unto mourning, Iob. 35. 31. in skil on this instrument, David excelled, 1. Sam. 16. 16. 23. and with this and other, they used in Israel to celebrate the Lord with gladnes, 1 Chron. 13. 8. & 15. 16. 28. & 25. 1. Nehem. 12. 27. So spiritually: the new Testament, Rev. 14. 2. with Psalterie] or Luit, or Viole: In Hebrew Nebel, an instrument so caled of the foam which as seemeth was with a round hollow bulk, much like a bottle: (for Nebel is also a bottel or pitcher, 1 Sam. 10. 3. Lam. 4. 2.) and of this the Greeks and Latines had their instruments named Nablé, Naulon, Nablum. The Greek here calet it psalterion.

ten stringed instrument] this differed from the psalterie, Psal. 92. 4. therefore the word with is here supplied.

vers. 3. a new song] Nothing is sayd to be new which is alwayes fresh, renewed upon new occasions, and so permanent; as Iob sayth, my glorie was new with me. So Love is both an old and a new commandment, 1 Ioh. 2. 7. 8. Of these new songs, (mentioned here, and Psal. 40. 4. & 96. 1. & 98. 1. & 144. 9. Isa. 42. 10.) may have reference to the state of things under the gospel, where there is a new covenant, Heb.

3. 8. 13. new heavens, and new earth, Rev. 21. 1. a new man, Ephes. 2. 15. and 4. 24. a new Ierusalem, Rev. 21. 2. and all things new: 2 Cor. 5. 17. Rev. 21. 5. See also Rev. 5. 9. & 14. 3.

doo-wel playing &c.] that is, make good musk, or melodie. So 1 Sam. 16. 17. 18. Efa. 23. 16. And this melodie we are now willed to make to the Lord in our hearts Ephes. 5. 19. The Hebrew Nagan, (whereof cometh Neginoth, Psal. 4. 1.) properly is to play with the hand upon an instrument; 1 Sam. 19. 9.

so this word is often used, as Exod. 17. 12. Moses hands were with faith; that is, stedy, firm, constant.

U. 4. in faith] that is, faithful, true, and constant. For unto all, both just and unjust, Mat. 5. 45. and laveth man and beast. Psal. 36. 7. U. 6. the host of them] that is the many creatures in them: as Angels, sun, moon, stars &c. Psal. 148. 1. 2. 3. 5. Gen. 2. 1. So mention is made of the powers or hosts of heaven, Mat. 24. 29.

U. 7. giveth the deeps] that is, putteth or dispolet the deep waters, into treasuries, or in cellars and secret store howles, hidden from the eye of man; called elsewhere the secret room of the deep, Job. 38. 16. So God is said to have treasuries or store howles of

wind, Psal. 135. 7. of snow and hayl, Job. 38. 22. of darknes, Isa. 45. 3. and the like.

U. 9. it stood] that is, existed firm and stable, and so continued. So Psalm. 119. 91.

U. 10. dissipateth] or maketh-frustrate, undooeth, abrogateth; a word opposed to ratifying, confirming, establishing. Isa. 8. 10. & 19. 3.

U. 11. I shal stand] that is, continue, and have effect; whatsoever men purpose to the contrary. See Isa. 14. 24. 27. & 46. 10. Prov. 19. 21. U. 12. is God] to weat, by special covenant and favour, though al the earth be his. Gen. 17. 7. Exod. 19. 5. and this is by the new covenant, Heb. 8. 10. So Psalm. 144. 15.

U. 15. altogether] or alone. The Hebrew yachad sometime signifieth alone without others; Job. 34. 29. Ezr. 4. 3. (and so the Greek interpreters took it here, translating it kata monas, alone, or by himself;) sometime it signifieth, wholly or every whit; Job. 10. 8. Sometime, together; or in one; Psal. 2. 2. All these agree well here, for God onely and wholly formeth everv mans hart, and spirit, Zach. 12. 1. wherupō he is called the Father of spirits, Heb. 12. 9. and the God of the spirits of all flesh, Nū. 16. 22.

U. 16. of a power] that is, of an armie; so called because there are strong valiant & active men. Psal. 136. 15.

U. 17. A horse is fallhood] that is, a false and deceitful help, can not save a man, but fayleth those that trust in him. Zach. 10. 5. Psal. 76. 6. The horse is here used for al warlike furniture, this being above other creatures strong, fierce and courageous, Job. 39. 22-28. and therefore is prepared for the day of battel, but salvation is of the Lord. Prov. 21. 31.

U. 18. The eye of Iehovah] that is, his care, and providence, for good, as the next verse sheweth, and as Psal. 32. 8. Zach. 12. 4. 1 Pet. 3. 12. Sometime the Lords eye is on men for evil. Amos 9. 4. 8.

Psalm. 34.

Psalm. 34.

1. A psalm of David; when he had changed his behaviour, before Abimelech: and he had driven him away, and he was gone.

2 I Wil bless Iehovah in al time: continually, his prayse shal be in my mowh.

3 In Iehovah, my soul shal glorie: the meek shal hear, and shal rejoyce.

4. Magnify

2. IN all time bless the LORD will be: his prayse
within my mouth, alway. 3. My soul shal in the
LORD glorie: the meek shal hear, and joy shall
they. 4. O magnifie the LORD With mee:

M

his

4 Magnify ye Iehovah with me:
and let us extoll, his name together.

5 I sought Iehovah and he answered me: and ridd-me-free, from al my fears.

6 They looked to him & flowed: and their faces, be not ashamed.

7 This poor-afflicted man caled, and Iehovah heard: and saved him, out of al his distresses.

8 The Angel of Iehovah pitcheth-a-camp, about them that fear him; and releaseth them.

9 Taste ye and see, that Iehovah is good: ô-blessed is the man, that hopeth-for-safetie in him.

10 Fear Iehovah ye his saints: for ther is no want, to them that fear him. 11. The Lions, are empoverished & an hungred: but they that seek Iehovah, shal not want any good.

12. Come sonns, hearken to me: I wil learn yow, the fear of Iehovah. 13. Who is the man, that wil lethe life: that loveth dayes, to see good?

14. Keep thy tongue from evil: and thy lips, from speaking guile.

15. Eschew evil, and doo good: seek peace, & pursue it. 16. The eyes of Iehovah, are unto the iust: & his ears, unto their out-crie. 17. The face of Iehovah, is against them that doo evil: to cut-off, their memorial from the earth. 18. They cryed, and Iehovah heard: and ridd-them-free, out of al their distresses. 19. Iehovah is neer, to the broken of hart: and the contrite of spirit, he wil save. 20. Many, are the evils of the iust: and out of them all, Iehovah wil ridd-him free. 21. He keepeth al his bones: one of them, is not broken.

his name together, extoll wee.

5 I sought IAH and he me answered:
and from my fears al, ridd me free.

6 To him they looked and flowed:
and shamd let not their faces bee.

7 IAH heard, When this poor-man did cal:
and sav'd him, from his troubles al.

8 Iehovahs Angel camp-dooth-lay,
'bout them that fear him; and frees them.

9 Taste ye and see, that good is IAH:
ô blessed man, that hopes in him.

10 Fear ye Iehovah, saints of his:
for to his fearers, want none is.

11 Lions, are in-penurie-scant,
and they doo hunger greedelie:
but any good shal they not want,
that seekers of Iehovah bee.

12 Come children, unto me give ear:
I wil yow learn, Iehovahs fear.

13 Who is the man, that list dooth-will:
that loveth dayes, good for to see?

14 Restreyning-keep thy tongue from yll:
thy lips, from speaking fallace.

15 Doo good, and evil quite-eschew:
seek peace, and after it pursue.

16 The LORDS eyes, to the iust: his ears
attend eke, unto their outcrie.

17 The LORDS face, is 'gainst ev'l doers:
to rase from earth, their memorie.

18 They cryde, and hear Iehovah did:
and them, from al their troubles, ridd.

19 To broken harted, IAH is nee:
and contrite spiritied, save will bee.

20 The iust-mans evils are many:
and from them al, IAH ridds him free.

21 He keepeth al the bones of his:
not any of them, broken is.

22. Evil shal slay the wicked: & they that hate the iust, shalbe-cōdemned-as-guiltie. 23. Iehovah redemeth, the sowl of his servants: and they shal not be condemned-as-guiltie, al that hope-for-safetie in him.

22 Evil shal cause the wicked dye: and haters of the iust-man, they shalbe condemned-as-guiltie. 23 His servants sowl, redem dooth *HAH*: and they shal not be judg'd-unjust, al that in him for safety-trust.

Annotations.

v. 1. his behaviour] of his sense, reason, properly the tast; as in v. 9. Job. 6. 6. & often elsewhere: which is used both for ones inward sense or reason, and outward gesture, and demeanure, because by it, a man is discerned and judged to be wise or foolish, as meats are discerned by the tast. David when he was afraid of the King of Gath, changed his behaviour before them, and feyned himself madd in their hands, and scrambled on the dores of the gate, and let his spittle fall down upon his beard. 1 Sam. 21. 12. 13.

proper name was Achish King of Gath, a city of the Philistines. 1 Sam. 21. 10. And as euerp King of Egypt, was called Pharaoh, Gen. 41. 1. Exod. 5. 1. 1 King. 11. 18. so euerp King of the Philistines was call'd Abimelech, that is Father-king. Gen. 20. 2. & 26. 1. had driven] expelled. For Achish sayd to his servants, which had taken and brought David to him, Loe ye see the man is beside himself, wherfore have ye brought him to me? have I need of mad men? &c. So David departed thence. 1 Sam. 21. 14. 15. & 22. 1. Upon that he made this psalme.

v. 2. in all time] of, in every season. See Psal. 10. 5. This Psalm is also composed according to the order of the Hebrew Alphabet: as is observed on Psal. 25. 1.

v. 3. shal glorie] of joyfully-boast. For so the Apostle expoundeth this word, which properly signifyeth to prayle ones self: 1 Cor. 1. 31. from Ier. 9. 23. 24. So in Psal. 52. 3. & 97. 7. & 105. 3. & 106. 5.

v. 4. Magnify] of Make great, to weat by praying. So Deut. 32. 3. Give ye greatnes unto our God.

v. 6. They looked] to weat the meek, mentioned before verse 3. of generally, they that look and flow unto him.

river; the like similitude is Isa. 2. 2. & 60. 5. Ier. 31. 12. & 51. 44. be not alhamed] of, shal not be alhamed; which word in the original signifyeth digging, as Psal. 35. 7. applied to shame, which causeth men to seek to hide themselves; as is lively described, Rev. 6. 15. 16.

v. 8. The Angel] that is, the Angels, for he speaketh of an host: And often in the Hebrew, one is put for a multitude; as the inhabitant, for, the inhabitants; 2 Sam. 5. 6. with 1 Chro. 11. 4. So, frog for frogs; Psal. 78. 45. tree, for trees; quayl, for quayls. Psal. 105. 33. 40. See the note on Psal. 8. 9.

3. So Iacob, when the Angels of God met him, sayd, this is Gods camp, of host. Gen. 28. 1. 2. Likewise about Elshah, the mountapn was ful of horses & charrets of fyre. 2 King. 6. 17. See also Psal. 91. 11. 12.

v. 9. Tast and see] that is, make trial, and you shal find that God is good, sweet and delectable; and you will the more desire him. Thus the Apostle applyeth these words, saying, as new born babes desire ye the sincere milk of the word that ye may grow thereby; it so be ye have tasted that the Lord is good. 1 Pet. 2. 2. 3.

v. 11. Lions] Lurking-lions (wherof see Psal. 7. 3.) which are luty, strong-toothed, fierce, roaring, ravenous; as appereth by Psal. 58. 7. & 104. 21. Mic. 5. 8. Ezek. 19. 3. 5. 6. 7. Job. 39. 1. 2. And hereby may be meant the rich and mighty of the world, whom God often bringeth to niserie; and so the Greek for Lions, putteth here the rich. Tyrants and strong men are sometime call'd Lions, Ier. 2. 15. 1 Chro. 11. 22. Nahum 2. 13. See Luk. 1. 53. are empoverished] of

suffer-penurie. See Iob. 4. 10. 11. Prov. 10. 3. v. 13. that willett] that is, sayn would have, and delighteth.

dayes to see good] that is, to injoy good, many dayes; which the Apostle (following the Lxx.) expoundeth thus, to see good dayes. 1 Pet. 3. 10. that is, dayes of prosperitie, pleasure, comfort.

v. 14. Keep thy tongue] to weat, by restraining

and making it cease from evil; as the Apostle teacheth. 1 Pet. 3. 10.

or their deprecation, their prayer-for-need; as the Greek which the Apostle followeth, expresseth it.

Ps. 17. The face] that is, open anger. Lev. 17. 10. See Psal. 21. 10.

Ps. 18. They cryed] that is, as the Greek saith, The just cryed.

Ps. 19. the broken of hart] them that have their harts broken, and their spirits contrite or humble, for their synns. See the like speeches Psal. 51. 19. & 147. 3. 112. 57. 15. & 61. 1. Jer. 23. 9. Luk. 4. 18.

Ps. 20. the evils] that is, greits and afflictions; as Deut. 31. 17. Psal. 27. 5. & 88. 4. Mat. 6. 34. the word also may import synns and vices; as Psal. 28. 3. & 94. 23. So after in verse 22.

Ps. 22. work-the death] or doo-him-dye, kill him: because he shal not be delivered therefrom, as the just man is. v. 20.

Psal. 5. 11. condemned-as-guilty] and consequently perish See

Psal. 147. 20.

Psalm. 35.

Psalm 35.

This may be sung also as the 8. Psalm.

1. *Aspsalm*, of David;

PLead thou Iehovah, with them that plead with me: warr thou, against them that warr against me.

2. Lay hold on the sheild and bukler: and stand up, for my help.

3. And draw-out the spear & sword, to meet with my persecutors: say to my sowl, I am thy salvation.

4. Let them be abashed & ashamed, that seek my sowl: let them be turned backward and confounded; that think, mine evil.

5. Let them be, as chaff before the wind: and the Angel of Iehovah, driving them.

6. Let their way be, darknes and slippernesses: & the Angel of Iehovah pursuing them.

7. For without cause they have hidd for me, the corruption of their net: without cause, they have digged for my sowl.

8. Let tumultuous-ruine come on him, he not aware: & let his net which he hath hidden, catch him: with tumultuous-ruine let him fall therinto.

9. And my sowl, shalbe glad in Iehovah: shal-joy, in his salvation.

PLead thou o LORD, with them that plead with
mee: warr against them that doo against me War.
Lay hold upon the shield and the bukler: stand
for mine help. 3. And spear and sword draw-free,
so meet with them that my pursuers bee:

Say to my sowl, thy salvation am.

4 Let my sowl seekers, bash & shamed be:
turnd back and blush; that evil think for me.

5 As chaff before the wind, so be those-same:
and th' Angel of Iehovah driving them.

6 Darknes and slippernes let be their way:
and th' Angel of the LORD them following.

7 Because, they the corruption of their grinn:
Without cause for me privily-did-lay:
Without cause, digged for my sowl have they.

8 Let ruine come on him, unaware hee:
and catch him let his privy-hidden grinn.
With wastful-ruine, let him fall thrin.

9 And in Iehovah, glad my sowl shalbee:
shal in his saving health, have myful-glee.

- 10 Al my bones shal say, Iehovah, who is like thee; that riddest-free the poor-afflicted, from the stronger then himself: and the poor-afflicted and needy, from the spoyler of him?
- 11 Witneses of cruel-wrong, did rise-up: things that I knew not, they did ask of me. They repayed me evil, for good: the bereaving, of my fowl.
- 12 And I, when they were sick, my cloathing was sack; I afflicted my fowl with fasting: and my prayer, returned upon my bosome. I walked, as if he had been a fellow-freind as if he had been a brother to me: I bowed-down sad, as he that bewayleth his mother. But in my halting, they rejoyced & were gathered-together: the smiters, were gathered-together against me, and I knew it not: they rent, and were not silent. With hypocrites, scoffers for a cake-of-bread: gnashing their teeth against me. Lord, how long wilt thou see? return my fowl, from their tumultuous-ruines: my lonely-fowl, from the Lions. I wil confess thee, in the great church: I wil prayse thee, among a mighty people. Let not them that are my enemies with falsitie, rejoyce at me: them that are my haters without cause, wink with the eye. For they speak not peace: & against the quiet-ones of the earth, they imagine words of deceits. And they have enlarged their mouth against me: they have sayd, aha aha; our eye hath seen. Iehovah thou hast seen, cease-not-as-deaf: O Lord, be not farr-off from me. Styrr-up and awake, to my judgement: my God, and my Lord to my plea.
- 10 My bones shal all say, LORD, who is like thee; that from his stronger, riddest-free the poor: even poor & needy, from his spoyler-force.
- 11 Cruel-false witneses, up-risen bee: things that I knew not, they did ask of mee.
- 12 Evil for good, they unto me rendered: ev'n-of my fowl, the quite-bereaving-lack.
- 13 And I, when they were sick, my cloath was sack; my fowl I have with fasting afflicted; my prayer on my bosom eke turned.
- 14 As-if a freind familiar been he had as-if he had my brother been, I went: as one that for his mother dooth lament, so bowed I me down obscurely-sad.
- 15 But when-as I did hale, then they were glad, Also together-they were-gathered: the smiters gainst me were-together-come, and I knew not: they rent and were not dumme.
- 16 With hypocrites, scoffers for cake-of-bread: gainst me their teeth together they gnashed.
- 17 O Lord-my-stayes, how long-while, with thou return my fowl from their vastations, (see 3 my solitary-fowl, from the Lions.
- 18 I in the great church, wil confesse to thee: I wil thee prayse, among a folk mightie.
- 19 O let not them that are with falsitie mine enemies, be ioyful over me: and they that without cause my haters be, let them not privily-wink with the eye.
- 20 Because-they doo not speak peaceably: And gainst the quiet of the earth bee, words of deceits they have imagined.
- 21 And have their mouth against me large-op'ned: have sayd, aha aha, our eye dooth see.
- 22 O I H thou see'st, silent-keep-not-thee: O Lord, from me farr-be-not-thyne-abode.
- 23 Styrr-up, and to my judgement thou awake: my God, & my Lord unto my debate.
- 24 According to thy iustice, LORD my God, iudge me: & let them not at me te glad.
- 24 Iudge me according to thy justice, Iehovah my God; & let them not rejoyce at me.

25 Let them not say in their hart, aha
our sowl: let them not say, we have
26 swallowed him up. Let them be
abashed, and confounded, together,
that rejoyce at mine evil: let them
be clothed with bashfulness & shame,
27 that magnifie against me. Let
them shew joyfully and rejoyce,
that delyte my justice: and let them
say continually, magnified be Jeho-
vah; that delyteth the peace of his
28 servant. And my tongue shal meditate thy justice: all the day, thy prayse.

25 Aha our sowl, let them in hart not say:
let them not say, We have him swallowed.
26 Together, 'bashed be they, and shamed,
that joy at mine yll: clad with shame be they
and bashfulness, that 'gainst me magnify.
27 Let them reioyce & let them shewt-With-song,
my justice that delite: and let them say,
Ichovah magnified be, alway;
28 his servants peace, that liketh. And my tongue,
shal sound thy justice: thy prayse, al day-long.

Annotations.

vers. 1. Plead] This properly is to contend or debate a matter with many words; as
the next word, warr or fight is with deeds. But Gods pleading oft-times is in action; as
he pleaded Davids cause against Nabal, when he slew him: 1 Sam. 25. 39. And as here
David prayeth, so God elsewhere promisseth, to plead with those that plead with his people:
Isa. 49. 25.

warr] which in the original tongue hath the name of cutting, biting, or
devouring; for warrs devour and consume many. So the sword is sayd to have a mouth,
that is an edge, Job. 1. 15. Heb. 11. 34. and to eat, that is to kyll and consume, 2 Sam. 11. 25.

v. 3. draw-out] or, as the Hebrew phrase is, empuie; that is unthead: the like is of the
sword; Exod. 15. 9. Levit. 26. 33.

[word] or close-weapon, as the name signifieth.
This interpretation seemeth best, because of the Hebrew pause, which joineth this word
with the former spear: thus also these two weapons of offence, are answerable to the former
two of defence, the shield and buckler; and of this Hebrew name Segor, the Greek Sagaris,
(and perhaps the Latin Securis,) seemeth to be borrowed, for a sword or axe. And in Job.
28. 15. this word is used for a close-treasure, or stored-gold; as here for a close weapon. O-
therwise we may read according to the Greek, and other versions, close thou, or stop; to
weet, the way or passage.

v. 4. that seek my soul] that is, my life, to take it away:
for so this phrase commonly meaneth, as Psal. 38. 13. & 54. 5. & 70. 3. Exod. 4. 19. Mat. 2.
20. and sometime is so expounded, as Psal. 63. 10. 1 King. 19. 10. they seek my soul to take it
away. At sometime this phrase intendeth, seeking the soul for ones good; as Psalm. 142. 5.

turned backward] a token of fear, shame, and discomfiture; as Psal. 129. 5. & 40. 15. &
70. 3. & 94. Isa. 42. 17. Jer. 46. 5.

v. 6. Darknes &c.] that is most dark and slippe-
rie: meaning, fearful, dangerous, troublesome &c. Nahū. 1. 8. Psal. 88. 7. & 107. 9. Prov. 4. 19.
So elsewhere it is sayd, their way shalbe unto them as slippernesses in the darknes; they shalbe
driven and fall therein. Jer. 23. 12.

v. 7. the corruption &c.] that is, their corrupting
pernicious net, or their insinuating corruption. or understanding the word, in, we may read,
they hidd their net for me in a pit, or in a corrupting-ditch; as Psal. 7. 16. have digged]
to weet, a pit to fall in: so Job. 6. 27. Or, have diligently-ferched, and layd wayt. So digging
is used for seeking; Job. 3. 21. & 39. 32.

v. 8. tumultuous-ruine] calamitie wasting
or desolation that is with noyse & sound as of waters, Isa. 17. 12. 13. So Psal. 63. 10. Prov. 1. 27.

v. 10. my bones] that is, my strong and solid members delivered out of danger: meaning
that with all his strength he would prayse God. So the bones are sayd to rejoyce, Psal. 51.
10. the loynes to blesse, Job. 31. 20.

keth away. Compare Job. 5. 15.

v. 11. of cruel wrong] that is, cruel, violent

or (as the Greek sayth,) vnjust witnesses. So Exod. 23. 1. Deut. 19. 16. **v. 12.** the bereaving of] that is, to deprive bereav or rob me, of my soul or life; or, to bereav my soul of comfort. The word properly signifieth, the bereaving or loss of children.

v. 13. sack] used to be worn in sign of sorow. Psal. 69. 12. Gen. 37. 34. Mat. 11. 21. Rev. 11. 3. Here we are to understand the word was, or gave, as is expressed, Psal. 69. 12. even as the word afflicted, here expressed, is there understood, Psal. 69. 11. with fasting] another sign and cause of sorow: wherefore mourning and fasting are used for the same Mat. 9. 15. with Mark. 2. 19.

returned upon my bosom] or, into my bosom. The meaning map be, I prayed often for them, secretly, and with hartly loving affection. For, the returning of the prayer semeth to mean the often minding and repeting of it; the bosom, signifieth secrecie, Prov. 21. 14. & 17. 23. Psalm. 89. 51. and inward affection, Num. 11. 12. Ioh. 1. 18. Or we may read it thus, Let my prayer return into my bosome: that is, I wished no worse to them than to my self; let me receiv of God, such good as I prayed for them. See Psal. 79. 12.

v. 14. sad] or black, to weet in black and mournful attire, and with sad & heavy countenance, as the Greek here translateth it Scuthropazon, which word the new Testament also useth, Mat. 6. 16. Luk. 24. 17. So after in Psal. 38. 7. & 42. 10. & 43. 2. bewayleth his mother] mourneth at her funeral.

In this case the affections are most strong. Therefore the Priests were permitted to mourn for such. Levit. 21. 1. 2. 3.

v. 15. my halting] that is, my calamity and infirmity; whereby I seemed ready to fall. So in Psal. 38. 18. Ier. 20. 10. the smiters] that smote me with the tongue, as Ier. 18. 18. and as here followeth they rent &c. The Lxx. in Greek turn it Scourges, alluding (as I think) to the scourge of the tongue, as Iob. 5. 21. and an other Greek version, hath plectai, smiters.

It may also be read the smitten, that is abjects, vile persons, Iob. 30. 8. (as the Chaldee expresseth it, the wicked); or understand smitten on their feet, as 2 Sam. 4. 4. that is lame, so seighning themselves; or smitten in spirit, as Isa. 66. 2. that is, greived in outward shew. they rent] 2. 12.

v. 16. hypocrites] or, close-dissblers, which outwardly cover & cloke their wickednes, wherewith inwardly they are defyled, Mat. 23. 27. 28. or, which have their harts covered, Iob. 36. 13. The Greek also (from whence our English word hypocrisie is borrowed,) signifieth an under-judgement, that is, dissimulation.

scoffers] or, of scoffes; that is, men that make scoffs: as in Psal. 36. 12. pride, is for proud persons.

for a cake of bread] that is, for good chear, for their bellies: or, at their belly cheare, at bankets. So Solomon speaketh of some that wil transgress for a peece of bread, Prov. 28. 21. The original word Maghnog, is a cake, 1 King. 17. 12. and as bread is used for al food, Psal. 136. 25. so a cake seemeth to be used for all juncates, or dainty meat; as in Hof. 7. Ephraim is likened to a cake, and their enemies, to banketers, that greedily eat them up: verse, 8. 9.

So here David mitcheth his aduersaries, with hypocritical and scoffing parasites; whose God was their helpe; as Phil. 3. 19. Or, we may figuratively take this word, for a mock, jest, or meriment, and so read it, with hypocritical jesting scoffers: and this the Greek savoureth, saying, they mocked me with mockage.

gnashing] or, they-gnashed: Heb. 2. to gnash: but a word thus indefinite, following an other with person, is it self of the same, by proprietie of the Hebrew tongue. So Psal. 49. 15. their teeth] the teeth of them and him, that is, of every of them. See Psal. 2. 3.

v. 17. return] or, reduce, restore, stay my soul, or life: so Iob. 33. 30.

alonely] or solitarie, desolate soul: See Psal. 22. 21. 22. **v. 18.** a mighty people] or, a strong, to weet in number; that is, a great multitude. The word Ghnatsum as it is mighty in strength, Psal. 135. 10. Prov. 30. 26. (it is it many in number: Psal. 40. 6. 13. & 105. 24. & 137. 17.)

v. 19. enemies with falsitie] that is, for a false cause; or (as the Greek explaineth it,) unjustly. wink] make secret signes by the winking of the eye, which argueth both privie and scornful gesture; therefore this alwayes is a sign of evil, Prov. 10. 10. & 6. 13.

not peace] that is, not peaceably, or freindly, which

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pet some hypocrites doo, Psal. 23. 3. or, not speak to come to any sound composition, or peace-able end, which one may truit unto. But God speaketh peace to his people. Psal. 85. 9.

words of deceits] deceitful words, or things. v. 21. hath seen] or, seeth; to meet, the evil of David; or, that which we desired. *In speeches of evil cases, often the hypocrite useth silence.* So after, in Psal. 54. 9. & 59. 11. & 118. 7.

that is, to judge and avenge me of myne enemies: so after, to my plea, is, to plead my cause, as verse 1. v. 25. aha our soul] that is, aha we have our desire. Soul, is sometime put for desire. Psal. 41. 3.

v. 26. clothed with bashfulness] meaning their confusion on every side, when nothing but their shame appeareth, & so continueth. So Psal. 109. 27 & 132. 18. Job. 3. 22.

that magnify] to meet, their mouthes, as is expressed Hobad. 1. 12. Ezek. 35. 13. that is, speak great things and boastfully, as the Greek explaineth. So after, in Ps. 38. 17. & 55. 13. delite my justice] whom my justice and innocencie plealeth, or deliteth, and the defence thereof.

Psalm. 36.

1. To the mayster of the musick;

a psalm of David, the
servant of Iehovah.

2. **T**He trespass of the wicked assuredly-sayeth, in the inmost of my hart: no dread of God, is before his eyes.

3 For he flattereth him-self in his-own eyes: to find, his iniquitie which he ought to hate.

4 The words of his mouth, are painful-iniquitie and deceit: he hath left-off to be prudent to doo good.

5. He thinketh painful-iniquitie, upon his bed: he setteth-himself, on a way not good: he refuseth not evil.

6. Iehovah, thy mercy is in the heavens: thy faithfulness, unto the skyes.

7. Thy justice, as the mountayns of God; thy judgements, a great depth: Iehovah thou savest, man and beast.

8. How precious is thy mercy, o God: and the sons of Adam, hope-for-safetie, in the shadow of thy wings.

9. They

Psalm. 36.

Sing this as the 27. Psalm.

2. **T**He trespass of the wicked-man sayeth-in-assured-wise, even in my hart: that dread of God is not before his eyes.

3. For flatteringly-perswade himself in his-own eyes dooth he: to find-out, his iniquity that hated ought to be.

4. The words of his mouth, are deceit and vayne-iniquitie: for to doo good he hath left-off his prudence-to-apply.

5. Iniquitie, upon his bed, he purposely-dooth-muse: he setteth himself, on way not good: he ev'l dooth not refuse.

6. Iehovah in the heavens is thy bountiful-mercie: thy constant-faithfulness dooth reach unto the highest-skye.

7. Thy justice, as the mounts of God; thy indgements, a great deep: Iehovah, thou doost man and beast in helthful-safety-keep.

8. How precious is thy mercie, when Adams sons, o God, within the shadow of thy wings doo hope-for-safe-abode.

9. They

9 They shalbe plenteously-moistned, with the fatnes of thy howse: and the stream of thy pleasures, thou wilt give them to drink.

10 Because with thee, is the well of life: in thy light, we see light.

11 Extend thy mercy, to them that know thee: and thy justice, to the right of hart.

12 Let not the foot of pride, come-on me: and the hand of the wicked, let it not make-me-flee.

13 There have they fallen, that work painful-iniquitie: they have been thrust-down, and haue not been-able to rise.

9 They shal with fatnes of thy howse have plentiful-moistures: and thou wilt give-them for to drink, the stream of thy pleasures.

10 Because with thee, the well of life: in thy light, light we-see.

11 Extend thy merciful-kindnes, unto them that know thee: thy justice eke, to right of hart.

12 Let not the foot of pride, come-on me: and the wicked's band, not make-me-move-aside.

13 There have they fallen-down, that doo iniquitie practise: they have been thrust-down, & haue not ability to rise.

Annotations.

¶ 2. The trespass of the wicked] or Trespass sayth to the wicked; that is perswadeth, imboldneth, hardneth him. assuredly-sayth] or, it is an assured-saying; a faithful affirmation. This word is peculiar to the oracles of God, which are sure, and faithful, (as the Apostle sometime mentioneth faithful-sayings, 1 Tim. 1. 15. & 3. 1. & 4. 9.) In the new Testament it is interpreted, sayd. Mat. 22. 44. from Psal. 110. 1. And David by the spirit here testifieth that the wicked mans trespass is such, as assuredly sayth (or avoucheth) even in his hart and conscience, that he dreadeth not God. in the inmost of my hart] in the midds,

or within my hart: meaning that he certainly knew it; and was much affected with it. ¶ 3. to find] that is, to performe, or accomplish; as to find the wil, is to perform or doo the same, Isa. 58. 13. So in Rom. 7. 18. or, to find, that is to obteyn and get; as Gen. 6. 8. Mat. 11. 29. Rom. 4. 1. or, to find, that is to invent or devise new mischiefs; as the Apostle speaketh of inventers (or finders-out) of evil things. Rom. 1. 30. which he ought to hate] or, which is to be hated, is odious, So, to keep, Psal. 119. 4. that is, to be kept: to stop, Psal. 32. 9. for, to be stopped: to doo, Eith. 6. 6. for, is to be doon. So Psal. 49. 15. Iof. 2. 5. See also the verb active, expounded passively, by the Apostles authority, Psal. 51. 6.

¶ 5. he setteth himself] namely, to stand or walk continually in a way not good; as Isa. 65. 2. or, he standeth still; as Exod. 14. 13. ¶ 6. in the heavens] elsewhere it is sayd,

unto the heavens, Psal. 57. 11. so here in, may be used for unto: sometime it is, above the heavens, as Psal. 108. 5. ¶ 7. mountayns of God] that is, high, mighty or excellent mountayns. The Hebrew useth to note excellent things, by adding the name of God; as Cedars of God Psal. 80. 11. Mount of God, Psal. 68. 16. river of God, Psal. 65. 10. wrallings of God, Gen. 30. 5. harps of God, Rev. 15. 2. and sundry the like.

¶ 8. How precious] that is, honourable and much to be esteemed; sometime the word signifieth bright and glorious, and the sonns] or, when, or there-

fore the sonns. shadow of thy wings] that is, thy protection, so Psal. 63. 8. & 91. 4. called sometime, the secret of Gods wings. Psal. 61. 5.

¶ 10. wel of life] that is, an ever springing fountayn; from whome life and all graces spring and flow. So God is called the wel of living waters, Ier. 2. 13. & 17. 13. Song. 4. 15.

¶ wee see light] or enjoy light; that is knowledge, comfort, joy, &c. See Iob. 29. 3. Isa. 9. 2. Iam. 1. 17. Psal. 27. 1.

¶ 11. Extend thy mercy] or draw it; meaning, exercise and shew it; as Psal. 109. 12. al-

so prolong or continue it; as Psal. 85. 6. Eccles. 2. 3. 8. 12. foot of pride] or of
 haughtyness, that is, of the proud man: the thing being put for the person in whom it is. As
 deceit, for a deceitfull man; Prov. 12. 27. Poverty, for poor people; 2 King. 24. 14. habitation,
 for inhabitants; 2 Sam. 9. 12. Circumcision, for the circumcised; Rom. 2. 26. Helpings, gover-
 nings; for, helpers, governours, 1 Cor. 12. 28. and many the like. See also Psal. 5. 5. & 12. 9.
 & 55. 21. & 109. 4. & 78. 31. b. 13. There] to weat, in the very enterprise, while
 they laboured to remove me.

Psalm 37.

1. A Psalm of David;

N Fret not thy self for the evil-do-
 ers: envie not, for them that doo
 injurious-evil. 2. For they shal soon
 be cut-down, as grasse: and shal fade,
 as the greenness of the budding-herb.

3. Trust thou in Iehovah, and doo
 good: dwell in the land, & feed on faith.
4. And delight thy self in Iehovah: and
 he wil give thee, the petitions of thy
 hart.

5. Turn-confidently thy way upō
 Iehovah: and trust upon him, and he
 wil doo. **6.** And wil bring-forth
 thy justice as the light: and thy judge-
 ment, as the noon-brightnes.

7. Be silent, for Iehovah; & wayt-
 still-patiently for him: fret not thy
 self, for him that prospereth in his
 way; for the man, that effecteth de-
 vises.

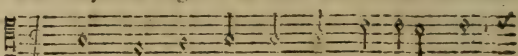
8. Surcease from anger, and leav-
 off hot-wrath: fret not thy self, also
 to doo-evil. **9.** For evil-doers, shal-
 be cut-down: and they that earnest-
 ly-wayt on Iehovah, they shal inherit
 the land.

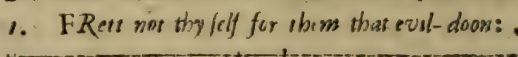
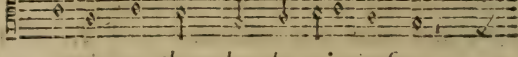
10. And yet a litle-while, and the
 wicked shal not be: and thou shalt con-
 sider his place, and he shal not be. **11.**
 And the meek shal inherit the land:
 & shal delight-themselves, in the mul-
 titude of peace.

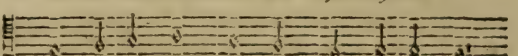
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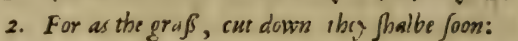
Psalm 37.

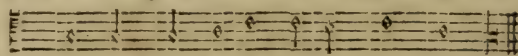
This may be sung also as the 25. or as the 119. Psal.

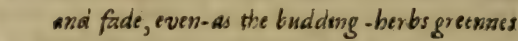
1. Fret not thy self for them that evil-do: 

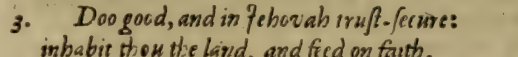
2. For as the grass, cut down they shal be soon: 
 envie not, them that doo injuriousnes. 

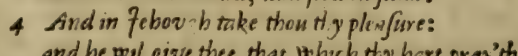
3. Doo good, and in Iehovah trust-seeme: 
 inhabit thou the land, and feed on faith.

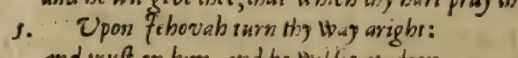
4. And in Iehovah take thou thy pleasure: 
 and he wil give thee, that which thy hart pray'eth.

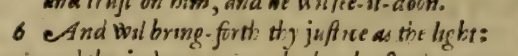
5. Upon Iehovah turn thy way aright: 
 and trust on him, and he wil see it-do.

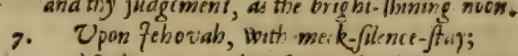
6. And wil bring-forth thy justice as the light: 
 and thy judgement, as the bright-shining noon.

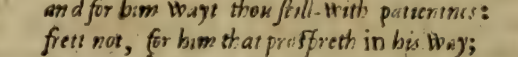
7. Upon Iehovah, with meek-silence-stay; 
 and for him wayt thou still-with patience:

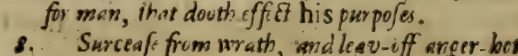
8. Surcease from wrath, and leav-off anger-hes: 
 fret not thy selfe, eke to doo naughty-nes.

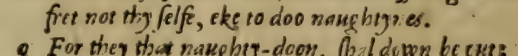
9. For they that naughty-do, shal down be cut: 
 and they that wayt on IAH, shal land possess.

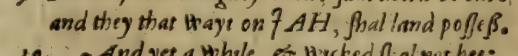
10. And yet a while, & wicked shal not bee: 
 and thou shalt mark, and be not in his place.

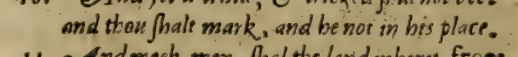
11. And meek-men, shal the land inherit-free: 
 and in much peace, they shal themselves solace.

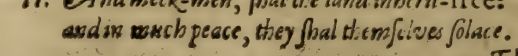
12. The 

12. The 

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12. The wicked deviseth, against the just: & gnasheth, his teeth against him. 13. The Lord laugheth at him: for he seeth, that his day doth come.

14. The wicked have drawn the sword, and bent their bow: to fell down the poor-afflicted & needy-one; to slay, them that be right of way. 15. Their sword, shall enter into their own hart: and their bows, shall be broken.

16. Better is the litle of a just-man: than the plenteous-mammon, of many wicked-men. 17. For the arms of wicked-men, shall be broken: but Iehovah upholdeth the just.

18. Iehovah knoweth, the dayes of perfect men: & their inheritance, shall be forever. 19. They shall not be abashed in time of evil: & in the dayes of hunger, they shall have ynough.

20. But, the wicked shall perish; & the enemies of Iehovah, as the precious-fat of rammes: they are consumed, with the smoke they are consumed.

21. The wicked borroweth, and repayeth not: and the just, sheweth-grace & giveth. 22. For his blessed-ones, shall inherit the land: and his accursed-ones, shall be cut-off.

23. By Iehovah, the steps of the man are stablished; and his way he de-lyteth. 24. When he shall fall, he shall not be cast-off: for Iehovah, upholdeth his hand.

25. I have been yong, also I am wext-old: and I have not seen, the just-man forsaken; & his seed, seeking bread. 26. All the day, he sheweth-grace and lendeth: & his seed, are in the blessing.

27. Eschew evil, and doo good: & dwel for ever. 28. For Iehovah, loveth judgement; & wil not forsake his gracious-saincts, they are kept for ever: & the seed, of the wicked, is cut-off.

12 The Wicked, dooth against the just devise: and dooth against him, gnashing-grind his teeth. 13 The Lord he dooth him laughingly-despise: for, that his day a coming is, he seeth.

14 Draw sword, & bend their bow doo Wicked- to fell the poor and needy; for to slay (men: the right of way. 15. Their sword, shall enter in their hart: their bowes eke, broken be shall they.

16 The lile of a just-man, better is: than many Wicked-mens wealth-manifold. 17 For broke shall be the armes of men-gracelesse: whereas the just, Iehovah dooth uphold.

18 Iehovah knowes, the dayes of perfect-men: and their inheritance, shall be for aey.

19 In th' evil time they shall not bashed been: in dayes of hunger, have ynough shall they.

20 But, perish shall the men-ungracious; the enemies eke of Iehovah, shall be like unto the rammes fat-precious: they are consum'd, with smoke consumed-all.

* 2 *

21 The Wicked borroweth, and dooth not pay: and just-man, sheweth-grace and give dooth he. 22 For his blessed, possesse the land shall thay: and his accursed-ones, cut-off shall be.

23 Mans steps are, by Iehovah, stablished-fast: and he his way affects-delytfully.

24 When he shall fall, he shall not off be cast: because Iehovah, holds his hand firmly.

25 I have been yong, am old; yet never see, the just forsaken; and his seed seek bread.

26 All day, deal-graciously and lend dooth hee: and in the blessing, bides his afterseed.

27 Shun evil, and doo good: and dwel for aye.

28 For IAH, dooth judgement love; & leaveth not his gracious-saincts, for ever kept are thay: whereas seed of the wicked, is off-cut.

29. Just-men shal inherit the land:
 & shal dwel theron, to perpetual-ay.
 30. The mouth of the just, wil utter wisdom: and his tongue, speak judgement. 31. The law of his God is in his hart: it shal not stagger in his steps.
 32. The wicked spyeth, for the just: and seeketh to work his death.
 33. Iehovah, wil not leav him in his hand: nor cōdemn-him-for-wicked, when he is judged.
 34. Wayt-thou-earnestly for Iehovah, & keep his way; and he wil exalt thee, for to inherit the land: when the wicked are cut-off, thou shalt see.
 35. I have seen, the wicked daunting-terrible: and spreading himself-bare, as a green self-growing-lawrel.
 36. And he passed-away, and loe he was not: and I sought him, & he was not found.
 37. Observ the perfect man, & see the righteous: for the after-end of the man shalbe peace. 38. And trespassers, shalbe destroyed together: the after-end of the wicked, shalbe cut-off.
 39. And the salvation of just-men, is of Iehovah: their strength, in time of distress. 40. And Iehovah wil help them, and deliver them: he wil deliver them from the wicked, and save them: because they hope-for-safetie in him.
- 29 The just men they shal by inheritance have of the land rightfull possession: and to perpetual-continuance, they shal therein have habitation. (impart)
 30 The just mans mouth, dooth wisdom forth: also his tongue, the rightfull-judgement speaks.
 31 The law of his God is within his hart: his foot shal not stagger in his steps.
 32 The wicked, for the just, dooth spyal stand: and seeketh him by death-for-to-oppres.
 33 Iehovah wil not leav him in his hand: neither condemn him, when he judged is.
 34 Wayt for Iehovah with continuance, and keep his way; and he exalt wil thee, for to possess the land by heritance: when cut-off are the wicked, thou shalt see.
 35 I have the wicked seen, dismayng-fore; and spreading-forth himself, as laurel green.
 36 And passd-away, and loe he was no more: and I him sought, but found he hath not been.
 37 Observe the perfect, and the righteous see: for th after-end of that man shalbe peace.
 38 But trespassers destroyed together be: the after-end of wicked, cut-off is. (ceeds)
 39 And just mens saving-health, of IAH provideth
 40 their strength in time of need. And IAH helps thē, and ridds them freely: from the wicked ridds, and saveth them: because they hope in him.

Annotations.

This is the third Psalm penned Alphabeticke wise, there being two verses allowed to every letter, except four, in verse 7. 20. 29. 34. See Psal. 25. 1.

v. 1. Fret not] or inflame not, burn not thy self, with anger, or grief. So after, verse 7. & 8. Prov. 24. 19.

invie not] or, have not envious-zele or emulation. This word is general for al hot and fervent zeale whither good or evil; emulation, gcalousie, envie and the like. Psal. 106. 16. & 69. 17.

v. 3. Dwel in the land] This may be taken either for a cōmandment, to dwell in the land of Canaan which God had given them to possess; Num. 33. 53. though troubles and wants should arise therein; as did the Patriarchs by sayth Gē. 37. 1. & 26. 3. 12. Heb. 11. 9. Or, for a promise, dwell, that is, thou shalt dwell, that is abide long, as after, in verse 27. So, see; for thou shalt see, Psal. 128. 5. 6. Seek me, and live. Amos

Psal. XXXVII.

לֵךְ אֶחָד
לֵךְ

94. that is, ye shall live. feed on faith;] to weat, which shal grow out of the land, Ps. Fed on faith
 95. 12. that is, of the fruits which the land truly and faithfully bringeth forth. 2, as a pro-ful on win
 nise, thou shalt feed on faith, on the faithful constant increase; and thus the Greek explain on w
 neth it, thou shalt be fed with the riches therof, meaning, of the land. 2, feed on faith,
 that is, nourish thy self and live by it; for the just man liveth, by his faith, Habak. 2.4. & walk-
 eth by it, not by sight, 2 Cor. 5.7. 2, feed in faith; that is, thou shalt be fed faithfully & as-
 suredly. Contrary herunto, is to feed on the wind; Hos. 12. 1. and on ashes, Isa. 44.20.
 v. 4. delight thy self] 2, thou shalt delight, 2, solace thee: so verse 11. & Job. 22.26.
 v. 5. Turn confidently] Commit of trust: in Hebrew Roll: see Psal. 22.9. So Prov. 16.3. לֵךְ
 Rol (2) Commit thy works unto Jehovah. wil-doo] that which thou desirest: 2, wil
 execute, to weat, thy judgement; as the next verse sheweth, and as elsewhere is expressed, לֵךְ
 Mic. 7.9. v. 6. as the light] to weat, of the morning, 2, sun: (see so light sentence signi- לֵךְ
 fieth, Nehem. 8.3. Job. 31.26.) that is, clearly, manifestly. So Hos 6.5. Compare also Job, לֵךְ
 11.17. v. 7. Be silent] 2, be stil, stay and tary quietly. See Psal. 4.5. The Greek לֵךְ
 sayth, be subject. waye-stil-patiently] 2, payn-thy self; that is, set thy self with לֵךְ
 earnestnes and patience to wayt for. v. 8. Surceate] 2, slake, let goe. A word ro- לֵךְ
 trary to holding-fast, applyed here to the slaking or abating of anger; so Iudg. 8.3. also to
 doo] 2, which is but to doo; 2, at least to doo evil. v. 9. inherit] 2, possels. So לֵךְ
 Isa. 57.13. He that trusteth in me (sayth the Lord) shal inherit the land, and possels my holy
 mountayn. v. 11. And the meek] 2, But the meek. From hence our Lord sayd, לֵךְ
 Blessed are the meek, for they shal inherit the land. Mat. 5.5. v. 13. his day] that לֵךְ
 is, his dismal day, the time appointed for his affliction and destruction. 1 Sam. 26.10. Ezek. 21.
 25.29. Day is often used for the time of punishment, as, The posterity shal be attonied at his day;
 Job. 18.20. Woe unto them, for their day is come; Jer. 50.27. So, the day of Madian, Isa. 9.
 4. the day of Iezreel, Hos. 1.11. the day of Ierusalem, Psal. 137.7. v. 14. drawn] De- לֵךְ
 brew, opened, 2, loosed, meaning out of the shead. A like plase is, the emptying of the sword,
 Psal. 35.3. v. 16. the hile of a just man] 2, a hile (a smal portion) to the just. See לֵךְ
 Prov. 15.16. & 16.8. plenteous-mammon] The Hebrew hamon signifieth multitude, לֵךְ
 plenty or store; of riches, or any other thing. Here the Greek translateth it riches. From לֵךְ
 this Hebrew word, riches are cald mammon, Luk. 16.9.11.13. many wicked] 2, great, לֵךְ
 (mighty) wicked. v. 17. arms] that is, power, help &c. See Psal. 10.15. לֵךְ
 v. 18. knoweth] that is, acknowledgeth and regardeth, as Psal. 1.6. the dayes] לֵךְ
 that is, the events, good or evil; estates, calamities that at any time befall them. as verse 13. לֵךְ
 Psal. 116.2. & 119.84. See also Psal. 31.16. shalbe for ever] meaning, that they &c. לֵךְ
 their seed after them should inherit the land, as Exod. 32.13. Ios. 14.9. 1 Chron. 28.8. Prov. לֵךְ
 23.22. Isa. 60.21. and then come to their immortal inheritance, 1 Pet. 1.4. לֵךְ
 v. 20. the precious-fat] that which is precious in the ramms, the best, and that was the לֵךְ
 fat, which all was the Lords, and might not therefore be eaten by any man, but was burned vps לֵךְ
 on the altar, and so consumed away in smoke. Levit. 3.15.16.17. So, the precious fruit of the לֵךְ
 earth, Iam. 5.7. The Hebrew Carim, elsewhere used for feeds 2, pastures, Psal. 65.14. לֵךְ
 so here fat pastured ramms 2, muttons: so Deut. 32.14. Isa. 34.6. Amos. 6.4. with the לֵךְ
 smoke] which vanisheth in the aier; therefore the Greek sayth, as the smoke: so Psal. 102.4. לֵךְ
 v. 21. repayeth not] shal not 2, wil not pay agayn. It may interd both his inability to borrow לֵךְ
 that he can not, and his unconscionableness that he wil not pay. Borrowing in the law is ro- לֵךְ
 ted for a curse; as lending, for a blessing, Deut. 28.12.44. for the borrower is servant to the לֵךְ
 lender, Prov. 22.7. sheweth-grace] 2, doeth graciously, that is, is liberall and boun- לֵךְ
 tiful. So the 2 people cald liberaliune, grace. 1 Cor. 16.3. 2 Cor. 8.4.19. לֵךְ
 v. 22. his blessed-ones] 2, they- that are blessed of him; that is, of God. v. 23. steps לֵךְ
 of the man] the gate, or wayes of such a man as is before spoken of; 2, as after foloweth, whose לֵךְ
 way God deliteth: cald here Geber, a valiant-man. N 3 and לֵךְ

and perfected. *The word noteth the ordering, perfecting and fast-stablishing of any thing.*
 and his way] *or thus, to weet, whole way he deliteth (or affecteth.)* so, Gedeon and his howse
 Judg. 8. 27. *for, Gedeon, to weet, (or, that is to say) his howse.* v. 24. *shal fall] to*
west, into syn, by occasion or inarmite; Gal. 6. 1. *or into affliction and trouble.* Mic. 7. 8. *for,*
the just man falleth seven times, and riseth agayn. Prov. 24. 16. *upholdeth his hand] and*
consequently, rayseth him up. A like promise is of strengthening the hand. Isa. 8. 11. 1 Sam. 23.
 16. v. 26. *his seed] that is, his children or posteritie; are in the blessing; or, are ap-*
pointed to the blessing, as the heyres thereof; Gen. 28. 4. 1 Pet. 3. 9. *and have stil abundance,*
though they give to others: for, the blessing of the Lord, maketh rich, Prov. 10. 22. *And,*
there is that scattereth, and is more increased; Prov. 11. 24. v. 27. *dwel for ever] that*
is thou shalt dwel; as verse 3. The like promise is in Jer. 7. 5. -- 7. v. 28. *is cutt off]*
a like judgement is in Job. 18. 19. *He shal have neyther son nor nephew among his people, nor*
any posterity in his dwellings. See also Psal. 21. 11. & 109. 13. *and the contrary,* Psal. 102.
 29. v. 30. *wil meditate] usually meditateth, that is resoundeth, uttereth: as* Psal. 35. 28.
 v. 31. *in his hart] so God commanded,* Deut. 6. 6. *and there hath he promised to write his*
law, Heb. 8. 10. *See also* Psal. 40. 9. Isa. 51. 7. *it shal not stagger] understand, his foot*
shal not stagger, or, faulter. Job. 12. 5. *Or any one of his steps (or feet) shal not stagger, or slide.*
 v. 33. *condemn-him for wicked] make (or pronounce) him wicked, that is condemn him.*
Opposed to justifying. so Psal. 94. 21. Job. 9. 20. v. 35. *daunting-terrible] sorely*
dismaying others with his terrour. See Psal. 10. 18. *spreading-bare] making-bare, that*
is, thrusting forth and shewing himself. *green] that is, fresh, and flourishing, as* Da.
 4. 1. *It is not meant for colour onely, but for juice and vigour. So* Psal. 52. 10.
self-growing-lawrel] a tree that groweth in his natural place, which commonly sprout and
thrive better then such as are removed to another soil. v. 37. *the after-end] or,*
the last, or the posteritie. This word is sometimes used for the end, as Deut. 11. 12. & 32. 20.
 29. *Ier. 29. 11. sometime for posteritie of children left behind, as* Psal. 109. 13. Dan. 11. 4. *And*
thus it may be understood here, specially in the verse following.

Psalm. 38.

Psalm. 38.

Sing this as the 18. Psalm.

1. A Psalm of David, for to record.

2. **I**ehovah, rebuke me not in thy fer-
 vent-anger: neyther chastise me in
 3. thy wrathful-heat. For thy arrowes,
 are stuck in me: and thou lettest
 4. down, thy hand upon me. No found-
 nes is in my flesh, because of thy an-
 gry-threat: no peace is in my bones,
 5. because of my synn. For my iniqui-
 ties, are gone-over my head: as a
 weightie burden, they are too weigh-
 6. tie for me. My stripes doo stinck,
 are putrified: because of my foolish-
 7. nes. I am crooked I am bowed-
 down very vehemently: al the day, I
 walk sad.

2. **I**ehovah, in thy wrath rebuke not me:

neyther chastise me in thine angry-heat.

3. For into me, stuck-deep thyne arrowes be:

and thou thy hand upon me down doost let.

4. For thy threat, in my flesh is no soundnes:
for my syn, in my bones ther is no peace.5. For, my misdeeds, are over my head gone:
as weightie lode, too weightie for me-is.6. My stripes doo stinck, rote-with-corruption:
because of mine undiscreet-foolishnes.7. I crooked am, am bow'd-down vehemently:
I al the day, doo walk sad-mournfully.

8. For

8. For my flanks are ful of partching: and *ther is no soundnes*, in my flesh.
9. I am weakned & crushed very vehemently: I rore-out for the groning of my hart. Lord, before thee is al my desyre: and my sighing, is not hidd from thee. My hart panteth, my able-strength forsaketh me: and the light of myne eyes, even they, are not with me. My lovers, and my neereft freinds, stand from before my stroke: and my neighbours, stand a farr off. And they that seek my sowl, set-snares; & they that seek my evil, speak woeful-evils: and al the day, they meditate deceits.
- 14 And I as a deaf-man, hear not: & as a mute-man, openeth not his mouth.
- 15 And I am, as a man which heareth not: & in whose mouth, are no re-
16 proofs. Because for thee Iehovah I doo hopefully-wayt: thou wilt answer, O Lord my God. For I sayd, least they rejoyce at me: and when my foot is moved, doo magnify against me. For I am ready to halting: and my payn, is before me continually. For I doo declare my iniquitie: I am careful, for my syn. And my enemies, are alive are mightie: and multiplied ar
21 they that hate me falsly. And they that repay evil, for good: are my adversaries for that I folow good.
- 22 Forsake me not Iehovah: my God, be not farr-off from me. 23. Hasten to my help: Lord, my salvation.
8. For ful my flanks are of fore-ferventnes: and in my flesh, ther is no entyre-part.
9. I weakned am & crushed with vehementnes: I rore-out, for the groning of my hart.
- 10 O Lord, my whole desyre is thee before: and hidd from thee, is not my sighing-fore.
- 11 My hart dooth pant, my force hath me forsoken: and myne eyes light, even they with me not are.
- 12 My lovers, & my freinds, stand from my stroke: my neighbours like, doo stand removed-farr.
- 13 Snares also set they: that my sowl doo seek; and they that seek myne yll, doo mischiefs speak: Al day deceits they meditating-plot.
- 14 And I as deaf-man am, I doo not hear: and as one mute, his mouth that openeth not.
- 15 And am, even-as a man which gives not ear: and in whose mouth, no reprehensions bee.
- 16 Because Iehovah I doo wayt for thee: O Lord my God, an answer thou wilt-graunt.
- 17 For I did say, least at me joy-doo they: When my foot mooves, doo gainst me greatly-vault.
- 18 For I to halt am ready: and alway, fore me my payn is. For I doo declare my viciousnes: and for my syn shew-care.
- 20 And my foes, living mighty-are: and they are many, that me hate for cause-untrue.
- 21 And they that evil doo for good repay: are adverse to me, for good pursue.
- 22 IAH leav me not: my God be not from mee.
- 23 O Lord, my health: to my help hasten thee.

Annotations.

- Ps. 1. for to record] or, to cause-remembrance, for commemoration; to weat, of Davids troubles, as Psal. 132. 1. and of Gods mercies, deliverances, and prayes, for the same, as Isa. 63. 7. The like title is of the 70. Psalm. David appointed before the Ark, singers of the Levites for to record (or commemorate) and to confess, and to playe Iehovah the God of Israel; 1 Chron. 16. 4
- Ps. 2. ney ther] Heb. and: where the word not is again to be repeated, as is noted Psal. 9. 19. and as is expressed Psal. 6. 2. where the like prayer is made.
- Ps. 3. thy arrowes] so Job saith, the arrowes of the Almighty are in me, the venom where of

of, drinketh up my spirit, Job. 6. 4. Arrowes are sicknesses, or plagues of body or mind. Psal. 18. 15. & 91. 5.

v. 4. no soundnes] or, there is nothing sound, or whole: So Isa. 1. 6. angry-threat] or, detestation, indignation. See Psal. 7. 12.

or skirrs: properly, such sore marks, bunche, wounds or stripes, as wherein the blood & humours are gathered and do appear after beating; named in English, wayles. v. 6. my stripes]

The Hebrue Ivvéleth, meaneth rash and unadvised folly, through want of prudence. There fore though commonly in Greek it is turned imprudencie, yet sometime it is called unadvised-rathnes, Prov. 14. 17. and Evil the Fool, is named rash or heady: Prov. 10. 14. And by

foolishnes is meant usually viciousnes or syn, and is so expressed by the Greeks, Prov. 13. 16. & 15. 2. & 26. 11. and our saviour numbeth foolishnes, among other evils that defile a man. Mark. 7. 22.

v. 7. sad] mournfully See Psal. 35. 14. v. 8. my flanks]

or loynes. partching] or, burning, roasting: so elsewhere he complainerth of the burning of his bones, Psal. 102. 4. and so the Chaldee Paraphrast here taketh this word; which may also be translated vile-matter: meaning a vile or lothsome disease, full of burning payn. The

Greek turneth it, mockings. v. 9. the groning] or rumberling, roring noyse.

v. 11. panteth] throbbeth, beateth-about, through trouble and distemperature.

able-strength] force and ability that is in the hart and bowels; as elsewhere he saith, my hart forsaketh me, Psal. 40. 13.

are not with me] that is, I have no use of them; I cannot see. Psal. 40. 13. Throug faintnes oft times the eye-sight faileth, 1 Sam. 14. 28 29. Psal. 13. 4.

v. 12. my plague] or, stroke, touch, hurt. The Hebrue useth touching, for striking or hurting any manner of way. Psal. 105. 15.

v. 13. seek my fowl] to kyl me. See Psal. 35. 4. v. 15. no reprehensions] no arguments, or convictions.

v. 16. thou wilt answer] or, that thou make-answer; that is, hear and deliver me. Psal. 3. 5.

v. 17. I sayd, least] or I say, (I think,) it is to be feared, least, &c. An imperfect speech, through passion.

my foot is moved] that is, slip. This is alwayes in the evil part, when ones state is changed to worse, Deut. 32. 35. Psal. 66. 9. & 94. 18. & 121. 3. A like phrase is of moving of the hand, Levit. 25. 35.

v. 18. to halting] to shew my infirmite in my trials and afflictions; as Jaakob halted after his wrestling with God. Gen. 32. 31. See Psal. 35. 15. In the Greek, I am ready for scourges, that is to suffer correction and punishment for my synns.

v. 19. am careful] or, wil shew care, taking thought as for fear of some evil or danger to come. So the original word importeth, Josh. 22. 24. 1 Sam. 9. 5. & 10. 2. Isa. 57. 11.

v. 20. are alive] or living, by power, riches, number, &c. See Psal. 35. 18.

are mighty] or strengthened, compacted, falsely] or in falsitie, that is, for a false untrue and unjust cause. Psal. 35. 19.

v. 21. my adverlaries] or, are adverse to me, opposite, to let and hinder me. The Hebrue Satan is hereupon applied to the Devil, who is an adversary to hinder al goodnes. Zach. 3. 1. Mark. 1. 13. Rev. 12. 9. So after, Psal. 71. 13. & 109. 4. 6. 20. 29.

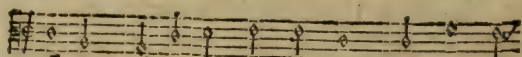
Psal. 39.

Psal. 39.

1. To the mayster of the musik
to Ieduthun; 2
psalm of David.

2. I Sayd; I wil take heed to my wayes, from synning with my tongue: I will keep a bridle on my mouth; while the wicked is before me.

3. I was



2. I Sayd, I wil beware my wayes, not with my

tongue to miss: Ie keep a bridle on my mouth, whiles

wicked fore me is.

3. With stylles I was dumb,

from

3. I was dumb with stilnes, I was silent: from good: and my payn was troubled.

4. Mine hart was hot, within me; in my meditation the fyre burned: I spake, with my tongue.

5. Iehovah, make me know my ends; and the measure of my dayes what it is: let me know, how soon-ceasing I am.

6. Loe, thou hast given my dayes, of handbreds; and my worldly-time is as nothing before thee: surely al vanitie is every earthly-man, though settled Selah.

7. Surely in an image, walketh ech-man; surely in vanity doo they make-a-scurr: he heapeth-up, and knoweth not who shal gather them.

8. And now what expect I Lord? my hopeful-expectation, it is for thee.

9. Ridd-thou-me-free from al my trespasses: put me not, the reproch of the fool.

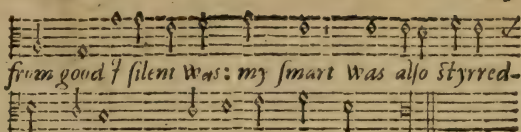
10. I am dumb, I wil not open my mouth: because, thou hast doon it.

11. Turn-away fro on me thy plague: by the striking of thine hand, I am consumed.

12. With reproofs for iniquitie, thou chastisest a man; and makest-melt as a moth that-which-is-to-be-desired of his: surely vanitie, is every earthly-man Selah.

13. Hear my prayer, Iehovah, and mine out-cry, gi-ear unto my tears; cease not as deaf: for a stranger I am with thee; a sojourner, as al my fathers.

14. Stay from me, and let me refresh my-self: ere-that, I goe and I be not:



troubloously. 4. Hot in me was mine hart:

Fyre in my meditation burnd:

I with my tongue did speak.

5. Iehovah, make me know mine end:

What my dayes measure eke:

know let me how short liv'd I am.

6. Loe, thou hast given my dayes as handbreds, & my worldly-time fore thee as nothing weighes:

Sure wholly vayne is ev'ry man though settled-fast Selah.

7. Sure in an image, walk dooth man;

surely vayne scurr make they:

one heaps-up goods, & knoweth not who shal their gatherer bee.

8. And now, What doo I look for Lord?

my longing is for thee.

9. Free me from al my trespasses:

fools mockage make not me.

10. I dumb am, open not my mouth:

for doon it is of thee.

11. From upon me, thy scourging-plague,

o turn-away the same:

for by the striking of thine hand, I quite-consumed am.

12. With reproofs for iniquitie,

a man thou chastisest;

and makest melt even as a moth his bewry-liked-bess:

Sure al men vanity Selah.

13. Lord hear my pray'r, & cry;

heark to my tears, cease not as deaf;

for stranger with thee I;

a pilgrim as my fathers al.

14. Stay from me, & let me

refresh my self: ere that I goe,

and I no more shalbe.

Annotations.

[Ps. 1. to Ieduthun] 02, for Jhun: and it may be meant not onely for his person, but for his

His posteritie, as Aaron is put for the Aaronites. 1 Chron. 12. 27. **This** Ieduthun and his sons, were singers in Israel with the harp: he prophesied, for the conferring and giving praise to Iehoshaphat. 1 Chron. 25. 3. **So** Psal. 77. 1.

Q. 2. take heed] or, beware, keep, observ. **The** like speech is used, 1 King. 2. 4. from sinning] that is, that I syn not, or mys not. If any man syn not in word, he is a perfect man, and able to bridle al the body. Ia. 3. 2. a bridle] or mousel: **the** Greek turneth it a ward. by this the untamednes of the tongue is noted, which must by force and watchfulness be restrained. See Iam. 3. 3-8.

Q. 3. with stilnes] or silentnes, tamed-subjection: as the word often signifieth, Psal. 4. 5. **Wherefore** the Greek here turneth it, I was humbled. my payn was troubled] my fore was exulcerate; renewed (as the Greek saith,) and increased. **Q. 4.** fyre burned]

with this speech of David, we may compare that of Jeremp; And I sayd I wil not mention him, nor speak any more in his name: but it was in my hart as a burning fyre, shutt up in my bones, and I was weary with forbearing, and could no longer. Ier. 20. 9.

Q. 5. how soon-ceasing] how temporary, frail, brittle, and shortlived: or how defective I am; as the Greek saith, what lack, to wett, of the end of my dayes. What is the term and period of my life.

Q. 6. of hand-bredths] that is, thou hast exactly measured them out, and they are but short. a hand-bredth is a short measure; the bredth of 4. fingers.

Q. 7. my worldly-time] my life-time: my temporary age. **The** Hebrue Cheled, is the world, Psal. 17. 14. used here for mans life-time in this world. **So** Psal. 89. 48. Iob. 11. 17. surely] or, but, onely.

Q. 8. al vanitie] or, a mere vapour; all manner vanity and nothing els. Whatsoever vanitie is in the world, may al be seen in man. **The** Hebrue Hebel is a soon-vanishing-vapour, as the breath of ones mouth. **To** this the Apostle hath reference saying, what is your life? it is even a vapour that appeareth for a litle time, & afterward vanisheth away. Iam. 4. 14. every earthly-man] or, al mankind: **Heb.** al Adam. **Adam** cald his second son Hebel, that is vanitie: Gen. 4. 2. and here David saith, that al Adam, (every man,) is Hebel, vanitie. **Sole** mon in Ecclesiastes declareth this at large. See also Psal. 62. 10.

Q. 9. though settled] or standing, stedfast; and in good estate. **Q. 10.** walketh in an image] or in a shadow; that is, obscurely, changeth dayly, leadeth an imaginary life, rather than a life it self, and so soon passeth hence; He fleeth as a shadow, and abideth not. Iob. 14. 2. **So** Paul saith, the fashion (or hiew) of this world, goeth away. 1 Cor. 7. 31. make a sturr] or a tumult, disquieting themselves and one another. he heapeth] that is, any one heapeth up, to wett, goods; & knowes not who shall enjoy them. See Eccles. 2. 18. 19.

Q. 11. put me not] or, expose, make me not to be the reproch of the fool; of Nabal; wherof see Psal. 14. 7.

Q. 12. I am dumb] or tongue-tied. **This** is a profession of his patient sufferance of the things layd upon him by God: **And** so did David can himself, 2 Sam. 16. 10. and Aaron, Levit. 10. 3.

Q. 13. the striking] or buffeting, this noteth the greatnes and oft reiteration of his trouble.

Q. 14. makest melt] that is, consume-away as a moth] to wett, as a moth-worm consumeth, or perisheth, which is suddenly, as Iob. 4. 19. they are destroyed before the moth. **Q. 15.** as the moth consumeth garments, so thou with thy rebukes consumest them: as Hos. 5. 12. Iob. 13. 28. Isa. 50. 9. and 51. 8.

Q. 16. that which is to be desired of his] or his desirable; meaning, his bewtious grace, best strength, dignity, and every whit of him, that is amiable, to be desired, or liked.

Q. 17. unto my tears] which cry unto God, (as bloud is sayd to crie, Gen. 4. 10.) or, which are joyned with earnest prayers, as Heb. 5. 7.

Q. 18. a stranger with thee] **This** is taken from the law, Levit. 25. 23. The land is mine; ye are but strangers and sojourners with me. **The** like acknowledgment is also in 1. Chr. 29. 15. **Hence** saith the Apostle, They confessed that they were strangers and pilgrims on the earth; and, they that say such things, declare plainly that they seek a country; to wett, an heavenly. Heb. 11. 13. 14. 16.

Q. 19. Stay] or Leav off, to wett, thyne anger, or affliction: or, Look-away, shut the eye; as this word sometime signifieth, Isa. 6. 10. and let me refresh] or, that I may recover-strength. **This** speech is taken from Iob. 10. 10. 12. 1.

1. To the mayster of the musick;
Davids Psalm.

Sing this as the 32. Psalme.

2. **W** Ayting I wayted for Iehovah;
and he bended unto me, and
heard my crye.

3. And he brought me up out of the
pit of sounding-calamitie, out of the
myre of mudd: and set up, my feet upon
a rock; he ordered stedily my steps.

4 And he hath given into my mouth,
a new song; a prayse to our God: many
shal see and fear; and shal trust, in Ieho-
vah.

5. O blessed is the man, that putteth
Iehovah, his secure-trust: and respecteth
not unto the prowd, & them that turn-
aside vnto a lye.

6. Thou Iehovah my God, hast made
many, thy marvellous-works and thy
thoughts, towards us: none can count-
in-order unto the; would I declare and
speak them; they are mightily-encreast,
above telling.

7 Sacrifice & oblation, thou would-
est not; mine ears, hast thou digged-
open: burnt-offring and lyn-offring, thou
askedst not.

8. Then sayd I, loe I come: in the roll
of the book, it is written of me.

9. My God Idelyte to doo thy ac-
ceptable-will: and thy law, is within my
bowels.

10 I have preached-the-glad-tidings
of justice, in the great church, loe I close
not up my lips: Iehovah, thou knowest.

11. Thy justice I have not covered
within my hart, thy faith and thy salva-
tion have I sayd: I have not conceled
thy mercy and thy truth, to the great
church.

2. **W** Ayting I wayted patiently
for Iehovah: and he did bend
unto me, and did hear my cry.

3. And he did make me to ascend
out of the dreadful-sounding pit,
out of the myre of muddynes:
and on a rock, set-fast my feet;
ordred my steps with stedynes.

4. And he hath giu'n my mouth into,
a new song; to our God a prayse:
many shal see shal fear also;
and in Iehovah trust-alwayes.

5. O blessed man, he that dooth put
Iehovah, his securitie:
and to the prowd respecteth not,
or them that turn unto a lye.

6. Thou makest thy Works-marvelous,
o IAH my God, many to bee;
and thy thoughts-minded, towards us:
none can in order-count to thee;
would I declare and speak-of theise;
moe than to tell, increast they are.

7. Thou wouldst not, gift and sacrifice;
myne ears, thou op'ning-dooft-prepare:
Burnt-offring and oblation
for syn; thou hast not asked-it.

8. Then did I say, loe I am come:
in the books roll, it's of me writt.

9. I joy to doo thy wil my God:
and thy law, in my bowels is.

10 I in the great church, tel-abroad-
the joyful-tidings of justice:

Loe I my lips have not closed;
11 o IAH, thou know'st. Within my hart,
thy justice I have not cov'ed:
thy constant-faith I have declar'd,
and thy healthful-salvation:
Concele I did not thy mercie,
to the great congregation,
and thyme assured-veris.

12. Thou Iehovah, close not up thy tender-mercies from me: let thy bounteous-mercie and thy truth, continually preserv me.

13. For innumerable evils, have assayed me round-about: my iniquities have taken hold on me, and I am not able to see: they are mightily-increased more-than the haire of my head; and my hart forsaketh me.

14. Vouchsafe Iehovah, to ridd-me-free: Iehovah, make hast to my help.

15. Let them be abashed, & ashamed together, that seek my sowl, to make-an-end of it: let them be turned backward, and blush; that delyte, mine evil.

16. Let them be made-desolate, for a reward of their abashing: that say to me, aha aha.

17. Let al that seek thee, be joyful & rejoyce in thee: let them say continually, magnified be Iehovah; they-that love, thy salvation.

18. And I, poor-afflicted and needy, the Lord thinketh on me: thou art my help and my deliverer; my God, delay not.

12 'Doo not thy mercies-pitiful close up from me, o Iehovah: but let thy mercy-bountiful and thy truth, me preserv alway.

13 For evils moe than can be told, have round-about-assayed mee: my crooked-syns on me take-hold, and I not able am to see:

They doo surmount hairs of my head: also my hart dooth me forsake.

14 Vouchsafe Iehovah, me to ridd: speed to mine help Iehovah make.

15 Let them abash be, and have-shame together, that the seekers are of my sowl, to consume the same: Let them be back-returnd-farr;

And blush let them, that would, my blame.

16 Quite-desolated let them bee, for a rewarding of their shame: that say, aha aha, to mee.

17 Joy let them and rejoyce in thee, al that doo seek thee, let them say that thy salvations lovers bee, the LORD be magnifyde, alway.

18 And I, afflicted am and poor, think on me dooth the Lord-my-joy: my help and my deliverour thou art; my God, doo not delay.

Annotations.

D. 1. Davids Psalm] *or*, a Psalm of David, but Davids name is here set first, which elsewhere commonly is last: *or*, a Psalm concerning David; that is, Christ, who is called David in the Prophets; Hos. 3. 5. Jer. 30. 9. Ezek. 34. 23. & 37. 24. Of him this Psalm intreateth, as the Apostle teacheth, Heb. 10. 5. 6. &c.

D. 2. Wayting] *or*, expecting; the denuding of this word, noteth earnestnes, constancie, patience. bended] to weert, his ear, as is expressed, Psal. 17. 6. **D. 3.** pit of sounding calamitie] *or*, dungeon of tumultuous-delolation, which ecchoed and resounded with dreadful noyses: denoting hereby the greatnes of Christs fears and afflictions. myre of mudd] that is muddy (*or* durty) myre, or clay; signifying, fast-cleaving afflictions. So Psal. 69. 3. set up] *or* stablished, set fast my feet on a rock, that is, on firm ground, opposed to the former mudd.

D. 5. respecteth not] *or* turneth not the face; which implicth liking or inclination of the mind and affections. Job. 36. 21. the proud] *or* stowt, that in confidence of their strength cary themselves insolently. turn-aside to a lye] swarv (*or* revolt) to deceivable falsehood: **D. 6.** thy thoughts] thy good-meanings, or purposes. none

none can count in order] **oz**, they cannot be orderly-counted or propounded. Here the word is used for ordering of speech, as in Iob. 32. 14. Sometime it is used for matching, **oz** comparing: so the Greek turneth it here, in thy thoughts there is not any that can be likened to thee. would I] **oz**, if I would declare. mightily-increast] **oz**, strong, to wet in number; many: so after in verse 13, see Psal. 35. 18. above-telling] that is, moe than I or any can tel: **oz**, moe than can be told. v. 7. thou wouldest not] **oz** de-lytedst not; Christ was to cause the sacrifice and oblation to cease; Dan. 9. 27. therefore speaketh he thus to God his father, Heb. 10. 5. mine ears] **oz**, ears to me: see Psal. 3. 1. digged-open] **oz** peirled: that is, thou hast made me obedient to thy voyce; (contrary to which is the stopping of the ear, Psal. 58. 5.) **oz** myne ears thou hast bored, as thy servant for ever, according to the law, Exod. 21. 6. The Greek interpreters, to make the sense plainer, say, but a body hast thou fitted to me; meaning that his body was ordeyned and fitted to be a sacrifice for the synns of the world, when the other legal sacrifices were refused as unprofitable. And thus th' Apostle allegeth the words, following the Greek, Heb. 10. 5. 10. burnt-offring] sacrifice that goeth all up in fyre. see Psal. 20. 4. syn-offring] **oz**, expiation, oblation for syn, as the Apostle calleth it. Heb. 10. The word Syn, is often in the law, put for the syn-offring, Levit. 4. 24. &c. Exod. 29. 14. So th' Apostle saith, Him that knew no syn, he made syn (that is, a syn-offring) for us, 2 Cor. 5. 21. v. 8. Loe I come] **oz**, am come, to wet, into the world, Heb. 10. 5. and particularly, to Ierusalem to give my self a sacrifice for syn. See Mark. 10. 32. 33. 34. the roll **oz** volume of the book; that is, a book or scroll of paper or parchment rolled up. The like phrase is used Ier. 36. 2. &c. Ezek. 2. 9. &c. The Hebrew Sopher, book, is used generally for any writings, evidences, bills, court-rolls &c. Deut. 24. 1. 2 King. 5. 5. 6. Ier. 32. 11. and the books in Israel were written in long scrolls, and folded **oz** wrapped up. Hence is that phrase, the heavens shalbe folded up like a book, Isa. 34. 4. Rev. 6. 14. it is written] So Christ saith, The son of man goeth as it is written of him, Mat. 26. 24. and Moses wrote of me, Ioh. 5. 46. See also Luk. 24. 44. 46. Act. 13. 29. v. 9. thy acceptable-will by the which wil, we are sanctified, even by the offering of the body of Iesus Christ once. Heb. 10. 10. See also Ioh. 6. 38. Luk. 22. 42. v. 10. I have preached the glad-tidings of] **oz** I have evangelized justice; of this word, the Evangelie or Gospel hath the name, the Greek signifying Good-tidings and the English also to like effect, made of the Saron God spel; that is a good speech. And the justice here meant is thus set forth by the Apostle, Now is the justice of God made manifest without the law, having witnes of the law and of the Prophets; namely the justice of God, by the fayth of Iesus Christ, unto all and upon all that beleeve, &c. Rom. 3. 21. 22. the great church] **oz**, assembly, congregation. So Psal. 22. 23. close not vp] restreyn not, as in a prison, that words should not be uttered. Ier. 32. 2. 3. v. 11. I sayd] that is, mentioned, and spoke of; as 2 Sam. 6. 22. to the great church] the word to is referred to Gods mercy and truth extended to the church. The Greek referreth it, to conceled, and translateth, from the great church. And the Hebrew elsewhere usually so speaketh. Psal. 69. 6. & 78. 4. & 139. 15. v. 13. iniquities] this word, as the former evils, is sometime used for syn, sometime for the punishment of syn. See Psal. 31. 11. v. 14. Vouchsafe] **oz**, Let it please thee. v. 15. to make an end of it] to consume **oz** destroy it. Compare this conclusion, with the 70. Psalm. v. 16. made desolate] **oz**, wondrously-walked, vnto amazednes and astonishment. So after in Psal. 46. 9. & 69. 26. & 73. 19. & 79. 7. for a reward of their abashing] **oz**, an end of their shame, that they would bring upon me. End is used for reward, as Psal. 19. 12. **oz**, For because of their shame. The Hebrew word sometime signifieth because. Isa. 5. 23. Gen. 22. 18. Deut. 7. 12. v. 18. delay not] prolong not the time til the last, and consequently sayl not. The word, is so to tary **oz** linger, as to disappoint one of his expectation; as Habak. 2. 3. Though it tary, wayt thou; for it shal surely come, & shal not delay; that is, not sayl. And thus may we understand other like scriptures, as Deut.

7. 10. God wil not delay, (that is, not fayl) to reward him that hateth him. Deut. 23. 21. When thou vowest a vow to the Lord, thou shalt not delay (that is, not fayl) to pay it. So Exod. 22. 29. and sundry the like.

Psalm 41.

1. To the mayster of the musk;
a Psalm of David.

2. **O** Blessed, he that prudently-attendeth unto the poor-weakling: in the day of evil, Iehovah wil deliver him.

3. Iehovah wil keep him and preserv him alive, he shalbe-made-blessed in the earth: and give thou him not, to the fowl of his enemies.

4. Iehovah, wil uphold him, on the bedited of languishing-forow: al his bed, thou hast turned in his sicknes.

5. I did say, Iehovah be gracious to me: heal my fowl, for I have synned against thee.

6. My enemies, sayd evil of me: when shal he dye, and his name perith?

7. And if he come to see, he speaketh false-vanitie, in his hart, he heapeth up painful-iniquitie to himself: he goeth forth, abroad he speaketh it.

8. Together, against me whisper-doo al my haters: against me, they think evil to me.

9. A mischeevous thing, is fastned in him: and he that lyeth, shal no more rise.

10. Also the man of my peace, he whom I trusted in, that eateth my bread: he hath greatly-listed-up the heel against me.

Psalm 41.

Sing this as, the 39. Psalm.

2. **O** Blessed, he that to the poor dooth prudently-attend:
Iehovah, him in th' evil day deliverance-wil-send.

3. **I** AH, wil him keep and give-him-lift, he blessednes-shal-find
upon the earth: and give him not, unto his fowens mind.

4. Iehovah, he wil him uphold, on sorrowful bedsted:
thou in his sick-infirmities, hast turned al his bed.

5. Say did I, o Iehovah shew unto me graciousnes:
heal thou my fowl, for against thee I synned-have-amiss.

6. **N**o mine enemies, of me sayd evil:
when shal his dying bee,
and his name perish quite-away?

7. **A**nd if he come to see;
he speaks a vain-lye, in his hart iniquitie he heaps
unto himself: he goeth forth,
abroad the same he speaks.

8. **T**ogether, gainst me whisper-doo al that my haters bee:
against me, they malicious-ylldoo-think concerning mee.

9. **S**ome devilish-mischeevous thing in him is fastned-fore:
and he that lyeth shal not add
to rise-up any more.

10. **T**he man moreover of my peace, in whome put-trust did I,
that eats my bread: he hath the heel
against me lifted-lye.

11. And thou Iehovah, be gracious to me and raise me up: and I shal repay them.

12. By this I know, that thou delyst in me: because my enimie, shal not shout-triumphantly over me.

13. And I, thou hast sustayned me in mine integritie: and hast settled me, before thy face for ever.

14. Blessed is Iehovah, the God of Israel; from eternitie, and unto eternitie; Amen, and Amen.

11 And-therfore thou be gracious to me, O Iehovah, and raise me up again: and I shal unto them repay.

12 By this I know, that in me thou dost willing-pleasure-take: because mine enimie, shal not against me triumph-make.

13 And I, in mine integritie thou me susteyned hast: and hast me to eternitie before thy face, set-fast.

14 Blessed, Iehovah Israels God hath from eternal been; and to eternal-ay so be; Amen, yea and Amen.

Annotations.

v. 2. that prudently attendeth] or, skilfully carrieth himself; it implieth both a skilful mind- ing or judging, and a carriage according, in word and deed. the poor-weakling] The
 Hebrew Dal hath the signification of drawing out, or emptying; and is applied to the weak, Exhaust
 lean, sickly, whose flesh and health is spent, Gen. 41. 19. 2 Sam. 13. 4. and to the poor, whose Leanne-ness
 wealth is wasted, Psal. 72. 13. & 113. 7. opposed to the rich, Exod. 30. 15. And as the poor are The Fat-ness
 thus caled weak, thin or lean; so rich and great men, are caled thick or fat. Psal. 78. 31. The poor-weakling treated of here, was David, and his son Christ, as appeareth by the 10. verse, וְיִחְיֶה
 compared with Ioh. 13. 18.

Deut. 20. 16. or restore him to health from sickness, as Hzekiah is said to live, when he recovered his health; Isa. 38. 9. 21. וְיִחְיֶה
 and so again in the next verse. give thou him not] he turneth his speech to the Lord:

25. see Psal. 27. 12. The Greek sayth, into the hands. וְיִחְיֶה
 sickness, feebleness. thou hast turned] or, hast changed. וְיִחְיֶה

ther of making his bed easy, that is comfortable, in his sickness: or, of changing his estate from וְיִחְיֶה
 lying sick, to sitting up in health. וְיִחְיֶה
 v. 5. heal my fowl] that is, heal me, who now am וְיִחְיֶה
 sick: or, heal my fowl, of synns, infirmities &c. so God healed the people, when he pardoned וְיִחְיֶה
 their uncleannes, 2 Chron. 30. 20. and healeth the broken harted, Psal. 147. 3. And that which וְיִחְיֶה
 the Prophet speaketh of healing of the people; the Evangelist cryeth, of forgiving them וְיִחְיֶה
 their synns, Isa. 6. 10. Mark. 4. 12 Mat. 13. 15. וְיִחְיֶה

v. 9. A mischevous thing] or, Some devilish matter; Hebrew a word of Belial: See word for וְיִחְיֶה
 thing, in Psal. 7. 1. and Belial, in Psal. 18. 5. And both joined as here, in Psal. 101. 3. Deut. וְיִחְיֶה
 15. 9. It may be understood, of some odious syn and wicked vice; or, of some greivous punish- וְיִחְיֶה
 ment for the same. is fastned] or, is powred into him. The original word signifieth וְיִחְיֶה
 both, and may denote the greatnes and fast cleaving of his syn; and likewise of his punishment: וְיִחְיֶה
 for plagies are sayd to be powred out, Rev. 16. 1. &c. וְיִחְיֶה
 to rise. וְיִחְיֶה

v. 10. the man of my peace] that is, my familiar freind, which was at peace וְיִחְיֶה
 with me; as Judas, Christs own disciple. וְיִחְיֶה
 greatly-lifted vp] or, magnified the heel, וְיִחְיֶה
 or the footsole: that is, hath insolently and contumeliously abused me, seeking my overthrow. וְיִחְיֶה
 And this Christ applied to himself, Ioh. 13. 18. He that eateth bread with me, hath lift up the וְיִחְיֶה
 heel

heel against me. v. 12. shew triumphantly] This word noteth any loud sound, with voice, or trumpet; as Iosh. 6. 5. 20. Num. 10. 7. sometime a sorrowful-crying-out, as Ier. 20. 16. but commonly joyful shewing, as here, and after, Psal. 81. 2. & 47. 2. & 66. 1.

v. 13. And I,] or, As for me.

v. 14. Amen] or, So be it.

But the word Amen is used in the Greek, English and all other languages, to bathe the heart of faith and spirit: and it implieth both a wishing of the thing so to be, and a persuasion in faith, that so it shall be, when it is added in the end of blessings, prayers, or supplications, Num. 5. 22. Deut. 27. 15. &c. Mat. 6. 13. 1 Cor. 14. 16. It is used also in the beginning of speeches, and then it is an earnest assertion, as Ioh. 6. 26. Amen Amen, that is, Verily Verily. For so elsewhere, when one Evangelist saith Amen; Mat. 24. 47. another, (praising of the same thing) saith Verily, or truly, Luk. 12. 44. Some time it is the title of God himself, Isa. 65. 16. and of Christ, Rev. 3. 14. because of his faithfulness and truth in performing all promises.

The second book.

Psalm. 42.

Psalm. 42.



1. To the mayster of the musick; an instructing- psalm to the sonns of Korach.

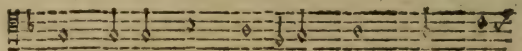
2. **A**S the hind, desirously-brayeth for the streams of waters: so my soul desirously-brayeth, unto thee o God.

3. My soul thirsteth for God, for the living God: when shall I come, and appear, before the face of God!

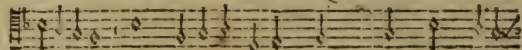
4. My tears have been to me bread, day and night: while they say unto me all the day, where is thy God?

5. These things I remember, and pour-out, upon me my soul; because I had passed with the throng, had resorted with them, unto the house of God: with voice of shouting & confession, a multitude keeping - festivity.

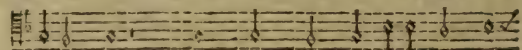
6. Why



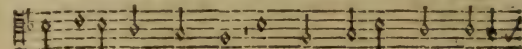
2. Like as the hinde, for water streams dooth bray-



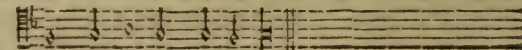
desirouslie: even-so desirouslie-dooth-bray, my soul, o



God to thee. 3. For God, even for the living God,



my soul it thirsteth sore: o When shall I come, and ap-



pear, the face of God before!

4. My weeping-tears have been to me for bread, both night and day: While unto me, where is thy God, they all the day doe say.

5. These things doo I in-mind-record, and on my self out-shed my very w^t; because I had among the throng passed; Gods house, with them I did frequent: with voice of showing- glee and thankful-praise, with multitude keeping festivity.

6. My

6. Why bowest-thou-down thy self, my soul, & makest-thou-a tumultuous-styrr within me? wayt-hopefully for God, for yet I shal confesse him: the saluations of his face.

7. My God; within me, my soul boweth-down it self: for that, I remember thee from the land of Iarden, and Chermonim, from the litle mountayn.

8 Deep unto deep caletth, at the voice of thy water-spouts: al thy breaking-billowes & thy waves, doo passe over me.

9. By day, Ichovah wil command his mercy; and in the night, his song with me: a prayer, to the God of my life.

10. I wil say to God my rock, why hast thou forgotten me: why goe I sad, for the oppression of the enimie?

11. With a murdering-weapon in my bones, my distreßers doo reproch me, when they say unto me al the day, where is thy God?

12 Why bowest-thou-down thy self, my soul; and why makest thou a tumultuous-styrr within me? wayt-hopefully for God, for yet I shal confesse him: the saluations of my face, and my God.

6. *My soul, & wherefore doost thou bow thy self down-heavily; and wherefore in me makest thou a styrr-tumultuously? With hopeful-expectation wayt thou for God, because yet I shal him confesse: for the saluations of his face.*

7. *My God; in me, my soul bowes-down: for, thee to mind I cal, from Iarden land, and Hermonim, even from the mountayn smal.*

8. *At sounding of thy water-spouts, deep unto deep dooth cal: thy waves pass over me, and-cke thy breaking-billowes al.*

9. *By day, Iehovah wil command his mercy; and with me his song by night: a prayer, shal to God of my life be.*

10. *I say wil unto God my Rock, why doost thou me forget: why goe I sad, while th'enemie me pressing-dooth-beset?*

11. *With murdering-weapon in my bones, me my distreßers check, when al the day, wher is thy God? they unto me doo speak.*

12. *My soul, & wherefore doost thou bow thy self-down-heavily; and wherefore in me makest thou a styrr-tumultuously? Wayt-hopefully for God, because yet I shal him confesse: of my face the saluations, my God he also is.*

Annotations.

The second book] to weert, of Psalms. For though they be all compiled in one volume, (as were also the final Prophets) which therupon is called The book of the Psalms, Act. 1. 20. (as, The book of the Prophets, Act 7. 42.) yet in the Hebrue there are 5. booke; the first reacheth to the end of the 41. Psalm foregoing; which is concluded

cluded with Amen & Amen. The second, to the 72. Psalm, concluded also with Amen Amé, and the end of Davids prayers. The third reacheth to the 89. Psalm, concluded likewise with Amen & Amen. The fourth unto the 106. Psalm, whose conclusion is Amen, Hallelujah. The fifth, unto the 150. Psalm, ended with Hallelujah.

V. 1. Korach. This is as the Levite that rose up and rebelled against Moses and Aaron; for which God destroyed him and his familie, and all that tock part with him, Num. 16. Howbeit, there were of his sonns, that dyed not, Numb. 26. 11. departing (as it seemeth) from their fathers tents, as all were counselled, Num. 16. 24, 26. Of his race came Samuel the Prophet, and Heman his nephew was a singer, 1 Chron. 6. 33. To these sonns of Korah, this and sundry other Psalms are comended; which for the most part, are songs of comfort, against afflictions and sorowes.

V. 2. As the Hind, or the Hart, a beast thirsting by nature, and whose thirst is increased when she is hunted. The Hind, the female is here meant, as the word answered, she brayeth, and the Greek article he elaphos, manifest. And if females the passions are stronger than in males. desirously brayeth in Greek, desireth; This word is used but here, and in Job, 1. 20. 6. Lays, the beasts of the field bray also unto thee.

V. 3. thirteth that is, earnestly desireth; So Psal. 63. 2. Of thirst for Gods grace and spirit, see Isa. 55. 1. Ioh. 7. 37. Rev. 22. 17. the living God] o raled here, because he is the wel of living, (that is, of continual springing) waters, Jer. 17. 13. abundantly refreshing those that come to him. **O** living, is opposed to the dead, that is false Gods, Psal. 106. 28. 1 Thes. 1. 9. ye turned from idols to serve the living and true God. **O** living, that is lively, powerful, effectual; as Psal. 38. 20. Heb. 10. 31. before the face of God]

that is, before his ark, or tabernacle wherein he dwelt among men. So, that which in 1. Chr. 13. 10. is before God; in 2. Sam. 6. 7. is, with the ark of God. And there all men were bound to appear (or be seen) before God three times a yere. Exod. 23. 17. & 34. 23. 24. And here the word before or unto, is to be understood, as often in the Hebrew; which sometime is supplied; as may be seen by comparing 2 Sam. 10. 2. with 1 Chron. 19. 2. & 1. King. 22. 29. with 2. Chron. 18. 28.

V. 4. to me bread that is, my bread, my food. So, bread of tears; Psal. 80. 6. they say] my foes, as verse 11. or while it is sayd. all the day] or, every day; as the Greek turneth it.

V. 5. These things] my absence from Gods face, vers. 3. and my adversaries reproch, vers. 4. powr out upon me] or shed within me, or by my self. This noteth exceeding sorow, or fainting; like that in Job. 30. 16. And now my soul powreth out it self upon me, and the dayes of affliction have took hold on me. So, 1 Sam. 1. 15. Lam. 2. 12. throng] a multitude preasing to goe before God. keeping festi-

vitie] or, with a multitude dancing; or keeping a feast. For at their solemn assemblies, they kept feasts, Exod. 23. 14. With dancing, eating, drinking and joy. Exod. 32. 5. 6. 19. Iudg. 21. 19. 21. Deut. 16. 14. 15.

V. 6. Why bowest thou down:] to weert, with sorow; and therfore the Greek turneth it, why art thou sorrowful? or Sorow or Care in a mans hart, boweth it down: but a good word, rejoyceth it. Prov. 12. 25. the salvations] understand, and; or for the salvations, that is the full salvation, or perfect deliverance. of his face]

that is, which his face; favour & gracious presence giveth unto me. The Greek reacheth thus; the salvation of my face & my God: translating the Hebrew letters, as in the last verse.

V. 7. for that, I remember] & cannot come before thee: as, vers. 3. 12, therefore I will mind thee, seeing I have no wepels to comfort me in my absence from thee. the land of

larden.] which lay east ward from Jerusalem where Gods sanctuary was. and Chermonim] that is, the inhabitants; or the mountayns of Hermon, which was a hye mount

in the North parts of the land called also mount Shirion; see Ps. 29. 6. the hile mount] so is the Greek: others make it a proper name, Mount Mitsar, or map in an the southern mount-

ains, that were final in respect of Hermon. Mount being put for mountains; as charret, for char-

rets: Ps. 20. 8. **V. 8.** Deep unto deep calleth] that is, one affliction or temptation followeth

& occasioneth an other, without intermission of trouble. A deep, abyme, or Gulf, is a place of

ma-

many waters, signifying, great afflictions. Ezek. 26. 19. Ion. 2. 5. breaking-billowes] such are most dangerous to drown. Billowes have their name of breaking, as the next word waves, of wallowing or tumbling: both, signify afflictions. So Psal. 88. 8. Ion. 2. 3. V. 9. command his mercy] that is, appoint or send it with power and authoritie. a phrase taken from the law, and often used for in re vehemencie: or because God by his Angels procureth good to his people. Deut. 28. 8. Levit. 25. 21. 2. Sam. 17. 14. So after, in Psal. 44. 5. & 133. 3. & 71. 3. & 68. 29. & 7. 7. & 91. 11. his song] that is, cause and matter for me to sing him praise. So God is sayd, to give songs in the night, Job. 35. 10. See also Isa. 30. 29. a prayer] to weete, I shal make a prayer. And some psalms are intituled prayers, as Psal. 17. 1. & 90. 1. & 102. 1. & 142. 1. Habak. 3. 1. V. 10. sad] mournfully. See Psal. 35. 14. V. 11. with a murdring-weapon] Resfack, murder, seemeth here to be a sword or weapon of murdring; (as pride is a proud person, Psal. 36. 12.) meaning that his aduerysers words did sorely affect and grieve him, as if a dagger had been thrust into his bones. For, reprochful words, are peirsing like swords: Psal. 57. 5. & 59. 8. V. 12. salvations of my face] that is, he which giveth me full manifest and apparant salvation, or present deliverance. See before, vers. 6.

Psalm. 43.

Iudge me o God, and plead my plea;
from the nation unmerciful: from the
man of deceit, & injurious-evil, doo
thou deliver me.

2. For thou art the God of my
strength, why thrustest thou me-away:
why goe I stil sad, for the oppression of
the enimie?

3. Send thy light & thy truth, let
them lead me: let them bring me unto
the mountayn of thy holynes, and unto
thy dwelling-places.

4. And I wil come unto the altar of
God; unto God, the joy of my gladnes:
& confesse thee with harp, o God my
God.

5. Why bowest thou down thy selfe,
my sowl, and why makest thou a tumultu-
ous-styrr within me? wayt-hopefully
for God, for yet I shal confesse him; the
salvations of my face, and my God.

Psalm. 43.

Sing this as the 42. Psalm.

Iudge me o God, and plead my plea;
from nation mercyless;
deliver me from man of guile,
and of injuriousnes.

2. For thou the God art of my strength,
why thrustest me thee fro:
why goe I stil sad-mournful, for
th'oppression of the foe?

3. Send thy light and thy truth, let them
me lead: let them me bring
to mountayn of thy holynes,
and unto thy dwellings.

4. And I wil to Gods altar come;
to God, the joyfulness
of my gladnes: & thee with harp,
o God my God, confesse.

5. My sowl, o wherfore doost thou bow
thy self down-beavily;
and wherfore in me makest thou
a styrr-tumultuously?
wayt-hopefully for God, because
yet I shal him confesse:
of my face the salvations,
my God he also is.

Annotations.

8. 1. Judge me] This meaneth an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so Judging is used for delivering, 2. Sam. 18. 19. 31. Judg. 3. 10. Pleading also ones plea is of like meaning: see Psal. 35. 1.

8. 2. my strength] or my strong-fort, as Psal. 28. 8. for which in Psal. 42. 10. he useth the word Rock.

8. 3. dwelling-places] meaning the holy tabernacle: or sanctuary which had several rooms holy and most holy, parted by veiles; as also the Apostle observeth, Heb. 9. 2. 3. 6. 7. or, the hye place at Gibeon where the tabernacle was, and in Jerusalem where the Ark was: 2. Chron. 1. 3. 4. for in both those places God dwelt, and was worshipped. But the first seemeth most proper, because of Ps. 132. 5. see also Ps. 46. 5. & 84. 2.

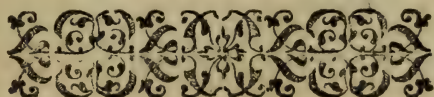
8. 4. And I will come] or, That I may come; for so the Hebrew phrase may often be resolved; and the new Testament useth both indifferently in the Greek; as Luke. 6. 37. and ye shal not be judged; for which in Mat. 7. 1. it is, that ye be not judged.

the joy of my gladnes] that is, author of my gladfom joy, meaning inward joy, outwardly shewing it self in gladfome gesture.

8. 5. why bowest &c.] This verse is the same with Psal. 42. 12.

Psalm. 44.

Psalm 44.



1. To the mayster of the musick to the sonns of Korach, an instructing- Psalm.

2. **O** God, with our ears we have heard, our fathers have told to us: the work thou wroughtest in their dayes, in dayes of old.

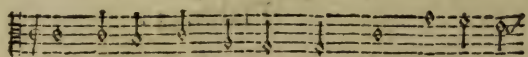
3. Thou with thy hand, didst dispossesse the hethens, and didst plant them: thou didst evil to the peoples, and didst propagate them.

4. For, not by their own sword inherited they the land, & their arm saved them not; but thy right hand & thy arm, and the light of thy face, because thou didst favour them.

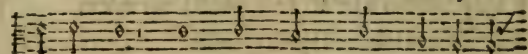
5. Thou art he my king o God: command, the salvations of Iacob.

6. In thee, we shal push-with-the-horn our distressers: in thy name, we shal tread-down them that rise up against us.

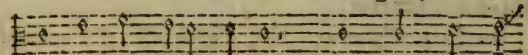
7. For



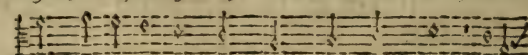
2. O God we with our ears have heard, our fathers



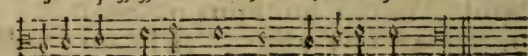
have us told: the work thou wroughtest in their



dayes, in dayes before-of-old. 3. Thou with thy hand



didst dispossesse hethens, and plantedst them: unto



the peoples didst ev'l, and propagatedst them.

4. For they have not by their own sword,

inherited the land;

and their arm, hath not saved them;

but it was thy right-hand

and thine arm, and thy faces light;

because thou wouldst their wealth.

5. Thou that my king o God: command,

Iakobs sal-saving health.

6. In thee, we our distressing-foes

as with-the-horn-shal push:

in thy name, we shal tread-down those

that rise-up against us.

7. For

7. For I wil not truſt in my bow: and my ſword ſhal not ſave me.
 8. For thou haſt ſaved us, from our diſtreſſers: and our haters, thou didſt make abaſht.
 9. In God, we prayſed al the day: and thy name, for ever, we wil confeſs Selah.
 - 10 But now thou thruſteſt-away, and makeſt us aſhamed: & goeſt not forth with our armies.
 11. Thou makeſt us turn backward, from the diſtreſſer: and they that hate us, doo ſpoyl for themſelves.
 12. Thou giv'eſt us as ſheep for meat: and fann'eſt us, in the nations,
 13. Thou ſell'eſt thy people for no wealth: & increaſeſt not, by the prices of them.
 - 14 Thou expoſeſt us a reproch to our neybour: a ſcoff & a ſcorn, to them that be round about us.
 15. Thou putteſt us for a parable, among the hethens: a nodding of the head, among the nations.
 16. Al the day, my ignominie is before me: and the abaſhing of my face covereth me.
 17. For the voice, of the reprocher & taunter: for the face, of the enimie, & ſelf-avenger.
 - 18 Al this is come on us, & we have not forgotten thee: nor dealt falſly, againſt thy covenant.
 19. Our hart hath not turned backward: nor our ſtepping ſwarved, from thy path.
 20. Though
7. For in my bow I wil not truſt: and my ſword ſaves me not.
 8. For thou from our diſtreſſers haſt for us ſalvation-got: Our haters thou didſt-make-aboſht.
 9. In God, We prayſd al day: and thy name, to eternitie, We wil confeſſ Selah.
 - 10 But now thou dooſt away-repell, and us aſhamed-make: and with our ordred-armies, thou dooſt not thy journey-take.
 - 11 From the diſtreſſer, thou dooſt cauſe us backward to recoyl: and they that hate us, for themſelves doo make of us a ſpoyle.
 - 12 Thou haſt us given as ſheep for meat: and us in nations ſum'd.
 - 13 Haſt ſold thy people for no wealth: nor by their prices gaynd.
 - * 2 *
 - 14 Thou to our neighbours dooſt expoſe us for an opprobrie: a ſcoffing and a ſcorn, to thoſe that round-about us bee.
 - 15 Thou dooſt us for a parable, among the hethens put: a nodding alſo of the head, the nations through-out.
 - 16 My ſhameful-ignominie is before me al the day: and the abaſhing of my face, me cōv'ring-dooth-away.
 - 17 For voice, of him that dooth reprech and tauntingly-deſpight: and for the face of th'enimie, and ſelf-avenging-wight.
 - 18 Al this is come on us, and we have not forgotten thee: neyther againſt thy covenant commited-falſſe.
 - 19 Our hart hath not turned back: nor from thy path, our ſtep ſtrayd.
 20. Though

20. Though thou hast crushed us, in the place of Dragons: & hast covered over us with the shadow of death.
21. If we have forgotten the name of our God: and spread out our palms to a strange God.
22. Shal not God search-out this? for he knoweth, the hid-things of the hart.
23. But for thee, we are kylled, al the day: are counted, as slaepe of slaughter.
24. Styrr up, why sleepest thou, Lord? awake, thrust not away to continual-aye.
25. Wherefore hidest thou thy face: forgettest thou, our affliction & our oppression?
26. For our sowl is bowed down to the dust: our belly cleaveth to the earth.
27. Rise-up, for an helpfulnes to us: & redeem us, for thy mercy sake.
- 20 Though thou us crusht, in dragons place: us cov' red With darke shade.
- 21 If we forgot, our Gods name: or to strange God spread our hands.
- 22 Shal not God search this? for, hid things of th' hart, he understands.
- 23 But for thee, we as slaughter sheep esteemd are, kylled al day.
- 24 Styrr up, why sleepest, Lord? awake thrust not away for ay.
- 25 O wherefore hidest thou thy face: forgettest our case-distress
- 26 and our oppression. For our sowl is to the dust down-press: Our belly also on the earth fast-cleaving-hold dooth take.
- 27 Rise, for our ful-help: and redeem us, for thy mercy sake.

Annotations.

v. 3. dispossess] or disinherit. See examples herof in the Amorites Num. 21. 32. & the other kings of Canaan Jos. 12. Such nations greater and mightier than Israel. Deut. 7. 1. planted them] to weet, our fathers, the Israelites as Exod. 15. 17. a figure taken from the planting of vines: wherof see Psal. 80. 9. &c. the peoples] that dwelt before in Canaan. So Psal. 106. 34. didst propagate] or send forth, make spread, as the vine sendeth-out or dispretheth the branches Psal. 80. 12. Ezek. 17. 6.

v. 4. the light of thy face] thy favourable countenance in Christ: See the note on Psal. 4. 7. & 89. 16.

v. 5. thou art he] that is, Thou art the same my King, (as the Greek expresseth it): this noteth Gods unchangeableness. See Psalm. 102. 28.

by thy commandment. see Psal. 42. 9.

on, (the absolute deliverance) of thy weak people the posteritie of Iaakob. See Psal. 14. 7.

v. 6. push with the horn] a speech taken from Moses, Deut. 33. 17. and meaneth a vanquishing or subduing. 1. King. 22. 11. Dan. 8. 4.

signifieth both a subduing or destroying, 2. Chron. 22. 7. & a contempt or setting of them at naught, Prov. 17. 7. and so the Greek here translateth it, we shall set at naught. So after in Psal. 60. 14. & 108. 14.

v. 9. In God, we prayd] to weet, his actions, salvations &c.

See a like phrase in Psal. 56. 5. 11. & Psal. 71. 6. Or understand, we prayd our selves, that is, gloried, triumphed. And thus the Greek, In God wee shall be prayd.

v. 12. sheep for meat] or, of meat, that is, to be eaten. So after, vers. 23. sheep of slaughter, that is to be slayn.

fanneth] or disperst, strowest abroad, as the fan that winnoweth. Ier. 4. 11. & 51. 2. So after in Psal. 106. 27.

v. 13. for no wealth] that is, for a vile price, without gayn. God is sayd to sell his people, when he delivereth them into their enemies hands, as out of his own possession. So Deut. 32. 30.

gainest not by the prices of them; takest no other people in their stead: or increasest, that is heightenest

heightenest not their price.

v. 15. a parable] a byword, or proverb. This is often used for grave wise and princely sentences; as Psal. 49. 5. here in the 11 part for a by word, reproch and fable: so Psal. 69. 12. Job. 17. 6. And if he is fulfilled that which was threatened, Deut. 28. 37. 1. King. 9. 7. Jer. 24. 9. nodding of the head] that is a mockage. Psal. 22. 8.

v. 17. [counter] 32 bla phen r. Nur. 15. 30. v. 20. of Dragons] or of whale-fishes. For the Hebrew word is common both for land and water-dragons or whales: So Psal. 148. 7. And h r b is meant the place of deolation and affliction as the Greek here translates it: See Mal. 1. 3. Ha. 34. 13. Jer. 9. 11. & 10. 22. Job. 30. 29. with the shade] or in the shade: see Psal. 23. 4.

v. 21. spread out our palmes &c.] that is, have prayed unto: for in prayer they spread out the Palms of their hands, as to receive a blessing from God. 1. King. 8. 22. Exod. 9. 29. Psal. 143. 6. v. 23. But for thee] or For thy sake, that is, so far we be from following strange Gods, as that for thy sake we are kyled dayly. And this also is a remort in affliction, see Rom. 8. 36. v. 24. styrr up] to weer thy self.

v. 26. to the dust] this not th a base and abject state, Psal. 113. 7. like this is the soul cleaving to the dust, Psal. 119. 25. and putting the mouth in the dust. Lam. 3. 29.

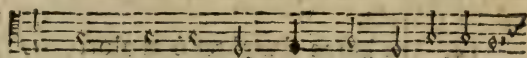
v. 27. an helpines] that is, a full help. The Hebrew hath a letter more than ordinary, to encrease the signification. So Psal. 63. 8; & 94. 17. See the note on Psal. 3. 3.

Psal. 45.

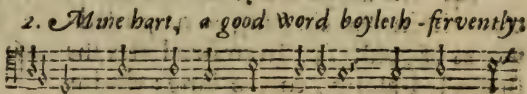
Psal. 45.

1. To the mayster of the musk upon Shoshannim, to the sonns of Korah: an instructing-psalm; a song of the welbelov'd-*virgins*.

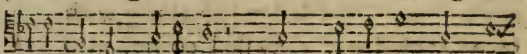
This may also be sung as the 18. Psal,



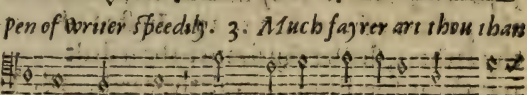
2. **M**ine hart, hath boyled a good word; I doo say, my works to the king: my tongue the pen of a speedy writer.



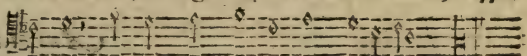
7 to the King, doo say mine actions: my tongue, the



3. Thou art much-fayrer than the sonns of Adam: grace is powred-out in thy lips: therefore God hath blessed thee for ever.

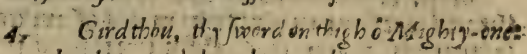


Pen of Writer Speedy. 3. Much sayrer art thou than



4. Gird, thy sword upon the thigh o mighty-one: thy glorious-majestie, and thy comly-honour.

be Adams sonns; grace powred out is in thy lipps:



therefore God he hath blssed thee for evermore.

5. And in thy comely honour prosper ride on word of truth, & of meeknes and of justice: and thy right hand, shal teach thee fearful-things.

4. Gird thou, thy sword on thigh o Mighty-one:

thy glory, and thyne honourables.

5. And in thy comly-honour, ride thou on

with-prisprous-speed, on word of fait-folmes,

and of meeknes and of just-equite:

6. Thyne arrows sharp-felks under thee shal fall:

even in the hart, of the kings enemies.

6. Thy arrows, are sharp: peoples, shal fall under thee: in the hart, of the kings enemies.

7. Thy

7. Thy

7. Thy throne \hat{o} God, is ever and perpetual: the scepter of thy kingdom, is a scepter of righteousness: 8. Thou lovest justice, and hatest wickednes; therefore, God thy God hath anointed thee, with oil of joyfulness, above thy fellows.

9. Myrrh & Aloes Cassia, al thy garments: out of the yvorie pallaces, more than they that make thee joyful.

10. Kings daughters, are among thy precious-ones: set is, the Queen, at thy right hand, in fine gold of Ophir.

11. Hear \hat{o} daughter & see, & bend thine ear: & forget thy people, & thy fathers house. 12. And the king wil cover thy bewtie: for he is thy Lord, and bow-down thy self to him. 13. And the daughter of Tyrus, with oblation, shal earnestly-beseek thy face, even the rich of the people.

14. The kings daughter is al glorious within: her clothing is of purled-works of gold. 15. In embroideries, she shalbe led-along, to the king: virgins after her, her fellow-freinds; brought in to thee. 16. They shalbe led-along, with joyes & gladnes: they shal come, into the pallace of the King. 17. In sted of thy fathers, shalbe thy sonns: thou shalt put them for Princes, in al the earth. 18. I wil make-memorie of thy name, in every generation & generation: therefore peoples shal confesse thee, for ever and aye.

7. Thy throne, is ever and perpetual, \hat{o} God: the scepter of thy kingdom, is a scepter of most-equal-righteousnes.

8. Justice thou lovest; and hatest wickednes: Therefore, God thy God hath anointed thee, above thy peers, with oil of joyfulness.

9. Myrrh, Alo's, Cassia, al thy garments bee: out of the yvorie fayr-pallaces, more than they that doo make thee to-rejoyce.

10. Kings daughters, are among thy precious-choise: At thy right hand, the married-Queen was set, in Ophir gold. O daughter, hear & see,

and bend thine ear: and thine-own folk forget, and eke thy fathers house. So thy bewtie the King wil covet: for thy Lord he is, and unto him bow-down thy self-submiss.

13. And Tyrus daughter, peoples wealthy-men, with gift, thy face shal earnestly-desire.

14. The Kings daughter al glorious is within: of purled works of gold is her attire.

15. In broderies led to the King is shee: mayds after her, her freinds; brought in to thee.

16. They shalbe led-along with joyes, and glee: they enter shal, into the Kings Pallace.

17. In sted of thy fathers, thy sons shalbee: in al the earth, them princes shal thou place.

18. Thy name, through ages al, I wil relate: therefore for ay, folks shal thee celebrate.

Annotations.

verse. 7. Shoshannim] that is Six-stringed-instruments: for so by comparison with other titles it seemeth here to be a title of musical instruments: as Shalshim, be three stringed instruments. 1. Sam. 18. 6. Elsewhere it sig nifieth Six-leaved-flowres; that is Lillies; as Song. 2. 6. which may also be minded here. The true word is deriv'd of Sheth, that is Six. Like title is in Psal. 69. 1. & 80. 1. of the well-beloved-virgin] Kings daughters, and other honorable damozels attending upon and comming with the Queen, the freinds of the bridegroom and bride: vers. 10. 15. who should sing this marriage song in praise of them. Therefore this hymne setteth forth Christ in his clew, and his spouse the Church in her bewtp. For Christ is the Bridegroom, and Jerusalem the Bride, Iohn. 3. 29. Rev. 21. 9. 10. al true Christians are Virgins, for their spiritual chastitie. Rev. 14. 1. 4. following and loving the Lamb, for the sweet scent of his name or Gospel, Song. 1. 2. and ar beloved of him;

of him, and have this new song of praise, put into their mouths. Of him is this psalm as the Apostle expoundeth it, Heb. 1. 8. **V. 2.** hath boyled] or fryeth, boyleth as in a frying pan; that is, hath studied and prepared by fervent meditation. A similitude taken from the Mincah or meat offering in the law, which was dressed in the frying-pan, Levit. 7. 9. and there boyled in oil, being made of fine flour unleavened, mingled with oil. Levit. 2. 5. and after was presented to the Lord by the priest, verse 8. &c. Here the matter of this Psalm is as the Mincah or oblation, which with the oil, the grace of the spirit, was boyled and prepared in the prophets hart; and now presented. So the Psalm. 141. is likewise compared to the Mincah or oblation presented at evening. Psal. 141. 2. This word is not elsewhere read in the scripture.

a good word] an excellent, sweet and pleasant matter. A word is used often for a thing or matter, Psal. 41. 9. here it is for the whole argument of this psalm.

I doo say] or, I am a saying, that which fervently boyleth in me. For of the abundance of the hart the mouth speaketh.

my works to the King] or my poems of the King; that is of Christ; concerning him, and dedicated to him is this Psalm, or Dittie.

the pen] understand, it is as the pen: or paperwise, be it as the pen. writer] or, of a swift (a ready) Scribe. So Esra was called not onely for writing, but also for interpreting the law, Ezr. 7. 6. Scribes were both Scriveners or Notaries, 2. King. 12. 10. &c.

22. 3. & expositors of the Law, or Counselers. Mat. 23. 2. 1. Chron. 27. 32.

V. 3. Thou art much-fayrer] The Hebrew word is of double forme, to note out double that is very excellent bewty. This fayrnes is not of body onely, but of mind, in wisdom, holyness &c. as in Ezek. 28. 7. there is mentioned bewty of wisdom. Here the Psalmist beginneth his speech to Christ and of his praises: which also the Chaldee paraphrast explaineth thus, Thou art fayr in lowl and body, o King Melsias. See the description of Christs spiritual bewty in Song. 5. 10. — 16.

grace is powred out in thy lips] that is, thou speakest gracious words abundantly. Christs lips, were like lilies dropping-down pure myrrh, Song. 5. 13.

al that heard him speak, wondred at the words of grace that proceded out of his mouth. Luk. 4. 22.

therefore] to the end that thou shouldest powr out thy gracious words to men: or because God hath bleised thee.

V. 4. Gird thy sword] that is, make ready to the fight, Exod. 32. 27. 1. Sam. 25. 13. Song. 3. 8. The spiritual sword, is the word of God, Eph. 6. 17.

Therefore Christs sword properly cometh out of his mouth Rev. 1. 16. and with the breath of his lips, shal he slay the wicked. Isa. 11. 4.

upon the thigh] understand, thy thigh. The Hebrew often omitteth words of this sort, easy to be understood: so the Greek in the new testament, as mending the nets, Mark. 1. 19. for, mending their netts, Mat. 4. 21.

to put away, Mark. 10. 4. for, to put her away; Mat. 19. 7. and many the like.

o mighty one] or Champion: Heb. Gibbor, one of the titles of Christ, Isa. 9. 6.

thy glorious-Majestie] this sheweth of what manner sword he speaketh, called glory and comlynnes or magnificence, because of the powerful effects. Of these words see Pl. 8. 2. 6.

V. 5. prosper ride] that is ride prosperously. see the like phrase Psal. 51. 4.

of truth] which is the Gospel of our salvation, Ephe. 1. 13. the white Horse wheron Christ rideth, Rev. 19. 11. or, because of truth, for the truths sake. The Hebrew al debar is often used for because. Psal. 79. 9. Gen. 43. 17. Deut. 22. 24. and so the Greek version hath it here.

of meeknes] so Christ came riding meek, Mat. 21. 5. and his word, is both to be taught, and to be received with meeknes. 2. Tim. 2. 25. Iam. 1. 21.

and of justice] or, meeknes of justice that is, justice meekly administred. but the Greek supplieth the word and,

shal teach thee] or, let it teach thee fearful-things. In the Greek it is, thy right hand wil guide thee marvelously.

V. 6. Thy arrowes] that is, thy words wherby thou convincest and beatest down syn and synners. So the rider on the white Horse, hath a bow,

when he goeth to conquer, Rev. 6. 2. arrowes, or words, Psal. 64. 4. or judgments, Deut. 32. 23.

in the hart,] understand, they peirse the hart of the kings enemies. And this sheweth the efficacie of these words or judgments, as elsewhere he saith, I wil send al my

plagues

חַי לְבַי

פֶּרֶק מְהִיר

יִפְיֶיִת
פֶּרֶק - פֶּרֶק

הוֹצֵא תָן

זֶר חֶרֶב

גִּבּוֹר

דְּבַר אֱמֶת

חֶזֶק

כֹּחַ

plagues upon thy hart, Exod. 9. 14. also their inward operation which is mighty, dividing asunder the fowl and the spirit, discerning the intents of the hart, casting down imaginations, & bringing into captivity every thought. Heb. 4. 12. 2. Cor. 10. 4. 5. **¶** **¶** 7. Thy throne o God] Here Christ our King is magnified as God, above the Angels, as the Apostle sheweth, Heb. 1. 8. But unto the son he sayth, thy throne o God is for ever &c. Hereby also is meant the perpetuity of Christs kingdom. So 1. Chron. 22. 10. 2. Sam. 7. 16. a scepter of righteousness] **¶** 1. a rod (a mace) of equitie; playn & righteous in administration.

hath anoynted thee] of this Bebeue Malthach, hath anoynted, our Lord is called Mashiach **¶** Messias, and in Greek Christ, that is, Anoynted; see Pl. 2. 2. oil of joy] the holy Ghost, which joyeth the hart. Luk. 4. 18. 1. Thes. 1. 6. above thy fellowes] that is, above al Christians who are thy fellowes, comforts, and partners in the anoynting, 1. Iohn. 2. 20. 27. who are also made Kings & priests, Rev. 5. 10. and with whom thou hast taken part of flesh & blood; Heb. 2. 14. **¶** 9. Myrrh] named of the Bebeue word Mor, and is the gumme or liquor of a tree, it is bitter, in smell odoriterous: therefore it was used in the precious ointment of the sick **¶** 1. and tabernacle. Exod. 30. 21. and in other sweet perfumes. Fifth. 2. 12. Prov. 7. 17. See Song. 4. 14. & 5. 1. 13. Aloes] of the Bebeue name Ahaloth, a sweet wood wherewith perfumes were also made. Num. 21. 7. Song. 4. 14. The Arabians call it scandal. Calsia] **¶** 2. cassia, al o of the Bebeue Kethioth: elsewhere it is not found in scripture. It seemeth to be the barks or kynns of that sweet shrub Casia, mentioned by Plinie, l. 12. c. 20. al thy garments] that is, they bee of them; **¶** 2. smell of them; **¶** 3. ar anoynted with them. out of the yvorie pallaces] **¶** 2. pallaces of El. plants tooth: meaning that either the King cometh out of them, **¶** 2. the garments were taken out of such pallaces or coffers. Kings pallaces were sometime made of yvorie **¶** 2. tooth: 1. King. 22. 39.

more than they that make thee joyful] **¶** 2. than they that make thee glad: that is, thy garments are more odoriferous, then the garments of thy fellowes, see mentioned vers. 8. for though the spouse **¶** 2. Church, hath the favour of her odors, better than al spices, and the smell of her garments, as the odour of Lebanon, she being perfumed with myrrh & incense, & al spices of the merchant, Song. 4. 10. 11. & 3. 6. yet Christ himself is more odoriferous, even wholly delectable, for God hath not given him the spirit by measure. Song. 1. 2. & 5. 16. Iohn. 3. 34. And the Father is as fard to make Christ joyful, for al his deelyte is in them, Psal. 16. 3. Song. 7. 6. **¶** 10. among thy precious ones] that is with thy honourable women.

¶ 2. in thy preciousnesses, that is, are in thy precious honourable ornaments, or pallaces. set is the Queen] **¶** 2. the married-Queen, (the wife) is placed at thy right hand, that is, in the most honourable place. 1. King. 2. 19. The word Shegal is used here, and Nehem. 2. 6. Dan. 5. 23. for the Kings wife **¶** 2. bedfellow. in fine-gold] that is, as the Greek explaineth it, cloth of fine (or glittering) gold, called Cethem; a special name for the most pure and splendid gold. Job. 28. 16. 19. & 31. 24. Song. 5. 11. Dan. 10. 5. Herod is Mictam, Psal. 16. 1.

of Ophir] that is, out of the land of Ophir; where was the son of Iektan, the son of Shem, the son of Noach. Gen. 10. 29. he dwelt in a part of India, and of him the countrey was called Ophir: from thence was much Cethem or fine-gold brought to Judea and other coastes, as we read 1. King. 9. 28. & 10. 11. & 22. 48. 1. Chron. 29. 4. The gold it self was called by his name Ophir: Job. 22. 24.

¶ 11. Hear o daughter] He speaketh to the Queen for ornamenting, securing the church, or heavenly Ierusalem, the Lambs wife. Rev. 21. 9. 10. &c. And so the Chaldee paraphrasteth, Hear o congregation of Israel, the law of his mouth, & see his marvelous works &c. and thy fathers house] as man and wife must leave their parents, to cleave to other, Gen. 2. 24. & 31. 14. so must we leave al, to cleave unto Christ. Mat. 10. 37. Luk. 14. 26.

¶ 12. will cover thy bewty] will delecte him self in thy fayrnes, (thy sanctitie) set forth in Song. 1. 14. & 2. 14. & 4. 1. &c. So, the King is tyed in the rafters: Song. 7. 5. and bow down] **¶** 2. therefore worship thou him.

¶ 13. the daughter of Tyrus] that is, the people or common wealth of Tyre; as daughter

daughter of Sion, Psal. 9. 15. Tyre or Tyrus (in Hebrew Tzor, which signifieth a Rock or Fortresse,) was a strong city appertaining to the tribe of Isser, Ios. 19. 29. but possessed still by the heathens, whose King Hiram became friend to David, 2. Sam. 5. 11. and to Solomon his son; 1. King 5. 1. 2. &c. yet afterwards Tyrus remembered not the brotherly covenant, Amos. 1. 9. but rejoiced at the desolation of Jerusalem, Ezek. 26. 2. banded it self, with other enemies, against Israel, Psal. 83. 8. and was wasted of Nebuchadnezzar King of Babel, by Gods judgement, 70. peres; Isa. 23. 15. Ezek. 26. 7. It continued under idols til the Machabres times, and then had still Hercules for their chief God; 2. Mach. 4. 18. 19. This one city Tyre, is here named in sted of other nations, because it was the chief city of traffick, in the world; bring an ple in the sea, whose merchandize and magnificence the prophet largely describeth, Ezek. 27. her merchants were Princes; her chapmen the nobles of the world, Isa. 23. 8. the heaped vp silver as dust, & gold as the mire of the streets; Zach. 9. 3. Of the subjection here prophesied, which they should peeld unto the Church, we may see it fulfilled in the new Testament, wher many that dwelt about Tyre & Sidon flocked after Christ, Mark. 3. 8. and he resorted into their borders, Mark. 7. 24. and by their readiness, he upbraided the backwardnes of the Jewes, Mat. 11. 20. 21. and afterwards in the Apostles dayes there was a church of zealous Christians in that city, Act. 21. 3. 4. 5. &c. See also Psal. 87. 4.

earnestly beseeke thy face] thal instantly pray (or sue) unto thee o Queen. The original word naturally signifieth to make sick or sory; and being joyned with the word face (which oft is used for anger,) it meaneth, to abate the anger, by importunate prayer and by humble suit to prevail. So after Psal. 119. 58. rich of the people] the wealthy among them; meaning of the Tyrians, which were a wealthy nation: and generally, other peoples. See Isa. 60. 1. 3. 5. 11. & 49. 23. Rev. 21. 24. 26. where the riches and honour of the Gentils, are brought to the Church.

V. 14. glorious within] or, honourable inward, in the hart adorned with faith, hope, love &c.; or in the inner man: as Ephes. 3. 16. purified works] or grounds, bolles, closures of gold, such as precious stones are set in. Exod. 28. 11. 14. Compare also herewith, Ezek. 16. 13. V. 15. In embroderies] with broydered (or needle-wrought) garments. Whereby is meant the variety of graces, and imbroderie of the spirit. So Ezek. 16. 10.

V. 17. In sted of thy fathers] Here the Hebrew is of the masculine gender: so these words are spoken to the King. Though sometime the masculine is used in speech of woman, as Num. 27. 7. Solahem 1. King. 22. 17. lahen 2 Chron. 18. 16. shalbe thy sonns] thy children shal succede; meaning epther all Christians, that by the immortal seed of the word are begotten to Christ and his Church, he being the father, this the mother of us all, Isa. 9. 6. Gal. 4. 26. or in special, the Apostles may be intended. See Heb. 2. 13.

Thalt put them] shalt place, constitute, or appoint them for Princes: As al Christians, are caled Kings, Rev. 1. 6. & 5. 10. Or in special, by the Fathers may be meant the 12. Patriarchs, by the sonns, the 12. Apostles succeeding them: as the heavenly Jerusalem hath at the 12. gates, the names of the 12. tribes; and in the foundations of the wall, the names of the 12. Apostles, Rev. 21. 12. 14. which Apostles were sent into all the nations of the world, Mat. 28. 19. to goe and bring forth fruit, and their fruit to remain. Ioh. 15. 16. Like this is the promise made for Sarah, that Kings of people should come of her. Gen. 17. 16.

V. 18. I will make memorie] will mention and make to be remembered. The inditer of this Psalm, speaketh this to Christ, and of his eternal kingdom and glory. shal confesse thee] thal celebrate, or prayse thee. The Hebrew Ichodu, of it Iehudah had his name, Gen. 29. 35. from which name his blessing was derived, thou art Iudah, thy brethren (Iodu) shall confesse thee. Gen. 49. 8.

This here is fitly applied to Christ the Lion of the tribe of Iudah, Rev. 5. 5. and ay] or, and to perpetuity.

1. To the mayster of the musk, to the sons of Korach: upon Alamothe a song.

2. **G**od wilbe to us, an hopeful-shelter & a strength: a help in distresses, we shal find vehemently.

3. Therefore we wil not fear, though the earth change: & though the mountains be moved, into the hart of the seas.

4. Though the waters therof make a noyse, be muddy: though the mountains quake, for the haughtynes therof Selah.

5. A river, the streams therof, shal make-glad the citie of God: the holy, the dwelling-places of the most-high.

6. God in the mids of it, it shal not be moved: God wil help it, at the looking-forth of the morning.

7. The nations made a noyse, the kingdoms were moved: he gave his voice, the earth melted.

8. Iehovah of hosts is with us: the God of Iaa'kob, a hye-refuge for us Selah.

9. Come-on behold, the works of Iehovah: who putteth wondrous-desolations in the earth.

10. He maketh warrs to cease, unto the utmost-end of the earth: he breaketh the bow, and cutteth the spear; the charrets, he burneth in fyre.

11. Surcease & know, that I am God: I wil be exalted in the nations, I wilbe exalted in the earth.

12. Iehovah of hosts is with us: the God of Iaa'kob, a hye-refuge for us Selah.

Sing this as the 44. Psalm.

2. **A**N hopeful-shelter and a strength, unto us God wilbee:

a succour in distresses, find vehemently shal wee.

3. Therefore we wil not be afraid, although the earth change place: and though the mountayns moved be, into hart of the seas.

4. Though waters therof make a noyse, though muddy be shal they: though for the haughtynes therof, the mountains quake Selah.

5. Ther is a fount, the streams therof, shal gladd the citie of God: the holy-place, the places of the Highest-ones abode.

6. God is in midst of the same, it shal not moved bee: at looking-forth of the early-morn, God help the same wil bee.

7. The nations did make a noyse, the kingdoms moved were: give-forth did he his thondring-voice, the earth did melt-with-fear.

8. The God of armies is with us, the ever-being-? AH: the God of I'a'kob is for us a refuge-hye Selah.

9. Iehovahs operations, o come-on ye & see: that wondrous-desolations put in the earth dooth hee.

10. Unto the utmost end of the earth, he maketh cease the warrs: he breaketh the bow, and cutteth the spear, in fyre he burneth the carrs.

11. Surcease & know, that I am God: exalted be wil I among the heathens; through the earth Ile be exalted-hye.

12. The God of armies is with us the ever-being-? AH: the God of I'a'kob is for us a refuge-hye Selah.

Annotations.

Ps. 1. on Alamoeth] This seemeth to be some musical instrument, or tune, 1 Chron. 15. **Ps. 2.** We may call it Virginals, or Virgin-tunes, having high and shrill voices or notes: for Alamoeth signifieth also Virgins, Song. 1.2. The original word Alam signifieth Hid: whereupon the Greek translateth it here, kruphioon, hidden-ones, or hid-things. **Ps. 1.** we shall find] to meet, an help; or in distresses that we shall find; as in Psalm. 116.3. distress and sorow I did find; that is did feel, or fall into. And thus the Greek saith here, in tribulations that have found us vehemently. **Ps. 2.** we may translate it, he is found, that is, God is present, at hand; as in Gen. 19. 15. thy daughters which are found; that is, which are present.

Ps. 3. though the earth] or, when the earth change, to meet, her place. By the changing of the earth, and removing of the mounts, are often meant the alteration of states and polities. Hag. 2.22.23. Rev. 6. 14. Ier. 51. 25. hart of the seas] that is, the middest, or deepest bottoms of them. The like phrase is in Exod. 15. 8. Ion. 2. 3. Prov. 23. 34.

Ps. 4. be muddy] or cast up mud, that is rage, or be troubled, as the Greek translateth it, Waters, or peoples, Rev. 17. 15. Ier. 47. 2. and their restless styrr, is likened to the seas that cast up myre and dyrt, and fume out their own shame. Isa. 57. 20. Iude 13. for the haughtyness] the proud swelling rage, and surges.

Ps. 5. A river, the streams thereof,] or, There is a flood, whose riverets, or streames. In the earthly Jerusalem this may be meant of the river Kidron, 2 Sam. 15. 23. Ioh. 18. 1. and the streames or lesser rivers of Gihon and Shiloah, 2 Chron. 32. 4. 30. Isa. 8. 6. In the heavenly Jerusalem, there is a pure river of the water of life, proceeding out of the throne of God and of the Lamb. Rev. 22. 1. Ezek. 47. 1. &c. Set also Joel. 3. 18. Gen. 2. 10. Psal. 65. 10. the cite of God] that is, Jerusalem; called also the city of the great King, Psal. 48. 3. of Iehovah, Isa. 60. 14. the holy city. Isa. 52. 1. Mat. 4. 5. the holy] meaning the holy-place, Sion, or the sanctuary there.

dwelling places] or habitacles; see Psal. 43. 3. Isa. 4. 5. **Ps. 6.** at the looking forth of the morning] that is, as the Greek explaineth it, very early, when the morning peereth or sheweth the face. The like phrase is in Exo. 14. 27. Iudg. 19. 26. and so, of the looking forth of the evening Gen. 24. 63. Deut. 23. 11. **Ps. 7.** gave his voice] that is, spake aloud, or thundered; see Psal. 18. 14. or, gave with his voice: but the word with or in, seemeth to be superfluous in the Hebrew; as elsewhere Ier. 12. 8. Psal. 68. 34. So to seek in Iehovah. 2. Chron. 34. 26. is to seek Iehovah, 2. King. 22. 18. melted] that is, was dismayed with fear. **Ps. 11.** Surcease] or Leav off. see Psal. 37. 8. **Ps. 10.** charrets] or round-shields; as both the Greek, and Chaldee paraphrast here taketh it: but elsewhere it is not so found: but for wagons or carts very often.

Psalm. 47.

Psalm. 47.

1. To the mayster of the musick, to the sons of Korach a psalm.

Sing this as the 33. Psalm.

2. **A**L peoples, clap ye the palm: shewt-triumphantly to God, with voice of shrilling.

2. **C**Lap hands, al peoples; shewt-joyful to God, with voice of shrilling-merrith.

3 For Iehovah is high, fearful: a great king, over al the earth.

3. For hye Iehovah is, fearfull: a great King, over al the earth.

4. He hath subdued peoples under us: and nations, under our feet.

4. He dooth subdue folks under us: and hehens, under our feet lay.

5. He hath chosen for us our inheritance: the high-excellencie of Iakob, whom he loveth Selah.

6. God is gone up, with triumph: Iehovah, with voice of trumpet.

7. Sing-psalm to God sing-psalm: sing-psalm to our king sing-psalm.

8. For God is king, of al the earth: sing an instructing-psalm.

9. God reigneth over the hethens: God, sitteth on the throne of his holyness.

10. The bounteous-princes of the peoples are gathered, the people of the God of Abraham: for the sheilds of the earth are Gods; vehemently is he exalted.

1. Dooth chose our heritage for us: Iakobs glorie, he loves Selah.

6. God is up-gone, with triumphing: the LORD, with voice of tromping-shaulm.

7. Psalm-sing ye unto God psalm-sing: sing-psalm unto our King sing-psalm.

8. For God is King, of al the earth: psalm-sing ye of instruction.

9. Over the hethens God reigneth: his holy throne God sits upon.

10. Princes of peoples gath'ed are, people of Abrahams God-mighbry: for unto God the earths sheilds are: he is exalted vehemently.

Annotations.

vers. 2. clap the palm] or the palms, the hands: a sign of joyful approbation, used as at other times, so at the coronation of kings. 2. King. 11. 12. So after Psal. 98. 8.

voice of shrilling] that is, a shrill voice; and joyful. See the notes on Psal. 5. 12. & 41. 12. v. 4. He hath subdued] or, wil subdue; So in the next verse, He wil choie: but the time to come is often used for the time past or continued. And here it seemeth to be spoken of the subduing of the Canaanites: and the future subduing of nations to Christ, by preaching of the gospel. Of subduing see Psal. 18. 48.

v. 5. our inheritance] the land of Canaan; Psal. 78. 55. and that immortal undefiled heritage reserved in heaven for us 1 Pet. 1. 4.

high-excellencie] or glorious-highness: meaning the kingdom, priesthood, temple &c. whereby Iakobs posterity excelled, Ezek. 24. 21. Amos 6. 8. & 8. 7. Nahum. 2. 2. and all the heavenly promises given to the Church in Christ.

v. 6. God is gone up] as when the Ark went up from Kirjath-jearim to Jerusalem, 1. Sam. 6. 15. 1 Chron. 13. 8. & 15. 28. when the Ark was carried by Solomon into the Temple, 2. Chron. 5. when Christ ascended with triumph into heaven; Luk. 24. 51. 52. and with like glory shal he come again, 1 Thes. 4. 16. Act. 1. 9. 11.

v. 7. an instructing-psalm] Malchil, the title of Psal. 32. and many others; here used in like sense for a Psalm to give instruction: or, as in Psal. 14. 2. for a prudent understanding person; in this sense, sing psalm every one that is prudent: or as the Greek expalayneth it, sing prudently, skilfully, and with understanding.

v. 9. throne of his holyness] his holy throne. See Psalm. 9. 5. Rev. 4. 2.

v. 10. The bounteous-Princes] or, The voluntaries; Nobles; A name given to the liberal and free harted, Isa. 32. 5. 8. Exod. 35. 21. 29. and to princes or Nobles; Num. 21. 18. Psal. 113. 8. & 118. 8. Job. 12. 21. So here the Greek hath Princes.

are Gods] or, to God (be long) the sheilds of the earth: He is the great conquerour and protector of al:

Gen. 15. 1. Sheilds also are Magistrates, and governours, that protect the comon weals, Hof. 4. 18. Psal. 89.

19. So the Greek here hath, the strong-men of the earth.

1. A song a psalm, to the sons of Korach.

2. **G**reat is Jehovah, & prayed vehemently in the citie of our God, the mountayn of his holynes.

3. Fayr in situation, the joy of al the earth; mount Sion, in the sides of the North: it is the city of the great King.

4. God in the lofty-pallaces therof: known he is for an hye-refuge.

5. For loe the kings were assembled: they went together.

6. Themselves saw, so they wondred: they were sodainly-troubled they were frighted-away.

7. Trembling took-hold on them there: payn, as of her that travelth-with-child.

8. With an east wind; thou wilt break-a-under the shps of Tarshish.

9. Even as we have heard, so have we seens in the citie of Jehovah of hosts: in the citie of our God: God wil firmly-stablish it, unto eternitie Selah.

10. We have quietly-minded thy mercy o God: in mids of thy pallace.

11. As thy name o God, so thy prayse is, unto the ends of the earth: thy right hand, is ful of justice.

12. Let mount Sion rejoyce, let the daughters of Judah be glad: because, of thy judgments.

13. Compass ye S on, & goe-round-about it: tell the towers therof.

14. Set your hart, on the fort therof; distinctly-view the lofty-pallaces therof: that ye may tel, to the generation after.

15. That this God, our God, ever and aye: he, wil guide us until death.

Sing this as the 44. Psalm.

2. **G**reat is Jehovah, and with-praise extolled vehemently: within the citie of our God, his mount of sanctitie.

3. Fayr in her situation, the whole earths joyfulness; mount Sion, in sides of the north: the great Kings citie is.

4. God in her lofty-pallaces; for refuge known is hee.

5. For loe the Kings assembled were: together gone they bee.

6. Themselves did see, so wondred they: they troubled frighted were.

7. Trembling did take them there: and payn, as hers that child-doeth-beare.

8. With eastern wind; the Tarshish ships thou-breakest-al-abroad.

9. As we have heard, so have we seens in citie of our God, in citie of the God of hosts: the ever being-Jah: God firmly-wil-establish, eternally Selah.

10. Within thy pallace, we o God, have minded thy mercee.

11. As thy name, so thy prayse, o God to ends of th'earth shall bee: of justice, thy right hand is ful.

12. Let Sion mount rejoyce, for thy judgments, let daughters of Judah make-gladfom-noyse.

13. Compass Sion, about it goe: the turrets therof, tell.

14. Set ye your hart, on fort therof; her pallaces view-well: that ye may tell, to th'after age.

15. That this-same God, wil bee our God, for ever and for ay: guide us til death-wil hee.

Annotations.

B. 3. Fayr,

v. 3. *Fayr in situation*] *or*, Bewtiful of coast, *or* climate: situate in a fayr climate or region. the sides of the north] the place wher the temple was builded. So Isa. 14. 13. of the great King] that is of God; who dwelt in this city, verſe 9. Zach. 8. 3. *Hereupon* Christ ſayd, ſwear not by Ieruſalem, for it is the city of the great King. Mat. 5. 35.

v. 4. *lofty-pallaces*] *or*, high bowres *or* ſtyles. So verſe 14. & Pſal. 122. 7.

v. 5. *the Kings*] We may refer this *cypher* to the Kings of Moab and Ammon, in the dapes of Joſaphat, 2. Chron. 20. *or* to Sanathcrib and his captayns in the dapes of Ezechiah, 2. King. 18. 19. *or* to the Philitian Princes: 2. Sam. 5. were aſſembled] *or* came together, to meet by agreement, at an appointed time & place: ſo the original word importeth.

v. 7. *that travelth with child*] *or*, that bringeth forth. And this pain is great, and ſuddayn, and inevitable. See Mic. 4. 9. 1. Theſ. 5. 3. v. 8. *an eaſt wind*] which is ſtrong and boiſtrous; alſo dyde and parching: Isa. 27. 8. Ier. 18. 17. Exod. 14. 21. & 10. 13. Gen. 41. 7. Ezek. 19. 12. Ion. 4. 8. *Hereupon the Greek tranſlateth it*, violent wind.

of Tarſhiſh] *or*, of the Ocean ſea. Tarſhiſh was the name of the ſon of Javan, the ſon of Japheth, the ſon of Noah, Gen. 10. 4. of whom Tarius (mentioned in Act. 21. 34.) the cheif city of Cilicia in Syria, had the name. From thence they went by ſhipping into ſarr countries, Africa, India, Ophir, &c. 1. King. 22. 48. & 10. 22. *Hereupon that Sea was caled* Tarſhiſh; and generally the name is applied to every Ocean or mayn ſea.

v. 10. *we have quietly-minded*] *or* in ſilence -thought upon; and conſequently, wayted for.

v. 12. *daughters of Iudah*] the leſſer cities of that tribe, which were as daughters to the mother city Ieruſalem: as the leſſer cities of the Ammonites, were daughters to Rabbah, Ier. 49. 3. So Ekron with her daughters, Iof. 15. 45. and many the like. So Pſal. 97. 8.

v. 13. *tel the towers*] number, count them; Theſe things ſeem to intend not onely a taking notice, but alſo a care and fortification of Ieruſalem, againſt all enemies. See Isa. 33. 18.

v. 14. *Set your hart*] mind earneſtly, ſet your affections on &c. Pſal. 62. 11. the fort] *or* ſtrong-frontier, ſkonce, rampart, made for ſtrength and ſaſegard of the city. 1. King. 21. 23. 2. Sam. 20. 15. So Pſal. 122. 7.

the eyes to behold: *or* rear up the banks *or* buildings. The Hebrue Palgu is here onely uſed: of it is Piſgah the name of an hill *or* mount, Num. 21. 20. & 23. 14. Deut. 3. 17. & 34. 1. The Greek tranſlateth heer, diſtinguiſh *or* diſtribute: following the Chaldee Paſſeg which is to diſtribute *or* divide.

v. 15. *ever and aye*] ever and yet, to eternity and perpetuity. wil guide us] *or* lead us, to meet as a flock of ſheep, Pſal. 78. 52. 72. therfore the Greek tranſlateth it, poimanei, he wil feed, *or* rule as a ſhepherd.

vntul-death] in Greek, for ever.

15-4y

104y

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Pſalm. 49.

Pſalm. 49.

1. To the mayſter of the muſik, to the ſonns of Korach a pſalm.

2. **H**ear ye this, al peoples: hearken ye, al inhabitants of the tranſitorie-world. 3. Both ſonns of baſe-man, and ſonns of noble-man: together rich & poor. 4. My mouth, ſhal ſpeak wiſdoms: & the meditation of my hart, prudencies. 5. I wil incline myne ear to a parable: I will open with harp,

Sing this as the 119. or as the 78. Pſalm.

2. **O** Hear ye this, al peoples: hearken yee, al in the world inhabitants that bee.
3. Both baſe-mans and noble-mans childrens together wealthy and poor-needy men.
4. My mouth, ſhal ſpeak things-manifoldly-wiſe and my harts muſing, is of prudencies.
5. I wil mine ear to parable incline: I open wil with harp, mine hidd-doctrine:

6. Why

harp, mine hidden-matter. 6. Why should I fear, in the dayes of evil: when the iniquitie of my footsteps shal compass me? 7. They that trust in their wealthy-power: & glorie, in the multitude of their riches. 8. A man shal not redeeming redeem, a brother: shal not give, to God his ransom. 9. So precious-shalbe, the redemption of their fowl: & it shal cease for ever. 10. That he may live yet to continual-aye: may not see the pit-of-corruption. 11. For he seeth, the wise doo dye; together the unconstant-fool and brutish doo perish; and leav to others, their wealthy-power.

12. Their inward-thought is that their howses, shalbe for ever; their dwelling-places, to generation & generation: they proclaim their names, on lands.

13. But earthly-man in honour, dooth not lodge-a-night: he is likened to beasts that are silenced. 14. This their way is unconstant-folly to them: & their posteritie, like-well of their mouth Selah. 15. As sheep they are put in hel, death shal feed them; & righteous-men shal have rule over them at the morning: and their form wear-away in hel, from his dwelling-place. 16. But God, wil redeem my fowl, from the hand of hel: for, he wil receiv me Selah. 17. Fear thou not, when a man shal grow-rich: when the glory of his howse, shalbe multiplied. 18. For he shal not when he dye, take any-thing: his glory shal not descend after him. 19. Though in his life, he bleffeth his fowl: & they wil confels thee, when thou doest-good to thy self. 20. It shal come, unto the generation of his fathers: unto continual-aye, they shal not see the light. 21. Earthly man in honour, & understandeth not: he is likened, to beasts that are silenced.

6. Why should I fear, in th' evil dayes: when 23
my stepps iniquitie shal me compass?
7. They that trust in their wealthy-fortitude:
and glorie, in their riches multitude.
8. Man can a brother in no weise redeem
he can no ransom give to God for him.
9. So costly shal, their fowls redemption be
that it shal cease unto eternitee.
10 That he may live yet to eternitee:
and may not the pit-of-corruption see.
11. For he dooth see, the wise-men dye-away;
the fool and brutish joyntly doo decay:
and unto others leav their wealthy-store.
12 They think their howses, be for evermore;
their dwellings to ech generation:
their names they doo proclaym, the lands upon.
13 But man in honour, dooth not lodge-a-night:
he like is to the beasts, that perish-quickly.
14 This their way, folly is to them: yet they
that them succeed, like-well their words Selah.
15 As sheep they layd are in the lowest-grave,
death feeds them, & upright-men rule shal have
of them at morning: and their form in hell
shal wear-away, fro place where ech dooth dwell.
16 But God, from hells hand, wil redeem-away
my fowl: for he wil me receiv Selah.
17 Be not afrayd, when as a man growes-rich
when glorie of his howse, is waxen-much.
18 For nothing shal he take, when he dooth dyes
nor descend after him, shal his glorie.
19 Though in his life, he blest his fowl: and then
they lawd, when to thy self thou good shalt bee.
20 To race of his forefathers, come it shal:
the light they shal for aye not see-at-al.
21 A man in honour, wanting prudency:
is like the beasts, that perish-utterly.

Annotations.

vers 2. the transitorie-world] see Psal. 17. 14.
who was so called of Adamah the earth, wherupon this title is given to the baser sort of peo-

ple. b. 3. base-man] in Hebrew Adam: 777 47
R. 777 22

ple. The Greek therefore translateth it here earth-borne. So the Apostle saith, the first man of the earth, earthly; 1 Cor. 15. 47.

name of man in respect of heat, valour, noblenes and dignitie, whereby man is, and excelleth. and in opposition to the former word Adam, it meaneth the great or nobler sort of people.

v. 4. wisdoms] that is, excellent and manifold wisdom; so after, prudencies, for very excellent prudence, and of sundry sorts. So Solomon calleth the chief and most excellent wisdom, wisdoms, Prov. 1. 20. and 9. 1. v. 5. a parable] or a proverb: in Hebrew Mathal, which denoteth rule, superioritie or excellencie; because such speeches prevaile much in the minds of men, and are in esteem. The new Testament in Greek translateth it, a parable Mat. 13. 35. from Psal. 78. 2. of the Latine, we name it a Proverb; in old English or Saxon, it was called a big-spel. Sometime it is used in the evil part, for a by-word, Psal. 44. 15. & 69. 12.

mine hidden-matter] my dark-question, or grave-doctrine, my riddle. The Hebrew Chidah, riddle, hath the name of sharpnes; as proceeding from a sharp wit, and needing the like to expound it. See Iudg. 14. 12. 18. Numb. 12. 8. 1 King. 10. 1. Prov. 1. 6. The holy Ghost expresseth it in Greek by hidden things. Mat. 13. 35. from Psal. 78. 2.

v. 6. Why should I fear] This is the hidden doctrine or riddle which the Prophet propoundeth, as in his own name, and therefore also called it a parable. By fear, he meaneth dismay or discouragement. See verse 17.

the iniquity] that is, punishment, or death; which is the wages of sin, see Psal. 31. 11. and by foot-steps or foot-soles, he meaneth his wayes or works. Or he may call death the punishment of his heels or feet, because the serpent bruised Christ and his people, but in the heel, Gen. 3. 15. the sting of death being doon away, and it made a passage into life and glory. 1 Cor. 15. 55. 57.

v. 7. their wealthy-power] their riches; which are thus called, because they are gotten by power given of God. Deut. 8. 18. with labour and industry; and to the rich, their goods are their strong-citie. Prov. 10. 15. therfore here they are sayd to trust in them: contrary to 1 Tim. 6. 17. Iob. 31. 24. Mark. 10. 24.

glory] or prayle themselves, vaunt, contrary to Ier. 9. 23. v. 8. not redeeming redeeme] that is, shal in no wise, or not at all redeme.

And dear (costly) is; and consequently rare and gezon; hard to obteyn. as Dan. 2. 11. 1 Sam. 3. 1. of their soul] that is, of their life. So Exod. 21. 30. cease for ever] that is, it shal never be accomplished. So ceasing is used for the not doing of a thing. Deut. 23. 22. Zach. 11. 12.

v. 10. That he may live] this is referred to the end of the 8. verse, not give his ransom; and so live. And, is here for That; see Psal. 43. 4.

v. 11. vnconstant-fool and brutish] these two names are often joyued together, as Psal. 92. 7. & 94. 8. the one noting sicklenes and mutability, called Cefil which is both the name of a fool, and of a star that causeth change of weather and tempests: (whereupon Solomon speaketh of the restlesnes of this kind of folly, Eccles. 7. 27. and of the tumultuousnes, and light behaviour of such fools, as having their eyes wandring vnto the ends of the earth, Prov. 9. 13. & 17. 24.) the other, noting want of discretion, as bruit-beasts led with sensuality, and caried with ardent furious affections. 2. Pet. 2. 12. Iude 10. See Psal. 73. 22.

v. Their inward-thought] or, their meaning; purpose. This word signifieth the neereast and most secret thought or purpose: the hart, See Psal. 5. 10. & 55. 5. & 64. 7.

their howses for ever] to wax, shal continue. by howses, meaning their children or posterity, as Psal. 115. 12. which they that want, are sayd to be barren of howse. Psal. 113. 9. they proclaim their names, on lands] or, they call lands, (their lands as the Greek explaineth it) by their own names. As, the land of Canaan, of Misraim, (that is Egypt,) of Asshur &c. So Absalom called his pillar by his own name, 2. Sam. 18. 18. Cain, his city by his sonns name, Gen. 4. 17. thus thinking to make their memory everlasting. Or, they proclaim their names (seeking to be famous) throughout the lands, or countries.

v. 13. But earthly-man] or Adam: and this may be minded both for the first man Adam, who continued not in his dignity; and so for all his children. in honour] being in honour, price, dignity or estimation. not lodge a night] or, not continue. The word

word though it properly signifeth a nights lodging, or abiding, Gen. 28. 11. Exod. 23. 18. yet is used also for longer continuance, Psal. 25. 13. and 55. 8. Zach. 5. 4. are silenced] 177
 that is, are cut off, dye, or perish. The Hebrue word signifeth silence or stilnes; not only in speech, but in motion: as the Sun was still, or silent, when it moved not, Ios. 10. 12. 13. and people destroyed, are said to be silenced Isa. 15. 1. and the grave or death is called silence, Psal. 115. 17. and things without life, are in the Hebrue phrase, dum, or silent. Habak. 2. 19. Exod. 15. 16.

¶ v. 14. unconstant-folly to them] that is, is their folly: or a constant-hope to them, that is, is their confidence. The original word hath contrary significations: unconstant-folly; Eccles. 7. 27. and constant-hope, Psal. 78. 7. Iob. 31. 24. both waies it may here be taken: confident-hope, in their own concept; but in deed folly. The Greek turneth it a scandal (or stumbling-block) to them. and their posteritie] yet those after them, their successors.

¶ their mouth] that is, their words, doctrine, counsel, precepts. The mouth is figuratively used for whatsoever cometh out of the same; as word, or commandement. 1. Sam. 12. 15. Iob. 39. 30. Num. 9. 20. Deut. 1. 26. Mat. 18. 16. Luk. 19. 22.

v. they are put] or layd: or, they put, that is, men put them. An Hebrue phrase, as Luk. 12. 20. they shal fetch away thy soul, that is, it shal be fetched away. The like is often used. Psal. 105. 28. & 141. 6. The Hebrue text it self, sometime explayneth this; as, they had a-noynted David, 2 Sam. 5. 17. that is, David was anoynted. 1 Chron. 14. 8. in hel] into a ditch: to the lowest grave or state of death, called Sheol. See the note on Psal. 16. 10.

death shall feed them] as a shepheard shal feed and rule them, as Psal. 78. 72. or death shal feed on them, to devour them, as Ier. 50. 19. ¶ at the morning] the last day of judgement, for then all that sleep in the dust of the earth shall awalie and arise, and the new day of eternal life shal begin.

¶ their form] their figure, shape, or image; with all their bewty & proportion: or their rock, that is, their strength, or (as the Greek sayth) their help, that where in they trust. The Hebrue Thur is usually a rock; here it seemeth to be all one with Thurah, a form or figure: and this is confirmed by the writing, for though by the vowels and reading it is Thur; yet by the letters it is Thr; which is, an image; Isa. 45. 16.

wear away in hel] or wax old in the grave: understanding the word in, which is expressed in the Greek: or without it, thus, Hel (the grave) shal wear away (shal consume) their form. The Hebrue leballoth being indefinite, to wear-out with age: is here of like signification as that which went before, shal have rule. The like Hebraisme is in Ier. 14. 5. Zach. 12. 10. & 3. 4. See also Psal. 65. 11.

from his dwelling-place] that is, every of them, coming fro, (or being thrust out of) his dwelling, or home: as the Greek sayth, they are thrust from their glorie.

¶ v. 16. from the hand of hel] that is from the power of the grave, death, and damnation. So of all the faithful, he sayth, I wil redeme them from the hand of hel. Hof. 13. 14. but so can no man redeem himself, Psal. 89. 49. Hand is put for power, as Psal. 22. 21. And this is meant of the resurrection, and redemption of body and soul from damnation by Christ.

for he will receiv me] or, when he shal receiv, or take me: meaning, up into heaven, where God himself is: 1 Thes. 4. 14. Ioh. 14. 3. This manner of speech is used in Gen. 5. 24. Henoch was no more, for God received him.

¶ v. 17. Fear thou not] that is, be not dismayed, or overcome with fear. The Hebrue phrase usually when it counselleth, or prayeth against a thing, meaneth the height and full measure of it. So, Fear not, Gen. 50. 19. and Grieve not, Gen. 45. 5. that is, be not overcome with greif. So, lead us not into temptation Mat. 6. 13. that is, let us not be overcome with temptation, 1 Cor. 10. 13. Therfore that which our Evangelist writeth Fear not, Mat. 28. 5. another writeth, be not astonied, Mark. 16. 6. noting, the excess of fear.

v. 18. take any thing] Hebr. take of all; that is, ought of all that he hath. For we brought nothing into the world, and it is certayn that we can cary nothing out. 1 Tim. 6. 7. Iob. 1. 21.

v. 19. Though in his life] that is, whiles he liveth. So Psal. 63. 5. & 104. 33. & 146. 2. ¶ he blesseth his soul] that is, himself: as it is written, Soul, thou hast much goods layd up for many yeres, live at ease, eat, drink, and take thy pastime.

Luk. 12. 19.

wil confess thee] wil cōmend, lawd, and celebrate thee.

doest good

to thy self] that is, makest much of, cherishest, pamperest thy self. So good is used for worldly pleasure and emoluments. Psal. 4. 7.

v. 20. It shall come] to weet, the soul fore-

spoken of: or the person. or Thou shalt come.

to the generation of his fathers] that

is, to his wicked predecessors that are dead and gone: as the godly also at their death are gathered to their fathers and people, Iudg. 2. 10. Deut. 32. 50. or, to the habitation of his fathers; their house, or lodge: for so Dor is used for an habitation, Isa. 38. 12.

to continual-

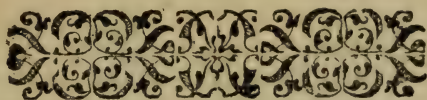
ly they shall not see] or, which for ever shall not see the light: to weet, the light of the living here on earth, as Psal. 56. 14, Job. 33. 28. 30. nor the light of joy in the world to come; being cast out into the utter darknes. Mat. 8. 12.

v. 21. understandeth not,] or discern-

eth not, wanting prudence. A repetition of the 13. verse, with a little change, of jalin, lodgeth; into jabin, understandeth.

Psalm. 50.

Psalm. 50.



1. A psalm of Asaph: **T**He God of Gods, Jehovah; speaketh, and calleth the earth: from the rising-up of the Sun, unto the going-in therof.

2. Out of Sion the whole-perfection of bewty, God shineth clearly.

3. Our God come, and not cease-as-deaf: a fyre shal eat before him; and round-about him, shal a storm-be-moved vehemently.

4. He wil cal to the heavens from above: and to the earth, to judge his people.

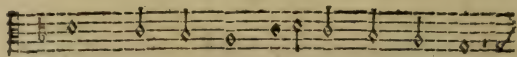
5. Gather ye to me my gracious-saints: that have stricken my covenant, with sacrifice.

6. And the heavens shal openly-shew his justice: for God, he is judge Selah.

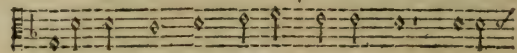
7. Hear o my people, and I wil speak; o Israel, and I wil testify to thee: I am God, thy God.

8. I wil not reprove thee, for thy sacrifices: for thy burnt-offrings, are before me continually.

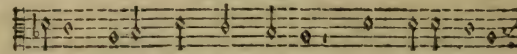
9. I wil



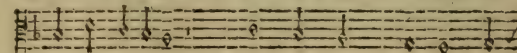
1. THE God of Gods, Jehovah; speak dooth hee,



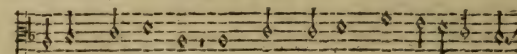
and calls the earth: from rising of the Sun, to go-



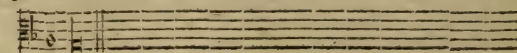
ing-in therof. God shines-clearlie, from Sion, bewties



whole-perfection. 3. Our God come, and not cease:



fyre fore him eateth; and storm about him vehemently



beateeth.

4. Unto the heav'ns cal from above wil hee: unto the earth, his folk to judge likewise.

5. My gracious-saints: unto me gather yee: that strike my covenant with sacrifice.

6. And heav'ns his justice openly-shal display: because-that God, himself the judge is Selah.

7. Hear o my people, and I wil proclaim, o Israel, and I wil testify to thee:

8. I God thy God am. I wil not thee blame, for thy slain-beasts: for thy burnt-offrings, bee fore

9. I wil not take a bullock out of thine howse: gote-bucks, out of thy folds.

10. For every wild-beast of the wood is myne: the beasts, that be on a thousand mountayns. 11. I know al the fowl of the mountayns: and the store-of-beasts of the feild, is with me. 12. If I were hungry, I would not tel it thee: for mine is the world, & the plenty therof.

13. Wil I eat, the flesh of mighty-bulls: & drink, the bloud of goat-bucks?

14. Sacrifice-thou to God a confelsion: & pay, thy vowes to the most-hye.

15. And cal on me, in day of distres: I wil release thee, & thou shalt glorifie me. 16. But to the wicked sayth God; what hast thou to doo, to tel my statutes: and that thou shouldest take-up, my covenant on thy mouth. 17. And thou, hatest nurture: & castest my words behind thee. 18. If thou seest a thief, and thou runnest with him: and thy part is with the adulterers. 19. Thy mouth, thou sendest-out in evil: & thy tongue, joyneth-together deceipt. 20. Thou fittest, thou speakest against thy brother: against thy mothers son, thou givest yll-report. 21. These things hast thou doon, and I ceased-as-deaf, thou didst think, that I was surely like thee: I wil reprove thee, and set-in-order to thyne eyes. 22. O now consider this, ye that forget God: least I tear, and therbe no reskewer. 23. He that sacrificeth confelsion, honoureth me: and he that disposeth his way; I wil cause him to see, the salvation of God.

9. fore me alway. I wil out of thyne howses no bullock take: nor goats, out of thy closes.

10 For ech beast of the wood to me perteyns: the beasts, that on a thousand mountayns bee.

11 I know al flying-fowls of the mountayns: and store of-wild-beasts of the feild, with mee.

12 If I were hungry, thee I would not tell it: for myne the world, and plenty-that-dooth-fyll it.

13 Will I the flesh eat, of the bullocks-strong: and of the goat-bucks drink the bloud wil I?

14 Sacrifice thou to God confission: and pay thy vowes, to him that is most-hye.

15 And in day of distres, with-cal-apply me: He thee release, and thou shalt glorify me.

16 But to the wicked, what hast thou to doo, sayth God; to tel my statutes: and to take

17 my cov'nant on thy mouth? When nurture thou doost hate: & cast my words behind thy backe.

18 If thou doost see a thief, with him thou runnest: and thy part, is with whormongers-unhonest.

19 Thy mouth, in evil out-thou-ledest-break: also thy tongue, dooth frawd to-gither-frame.

20 Thou sittest, against thy brother thou dost speak: against thy mothers son, giv'st evil-fame. (mee:

21 These things thou didst, and I did silent-keep: thou didst suppose, that I was surely like thee:

I wil thee blame, & set-even to thy veine.

22 Ye that forget God, this now wel-advice: least I doo tear, and none be to reskew.

23 He honours me, that thanks dooth sacrifice; and he that dooth his way in-order-fashion;

I wil cause him for to see, Gods salvation.

Annotations.

Verf. 1. A Psalm of Asaph] that is, made by him: or to Asaph, that is, committed vnto him to sing. For Asaph was a Seer or Prophet, which made Psalms as did David. 2. Chron. 29.

30. Also he and his sonnes, were singers in Israel. 1. Chron. 25. 2. The God of Gods] יְהוָה that is, God of al Angels, Iudges and Rulers of the world: or The mighty-God the God Iehovah. Three titles of God here used together, El, Elohim, Iehovah. So in Iosh. 22. 22.

the going-in] that is, the West, where the Sun setteth, or (after the Hebrew phrase) goeth in, as at the rising, it is sayd to goe-out, or come forth. Gen. 19. 23.

v. 2. out of Sion] the state of the church under the Gospel, Heb. 12. 18. 22. Psal. 2. 6. there-
fore in this Psalm, the legal sacrifices appointed at mount Sinai, are reprobed, and the
worship of God in spirit and truth, commended.

the whol perfection] or, the uni-
versalitie of bewty: that is which is wholly and perfectly bewtiful. See the like phrase of
Sion, Psal. 48. 3. Lam. 2. 15.

shineth-clearly] as the sun shineth in his strength: that is,
appeareth in glorious majesty. This also is a sign of favour, Iob. 10. 3. Psal. 80. 2. So God
shined from mount Paran. Deut. 33. 3.

v. 3. Our God come] a prayer to hasten his
coming as in Rev. 22. 20. or, as the former, our God wil come.

consume, devour. So God is called an eating fyre. Deut. 4. 24. that is as the Apostle
expoundeth it, a consuming fyre Heb. 12. 29. and the sight of his glory on mount Sinai, was
like eating (consuming) fyre, Exod. 24. 17. and fyre out of his mouth eateth, Psal. 18. 9.

a storm be moved] a tempest rayled: which maketh fyre, the more fierce and forceable. And
these things signify Christs judgements against hypocritical carnal worshippers; see Mal. 3. 1
2. 3. Mat. 3. 12.

v. 4. cal to the heavens &c.] that heaven and earth may bear re-
cord, as in Deut. 31. 28. & 32. 1. Isa. 1. 2.

v. 5. have stricken my covenant] or have
cut, that is made covenant with me with sacrifice. For at holy covenants, the sacrifices were
cut asunder, and they went between the parts. Gen. 15. 10. 13. 18. Ier. 34. 18. See Psalm. 25. 10.

See also a covenant between God and his people with sacrifice, Exod. 24. 4. — 8.

v. 6. And the heavens] hereby may be meant the heavenly Angels; as in Iob. 15. 15. or the
meteors in the aier, thonder, lightning &c. Exod. 19. 16. 18. See also Psalm. 97. 6. & 89. 6.

he is judge] himself in his own person; and not by his servants onely, as afore time. Heb.
1. 1. 2. 2. Tim. 4. 1.

v. 7. testify to thee] that is, give thee constestations, admoniti-
ons, charges, &c. to cause the more obedience, as Nehem. 9. 29. 2. King. 17. 15. Exod. 19. 21.
23. or, testify against thee, (as this phrase sometime signifieth, Deut. 4. 26. & 31. 28.) that is,
convince thee of disobedience; Both these are doon in this Psalm, verl. 14. 15. 18. 19. &c.

v. 8. for thy sacrifices] so elsewhere he saith, I spake not to your fathers, &c. concerning sa-
crifices, Ier. 7. 22. are before me,] so the Greek explaineth it; and so Israel used
to wearp God with outward offerings; Isa. 1. 11. 14. Mic. 6. 6. 7. Amos 4. 4. 5.

v. 9. goat-bucks] the hee goats; such, with bullocks, were principal in the sacrifices. Nu.
7. 17. 23. &c. Psal. 66. 15.

v. 11. store-of beasts] al sorts of beasts that range about. So
Psal. 80. 14.

v. 14. a confession] a thank-offering. There was an oblation in the law,
thus caled, Levit. 7. 12. 15. mentioned also in Psal. 116. 17. & 107. 22. which th Apostle openeth,
exhorting to offer the sacrifice of prayse continually to God, that is the fruit of the lipps, con-
fessing to his name. Heb. 13. 15. See also Psal. 95. 2.

vowes to the most hye,] that
is, to God; Gen. 14. 18. so he that in Luk. 6. 35. is the Most hye; in Mat. 5. 45. is, our Father
which is in heaven. To him vowes were made with prayers, Gen. 28. 20. Psal. 61. 6. and

papd with thanksgiving; Psal. 65. 2. & 66. 13. 14. and by law their payment was required, Deu.
23. 23. Ecclei. 5. 5. Psal. 76. 12. and there were sacrifices for vowes, Levit. 7. 16.

v. 16. what hast thou to doo] the Hebrew phrase is, what to thee? the Greek, wherefore
dooest thou?

v. 17. nurture] or restreint, chastisement; which is the way of life. Pro.
6. 23. & 12. 1. behind thee] or after thee. See a like speech Nehem. 9. 26.

v. 18. and thou
runnest] or readily consentest, takelt pleasure, And, may be omitted in our English; it serveth
to increase the readynes and earnestnes of the assertions. He that partaketh with a thief, ha-
teth his sowl. Prov. 29. 24.

v. 19. thou sendest out] that is, usest and applyest it.
thy tongue, joyneth] or, with thy tongue, thou joynest, (torgest) framest, compactest.

v. 20. yll-report] or infamy, offensive scandalous speech; (as the Greek turneth it scandal:)
a word not found but in this place.

v. 21. I was surely] Hebrew I being had been, or
was. set in order] to weat, thy faults; as the Greek explaneth it, I wil set thy synns
before thy face.

v. 22. no reskuer] or no deliverer. A similitude taken from Li-
ons, which catch and tear their prey; from whose jaws none can reskue. See the like in
Hof.

Psalm. LI.

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Hof. 5. 14.

D. 23. disposeth his way] composeth and ordereth it, according to these directions: or, he that putteth this way, before him. to see, the salvation] that is,

to enjoy it, or, I wil shew it him. In Hebrue the word in redoundeth. See Psal. 27. 4. So Psalm. 91. 16. & 85. 8.

Psalm. 51.

Psalm. 51.

1. To the mayster of the musk, a psalm of David. 2. When Nathan the Prophet, came unto him: after he had entered, unto Bathshebangeh.

3. **B**E gracious to me o God according to thy kind-mercies: according to the multitude of thy tender-mercies, wipe-away my trespasses.

4. Much wash me from my iniquitie: & cleanse me from my syn.

5. For I know, my trespasses: and my syn, is before me continually.

6. Against thee against thee onely, have I synned; & have doon, that which is evil in thine eyes: that thou mayst be just when thou speakest, mayst be pure when thou judgest.

7. Loe in iniquitie was I painfully-brought-forth: and in syn, my mother conceived me.

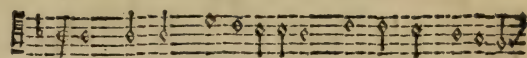
8. Loe the truth thou delytest, in the inward-parts: and in the secret, thou hast made me know wisdom.

9. Thou wilt purge-me-from-syn with eizop, and I shalbe clean: wilt wash me, and I shalbe whiter than snow.

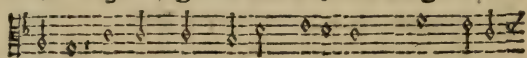
10. Thou wilt make me to hear, joy and gladnes: the bones that thou hast crushed, shalbe gladfom.

11. Hider thy face, from my synns: & wipe-away, al my iniquities.

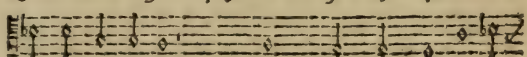
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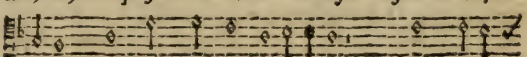
3. O God be gracious to me, according unto thy



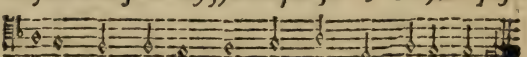
kindnes: as thy compassions many bee, Wipe thou a-



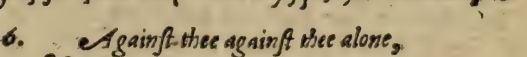
way my trespasses. 4. Much Wash me from my per-



versnes: and from my syn me purifie. 5. My trespass-



ses, for know doo?: and my syn, 'fire me away is.



6. Against thee against thee alone,

I synnd-have; and in eyes of thee,

that which is evil? have done:

that when thou speakest thou just mayst bee,

When as thou judgest pure mayst bee.

7. Loe in perversnes I have been

brought-forth-with-sorrow: and in syn,

my mother hath conceived mee.

8. Behold, the truth delyte doest thou

in th' inward-parts: in secrecie

hast wisdom also made me know.

9. Thou wilt from syn me purifie

With eizop, and be clean shalt:

thou wilt me wash, and I than snow

shal whiter be. Make me wilt thou

to hear gladnes and joyful-gee.

The bones thou didst asunder-bray,

they shal be gladfom-cheerfully.

11. From my synns, hide thy face away:

wipe-out al myne iniquitie.

12. 

12. A clean hart, create-thou to me o God: and a firm spirit, renew thou within me.

13. Cast-thou me not from thy face: & take not from me, thy spirit of holyness.

14. Restore to me, the joy of thy salvation: & firmly-susteyn me, with a free spirit.

15. I wil teach trespassers thy wayes: and synners, shal convert unto thee.

16. Deliver me from bloods, o God, the God of my salvation: my tongue shal shew thy justice. 17. Lord, thou shalt open my lips: and my mouth, shal shew-forth thy praise. 18. For thou delitest not sacrifice, and I would give it: burnt offering, thou wilt not cōtently-accept. 19. The sacrifices of God, are a broken spirit, a hart broken & contrite: o God, thou wilt not despise. 20. Doo-wel in thy good-pleasure, unto Sion: build-thou, the walls of Ierusalem.

21. Then shalt thou delytefully-accept the sacrifices of justice, the burnt-offering and the whole-oblation: then shal they offer-up bullocks upon thine altar.

12 Clean hart, o God, create to mee: and a firm spirit, in me new-make.

13 Cast me not from thy face: nor take from me, thy spirit of sanctitie.

14 Joy of thy saving-health, agayn to me restore: and stedfastly with a free spirit me sustayn.

15 Teach trespassers thy wayes wil I: and synners, shal convert to thee.

16 Deliver me from bloods, o God, God of my healthful-safe-abod: my tongue shal shew, thyne equitie.

17 Lord, thou my lips shalt open-free: and my mouth, shal shew-forth thy praise.

18 For sacrifice dooth not please thee, els I would give: burnt-sacrifice, thou takest not in contented-wise.

19 Gods sacrifices, are a spirit: broken; a hart broke and contrite: o God, thou wilt not it despise.

20 In thy good-will doo thou bestow on Sion, goodnes-bounteously: walls of Ierusalem, build thou.

21 Then thou accept-shalt-pleasingly slain-offrings of just-equity, burnt-offring, whole-oblation: and bullocks thyne altar upon then shal they offer-up-on-hye.

Annotations.

vers. 2. he had entred] or, had gone in, that is, had lyen with; as the phrase importeth, Gen. 6. 4. and is expressed 2. Sam. 11. 4. Bathshebangh] the daughter of Eliam, 2. Sam. 11. 3. called also Bathshebangh daughter of Ammiel, 1. Chron. 3. 5. She was wife to Captain Vrijah the Hittite, and whilst her husband was at the leager of Rabbah, David lay with her: and she being with child, he first sought to cover his fault, by sending for Vrijah home, that he might be esteemed the father: which not succeeding, he sent him back with privy letters to Joab the General, for to procure his death. Which being doon, David married his wife Bathshebangh, so thinking to cloke his sin. But God was displeased, and sent Nathan to reprove David; wherupon he repented, and made this Psalm, for an example unto, and comfort of sinners. See the historie at large, 2. Sam. 11. & 12.

or, 4. much walth me] or, Multiplic walth me, that is, thoroughly walth me, agayn & agayn. He applieth the washings used in the law, (Levit. 11. 25. 32. Exod. 19. 10. Num. 19. 19.) to the spiritual washing from sin, in the blood of Christ. Rev. 7. 14. 1. Iohn. 1. 7. So after verse. 9. and Ier. 4. 14. The Hebrue Hereb (or Harbeh) multiply, is used for Much, as 2. King. 10. 18. wher it is opposed to litle. And that which in one place is written harbeh, multiply: in another is l2-rob

ra-rob, and rabbah, much: as 1. King. 10. 10. with 2. Chron. 9. 9. 2. Sam. 8. 8. with 1. Chron. 18. 8.

U. 5. I know] or acknowledge. So Isa. 59. 12. Ier. 3. 13.

U. 6. Against thee] or, Vnto thee onely. This is eptier because he concealed his syn from men, but could not from God, 2. Sam. 12. 12. or, that onely God could remitt the punishment of his syn, Isa. 43. 25. So Psal. 41. 5.

I have synned] and so am deprived of the glorie of God: as Rom. 3. 23. that which is evil &c.] which displeaseth thee. This hath reference to 2. Sam. 12. 9. & 11. 27.

that thou mayst be just, (or justified,) in what soever thou hast spoken for the salvation of thy servant, or punishment of my syn. 2. Sa. 12. 10. For the unjustice of man, commendeth the justice of God: Rom. 3. 4. 5. or, it may have reference to the former words, I know (& acknowledge) my syn, that thou mayst be just. when thou speakest] or in thy speaking, i. in thy words; as Rom. 3. 4. so after, in thy judging.

mayst be pure] or clear, sincere, unprovable: and consequently mayst wyn the victorie in judgment. wherupon the Apostle (according to the Greek version) sayth, mayst overcome, Rom. 3. 4. The Hebrew Zacah, also in the Syriak tongue, is used for overcoming.

U. 7. in iniquitie] the perversnes or viciositie of nature, commonly caled original, and by the Apostle inhabiting syn, Rom. 7. 17. wherby al men are carnal, sold under syn: Ioh. 3. 6. Rom. 7. 14. This, David maketh the fountayn of al his actual syns.

painfully-brought-forth] born-with-sorrow, The Hebrew signifieth the painful travel of child birth, Isa. 26. 17. 18. & 51. 2. Psal. 29. 9. conceived] or was-warm: in heat. as Gen. 30. 38. 39. 41.

U. 8. the inward-parts] or the covered-parts, the hart roots, where wisdom is seated of God: Iob. 38. 36. named in the secret] or, the closed-place: which

being referred to the person, meaneth the hart, which God reneweth, Ezek. 36. 26. and wher in he writeth his lawes, Heb. 8. 10. And thus the Chaldee expoundeth it, the close-place of the hart; which the Apostle calet the hid man of the hart, 1. Pet. 3. 4. or, if it be referred to the thing, it meaneth the secrets of wisdom, Iob. 11. 6. the wisdom of God in a mysterie, the hid wisdom, manifested by the gospel, 1. Cor. 2. 7. And thus the Greek appliet it, saying, the unmanifest & hid things of wisdom, thou hast manifested to me. hast made] or wilt make me know; thus he riseth by faith out of his syn, being taught wisdom of God.

U. 9. Thow wilt purge-me from syn] or prayer wise, Purge thou me from syn; or make me synless. Expiate or purify-my-syn. Prayers are often made in this manner, as with assurance that they shalbe perfozmed. See the note on Psal. 17. 8.

eizop] or hyssop, of the Hebrew Ezob and Greek hyssopos; an herb or tree growing out of the wal, 1. King. 4. 33. appointed in the law, for to sprinkle and cleanse with, Exod. 12. 22. Num. 19. 6. 18. Levit. 14. 4. 6. 49. Heb. 9. 19. and the sprinkling with it, was the last part of the purification of the Unclean: here used to signify the ful cleansing from syn by the blood of Christ, Heb. 9. 13. 14. whither it were that herb which we now cal eizop, or no, is uncertayn.

an other legal rite for purifying the unclean, Levit. 14. 8. & 15. 5. 8. 13. 22. figuring our sanctification. Heb. 10. 22. Tit. 3. 5. Isa. 4. 4.

U. 10. to hear joy] the joyful tidings of the forgiveness of my synns. bones that thou hast crushed] or brayed; noting hereby the greatnes of his grief and affliction. Iob. 2. 2. 5. & 30. 17. & 33. 19. 21. Psal. 38. 4.

U. 11. Hide thy face] that is, regard not my synns to visit them on me. See the contrary, Psal. 90. 5. & 109. 14. 15. Ier. 16. 17.

U. 12. firm spirit] a spirit ready prepared, steadfast, and certayn. The like is applied to the hart, Psal. 112. 7. & 57. 8.

U. 13. from thy face] or from thy presence: This was an effect of Gods utmost anger against sinners. 2. King. 24. 20. Ier. 7. 15. & 52. 3. Gen. 4. 16. thy spirit of holynes] thy holy Ghost.

U. 14. the joy of thy salvation] the joy which proceedeth from thy salvation and deliverance of me from syn.

a free spirit] a voluntary, freewilling spirit, or princely, ruling spirit, as the Greek turneth it. See this word, Psal. 47. 10. by a free or princely spirit, he meaneth a spirit not in bondage to syn: caled elsewhere the spirit of adoption.

Rom. 8. 15. 16. *whereby a man is made willing to obey the Lord; as* Exod. 35. 21.

u. 16. from blouds] that is, from the guilt of my murder in shedding the bloud of Vrijah: *that shewt]* o2 shril, sing joy-

fully and proclaim thy justice; *such as* Paul speaketh of Phil. 3. 9. u. 17. shalt open

my lips] shalt give me occasion to speak freely and boldly. *This phrase is used* Job. 11. 5. & 32. 20.

u. 18. and I would give it] o2, for ells I would give it: *as the Greek turneth it,* if thou wouldest sacrifice, I had given it. u. 19. The sacrifices of God] that is, which

please God. *So,* the works of God, Iohn. 6. 28. *hart broken]* to weet, with sorrow for syn. *So* Isa. 61. 1. Luk. 4. 18. Compare with this Rom. 12. 1. also Isa. 57. 15. & 66. 2.

u. 20. Doo-wel] o2 Doo-good; deal-bounteously: it comprehendeth al things meet ful for profit o2 pleasure. *unto Sion]* the Church, and place of publik worship *See* Psal. 2. 6.

walls of Jerusalem] o2, of Ierushalaim; as the Hebrew writeth it in the dual form, as it were the double-Jerusalem, to weet the higher and the lower; from which the Apostle gathereth

an allegoric, Gal. 4. 25. 26. *This citie was first calld* Salem, that is Peace; where Melchisedech was king, Gen. 14. 18. Heb. 7. 2. It was named also Iebus, Indg. 19. 10. & for Iebusi

son of Canaan, Gen. 10. 16. and was possessed by his seed the Iebusites, who held therein the fort of Sion, til David warrd it from them, 1 Chron. 11. 4. 5. 7. Here also was the mount

Morijah, whereon Solomon built the Temple, 2. Chron. 3. 1. where Abzrahm offered his son Issaak: Gen. 22. 2. And because there Gods providence was seen, he named the place Iehovah-jireh, Gen. 22. 14. Which jireh, put to the former name Salem, maketh it Ierusalem:

where Peace is seen: and as the citie was enlarged by taking in mount jireh o2 Morijah, so is the name: yet sometime (though very rare,) it is call'd by the first name Salem; as Ps.

76. 3. This citie, God chose to be the place of his publik worship, and there to dwell, 2 Chr. 7. 12. Psal. 132. 13. 14: and honourable things are spoken of this citie, Psal. 87. 3. and of the

walls therof, which in the Jerusalem from above, are of Jasper stone, with 12. foundations garnished with all manner precious stones, and having the names of the 12. Apostles, Rev. 21. 10. 14. 18. 19. &c. the walls are cal'd Salvation, and the gates, Prayer, and they

are ever in Gods fight; Isa. 60. 18. & 49. 16. For the building up of these, doeth David here pray. u. 21. Then shalt thou accept] when the place is builded which thou hast chosen.

For he forbade his people, to offer in every place, Lev. 17. 5. 8. 9. Deut. 12. 11. 13. and promised to accept their sacrifices on his holy mountain, Ezek. 20. 40. Therefore Israel was in

great affliction and reproch, when the walls of Jerusalem were unbuilded, Nehem. 1. 3. and the peoples negligence in building Gods house was sharply blamed, Hag. 1. 2. 4. 8. 9. & 2. 15. &c.

of justice] that is, sacrifices offered in fayth, and according to the will of God. *See* Psal. 4. 6. the whole-oblation] the Calil: a kind of oblation that was wholly and

every whit given up in fyre unto God: and differed from the Ghnolah o2 Burnt-offring, which was onely of beatts or birds, Levit. 1. whereas the Calil was also of flower, cal'd the

Meat-offring, but burned altogether, which the common Meate offerings were not. Lev. 6. 20. 22. 23. It was also of beatts. 1. Sam. 7. 9.

Psalm. 52.

Psalm. 52.

1. To the mayster of the musk; an instructing psalm of David. 2. When Dög the Adomite came, and shewed to Saul, & sayd to him: David came, unto the house of Achimelech.

3. **W**Hy boastest thou in evil, o mighty-man? the mercy

Sing this as the 18. or as the 37. Psalm.

3. **O** Mighty-man, why boastest thou in yll? Gods mercie, al the day endureth. Ayll.
4. Think dooth thy tongue woful-mischewers: as a sharp, dooing de ceyfulness.

5. Love

ey of God, endureth al the day. 4. Thy tongue thinketh woeful-evils: as a sharp razor, doing deceyt. 5. Thou lovest evil more-than good: falshood, more-than to speak justice Selah. 6. Thou lovest al words of swallowing; the tongue of deceyt. 7. Also God, wil destroy thee to perpetuities: he wil pul thee-away & pluck thee out of the tent; and wil root-thee up, out of the land of the living Selah.

8. And the just shal see, and fear: and shal laugh at him. 9. Behold the man, that put not God, for his strength: but trusted, in the multitude of his riches: he was strong, in his woeful-evil. 10. But I, as a green olive, in the house of God: I trust in the mercy of God, ever and aye.

11. I wil confels thee for ever, for thou hast doon this: and wil patiently-expect thy name for it is good, before thy gracious-saints.

1. Love doost thou evil more-than good: to say falshood, rather than justice-true Selah.
6. Al words of swallowing-pernicioufnes love them doost thou, tongue of deceytfulnes.
7. God also wil, to perpetuities destroy thee, pul thee hence, and pluck up thee out of the tent: and root thee-quite-away out of the land of living-men Selah.
8. And-then the just shal it behold, and they shal fear: shal also laugh at him. (And say,)
9. Behold the man, that made not God his might; but trusted in his riches ample-plight: He strong was in his evil-mischievous.
10. But I, am as green olive, in Gods howse: I confidently-trust in Gods mercie, for ever and for aye-continually.
11. I wil unto thee thank fully-confess for evermore, because thou hast doon this: and wil thy name with patient-hope-implore for it is good, thy gracious-saints before.

Annotations.

vers. 2. Doeğ a servant of King Saul, and master of his heardmen. 1. Sam. 21. 7. the Adomite] that is, an Edomite, or Idumean, as the Greek here translateth; or a man of Adamah, a cite in the tribe of Naphtali, Josh. 19. 36.

of Achimelech] David fleeing from Sauls tyrannie, came for comfort to the house of God in Nob, where Achimelech the priest administered. He gave unto David and his compayn, the shew bread to eat: armed him with the sword of Goliath the Philistian, and asked counsel of the Lord for him. Doeğ saw this, and told King Saul: and after (when no other man would,) himself at the Kings commandement, ran upon Achimelech and the Priests, and kyled 85. persons: and Nob the city of the Priests, he smote with the edge of the sword, both man, woman, child and beast. But Abjathar Achimelechs son escaped unto David, and told him: who therupon made this Psalm. See 1. Sam. 21. 8. & 22. Mat. 12. 3. 4.

is thus named, for his chief place over It. Sauls heardmen, 1. Sam. 21. 7. and his kylling of so many Priests of the Lord, 1. Sam. 22. 18. 19. in which mischievous prowess he vaunted himself.

U. 4. thinketh] or understand, Why thinketh thy tongue? that is, uttereth the evils thought of and premeditated. doing-deceyt] that is, as a razor, which in sted of cutting the hayr, cutteth the throat. Or it may be referred to the man, o-doer of deceyt, as the Greek sayth, thou hast doon deceyt.

U. 5. justice] that is truth or faithfulness. U. 6. words of swallowing] or of devouring, of perniciousnes; that is, pernicious words which cause destruction.

U. 7. destroy] or pul thee down: a similitude taken from buildings pulled down: Levit. 14. 45. applied here to mans overthrow. So Job. 19. 10.

pul thee away] or take thee hence, as a cole of fyre is taken with the tongues Isa. 30. 4.

pluck thee] as the stakes are plucked up when the tent is removed. This is applied to expulsion out of ones settled place; and is opposed to stablishing. Deut. 28. 63.

Prov. 2. 22. & 15. 25.

Job. 31. 12.

root thee up] as a tree plucked up by the roots; Jude. 12. So land of the living] that is, this world. See Psal. 27. 13.

Ps. 9. the man] the mighty-man. It hath reference to verſe 3. he was ſtrong] 02 would be ſtrong, and prevail; as Pf. 9. 20. 02, ſtrengthened, and hardened himſelf. his woeful-evil] 02, in that he hath, that is, his ſubſtance: the Greek ſayth in his vanity.

Ps. 10. green olive] alwayes freſh and flouriſhing. See Psal. 37. 35. Jer. 11. 16. aye] continually: ſee Psal. 9. 6.

Psalm. 53.

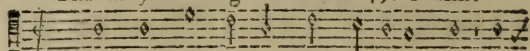
Psalm. 53.



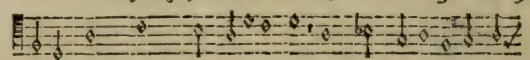
1. To the maſter of the muſik on Machalath; an inſtructing-*psalm* of David.

2. **T**He fool ſayth, in his hart, *ther* is no God: they have corrupted, and have made *themſelves* abominable *with injurious-evil*; *ther* is none that dooth good. 3. God, frō the heavens, looked-down upon the ſonns of Adam: to ſee, if *ther-were any* that underſtandeth; that-ſeeketh God. 4. Every-one is gone-back, together they are become-unprofitable: *ther* is none that dooth good; none, not one. 5. Doo they not know, that work painful-iniquitie: that eat my people *as* they eat bread; they cal not upon, God. 6. There they dreaded a dread, *wher* no dread was: for God, hath ſcattered the bones of him that beſiegeth thee: thou haſt made *them* abashed, for God hath contemptuously-caſt them off. 7. Who wil give out of Sion, the ſalvations of Iſrael? when God returneth, the captivitie of his people: Iacob ſhal be glad, Iſrael ſhal rejoyce.

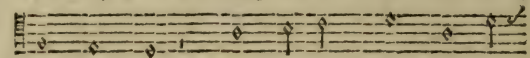
This may be ſung alſo as the 45. Psalm.



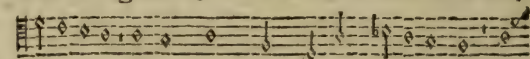
2. *The fool ſayth in his hart, ther is no God: they*



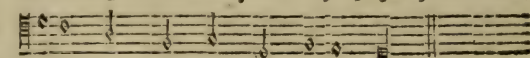
are corrupt, and with iniquitie are made abominable,



none dooth good. 3. Out of the heav'ns God looks



attentively on Adams ſonns: to ſee, if any were that



underſtands; that dooth for God inquire.

4. *Ech-one is gone back, they together be*
unprofitable: none, not one, dooth good.

5. *Doo they not know, that work iniquitie:*
that eat my people, as they eat up food;
to God, they doo not invocating-pray. (they)

6. *A dread, where no dread was, there dreaded*
For God, ſcattered his bones that ſiegeth thee:
thou haſt them put-unto-confuſion,
for God hath caſt them off-contemptuouſlie.

7. *Who gives, Iſr'ls ſalvations, from Sion?*
When God returns his folks captivitie:
Iacob be glad, Iſr'el ſhal joyſul be.

Annotations.

Ps. 1. Machalath] this ſeemeth to be a kind of inſtrument, much like Nechiloth, Psal. 7.
1. It may alſo be interpreted Sickneſs or Infirmities. So in the title of Psal. 88.
an inſtructing-*psalm*] Maſkil: ſee Psal. 32. 1. This *psalm* is the ſame in effect, and almoſt

In words with the 14. Psalm, some few things changed. See the notes there.

U. 2. With injurious-evil] so the Greek sayth, with iniquities they are made abominable. O, we may read, they have doon abominable iniquitie.

U. 4. every one is gone-back] v. 6. where no dread was,] that is, no cause of dread.

God giveth to the wicked, a trembling hart, Deut. 28. 65. and a sound of fear is in their ears, Job. 15. 21. pea the sound of a leaf, chalet them, and they flee when none pursueth. Levit. 26.

36. Prov. 28. 1. of him that besiegeth thee] O, that pitcheth camp against thee: [speak-
to the godly man. The Greek turneth it, of men-pleasers. hast made them abashed]

O, shalt make abashed, (for it is a promise, but set down as already performed, for the more assurance,) O, shalt put to confusion, to weert them, O, their counsel; as they would have founded thine. See Psal. 14. 6.

U. 7. who wil give] a wish; O that there were [salvations] that is, full salvation, health O

given &c. See the notes on Psal. 14. 7.

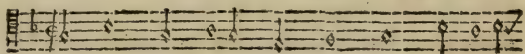
Deliverance.

Psalm. 54.

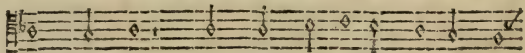
Psalm. 54.

1. To the mayster of the musk on Neginoth; an instructing-psalm of David.

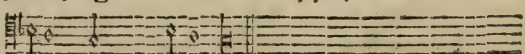
2. When the Ziphims came, and sayd unto Saul: dooth not David, hide himself with us.



3. O God, thou in thy name me save: and in thy



pow'r judge me. 4. O God, my prayer hear: to words



of my mouth, heedful be.

5. For strangers, are against me risen;

and daunting-tyrants, they

doo seek my soul: they have not God

before them set Selah.

6. Loe God mine help: the Lord, is with

them that upholders be

of my soul. 7. To mine enviers,

the evil turn wil be:

o in thy truth, suppress thou them.

8. With voluntarynes

to thee I wil doo-sacrifice:

thy name I wil confesse,

because (Jehovah) it is good.

9. For he hath ridd-me-free

out of al trouble: and mine eyes

upon my foes did see.

3. O God, in thy name save me:
& in thy power judge me.

4. O God, hear my prayer: hearken,
to the words of my mouth.

5. For strangers, are-risen-up against
me; and daunting-tyrants, seek my soul:
they have not set God, before them
Selah.

6. Loe God is mine helper: the Lord,
is with them that uphold my soul.

7. He wil turn the evil, to my enviers:
in thy truth, suppress thou them.

8. With voluntarynes I wil sacrifice
unto thee: I wil confesse thy name Jeho-
vah, because it is good.

9. For he hath freely-ridd me, out
of al distress: & mine eye hath seen, on
mine enemies.

Annotations.

vers. 2. Ziphims] or Zipheans, the inhabitants of Ziph, a citie in the tribe of Judah, 1st. 25. 24. by which there was a wilderness and wood, wherein David hid himself when he fled from

from Keilah for fear of A. Saul: and was bewrayed by these Ziphims unto the King, once and the second time; whereupon he made this Psalm. See the historie, 1. Sam. 23. 14. 15. 19. &c. & 26. 1. 2.

v. 5. [strangers] the Ziphims, estranged from God, and alienated from his people. Psal. 58. 4. Isa. 1. 4. So wicked men are called heathens, Psal. 59. 6. In Psal. 86. 14. this is repeated by David: but for Zarim, [strangers], there he calleth them Zedim, [proud, daunting-tyrants] terrible-dismayers, as Saul and his retinue, whose terrour daunted manyp. See Psal. 10. 18.

seek my soul] my life, to take it away: see the note on Psal. 35. 4. v. 6. with them that uphold] or, among the upholders, the valiant soldiers that helped David in his battels: as 1. Chron. 12. 1. &c. a like manner of speech is, Iudg. 11. 35. thou art among them that trouble me.

v. 7. return the evil] to weat, which they intend against me. For the righteous escapeth out of trouble, and the wicked shall come in his stead. Pro. 11. 8.

suppress them] restrayn them, or cut them off. Compare Psal. 143. 12. v. 8. With voluntaries] or, In freenes; that is, freely, liberally, of a willing mind. Such sacrifices the law mentioneth, Levit. 7. 16.

v. 9. eye hath seen] to weat, the work, or reward of God on mine enemies: mentioned before in vers. 7. and as is expressed in Psal. 91. 8. but often this word is concealed, as Psal. 35. 21. & 92. 12. or hath viewed them with deelyte; see Psal. 22. 18.

Psalm. 55.

Psalm 55.

This may be sung also as the 3. Psalm.

1. To the mayster of the musick
on Neginoth, an instructing-
psalm of David.

2. **H**ear thou O God, my prayer:
and hide not thy self, from
my supplication-for-grace.

3. Attend to me, and answer me: I
mourn, in my meditation, & make-a-
troubled-noyse.

4. For the voice of the enemy, be-
cause of the vexation of the wicked: for
they bring upon me painful-iniquitie, &
in anger they spytefully-hate me.

5. My hart, is pained within me: and
the terrours of death, are fallen upon
me.

6. Fear

2. O God my prayer hear: and hide not thee, fro
my request-for-grace. 3. Attend to mee, and answer
me: I utter-mournful-voice in my musing, and make
a troubled-noyse. 4. Because of voice of th'adverse-
enemie, because of vexing of the ungodly: for they bring
on me paynfulnes-unright, and doo in anger hateful-
ly-me-spyght.

5. Mine hart, is payned in the mids of me:
terrours of death eke fallu upon me be.

6. Fear

6. Fear & trembling, is come into me: & hor-
 rour, hath covered me. 7. So that I
 ſay, who wil give me a wing, as a dove:
 that I might flie and dwell. 8. Loe, I
 would make far off my wandering-flight:
 I would lodge, in the wildernes Selah.
 9. I would haſten my ſafe-eſcaping: fro
 the wind of driving-forward, from the
 tempeſt. 10. Swallow them Lord, di-
 vide their tongue: for I ſee, violent-
 wrong, and ſtrife in the citie. 11. Day
 and night, they compaſs it upon the
 walls therof: and painful-iniquitie and
 moleſtation are within it. 12. Woeful-
 evils are within it: and ſrawd and guile,
 departeth not from the ſtreet therof.

13. For, not an enemy reproched
 me; for I could bear it: not my hater,
 magnified againſt me; for I could be
 hidden from him. 14. But it was thou
 O man eſtmed of as my ſelf: my guide,
 and my known-acquaintance.

15. We which together, made ſweet
 ſecret-counſel: went into Gods howſe,
 with the ſocietie. 16. Let death ſeize,
 upon them; let them goe down quick to
 hel: for evils, are in their dwelling-place in
 their inmoſt-part. 17. I, will cal unto
 God: & Iehovah, wil ſave me. 18. Eve-
 ning and morning & at noon, wil I me-
 di-tate and make a noiſe: and he heard
 my voice. 19. He hath redemed, my
 ſoul in peace, from the battel againſt me:
 for with many, were they with me.

20. God wil hear, and afflict them,
 even he that ſitteth from antiquitie Se-
 lah: for that they have no changes; nei-
 ther fear they God. 21. He ſent forth
 his hand, on his peaceable-freinds: he
 profaned his covenant. 22. The words of
 his mouth were ſmoother than butter,
 but battel, was in his hart: his words,
 were ſofter than oil; but they were drawn-
 ſwords. 23. Caſt thou, thy careful-bur-
 de upo Iehovah; & he wil ſlleyne thee: he

6. Fear is into me come, and trembling-dread:
 and quaking-horreur, hath me covered.
 7. So that I ſay; who wil give me a wing,
 as dove: that I might flie and find-dwelling.
 8. Loe, wandering-flight I would make farr-away:
 lodge would I, in the wildernes Selah.

9. For mine eſcaping-ſafe I would make-haſt:
 from driving wind, from the tempeſtuous-blaſt.
 10 Lord ſwallow them, divide their tongue: for I
 ſee in the citie, ſtrife and violencie.

11 They on the walls it compaſſ, day and night:
 in it is moleſtation and unright.

12 In it are woeful-evils: ſrawd alſo
 and guile, from ſtreet therof out dooth not goe.

13 For it was not an adverſe-enemie
 that me reprocht; for bear it then could I:
 'twas not my foe, that magnifyde 'gainſt me,
 for I from him away could hidden be.

14 But it was thou man mine eſtmed-peer:
 even my cheif-guide, and mine acquaintance-

15 We which together made ſweet ſecrecie: (neer.
 into Gods howſe, went with ſocietie.

* 2 *

16 Seize death on the, down goe they quick to hel:
 for evils, are within them where they dwell

17 I, unto God make invocation:
 and me Iehovah gives ſalvation.

18 Evening and morn and noon, I make a noiſe
 and meditate: and he did hear my voice.

19 Fro fight 'gainſt me; my ſoul redeemed hath been
 in peace: for very many were with mee.

20 God hear wil, and on them affliction-lay,
 even he that ſits from ancient-age Selah:
 becauſe that unto them no changes bee;
 and God they have not feared-reverentlie.

21 On his freinds-peaceable, he layd his hand:
 his covenant he breaking-hath-profan'd.

22 Words of his mouth ſmoother than butter been;
 but fighting-battel is his hart within:

His words more ſoft than oil, but ſwords they
 23 Upon Iehovah, caſt thy weighty-care; (are.
 and he wil thee ſuſtyn: give wil not he,
 for ever that the juſt-man moved be.

24. But

he wil not give the juſt-man, for ever to be moved.

24. But thou o God, wilt make them
goe-down, to the pit of corruptiō: men
of blouds and of deceit, shal not live-
half their dayes: but I, wil trust in thee.

24 But thou o God, wilt make them down to goe,
the low-pitt of corruption into:
the men of blouds and guile, alive shal bee
not half their dayes: but I, wil trust in thee.

Annotations.

O. 3. I mourn] as one cast down with sorow, making a doleful noyse.
meditation] **o2**, discoursing-talk, prayer, complaint. **The Hebrue** Siach, signifieth any large
discourse or exercise of the mind or mouth; by busy musing, talking, praying, comoning with
ones self or others. **O. 4.** they bring] they make-move, **o2** turn upon me iniquitie;
both by unjust imputation of evil, and inflicting of punishment. **For** the word is used both
for iniquity and the punishment thereof; as is noted Psalm. 5. 6. spitefully-hate me] **o2**,
bear me a privy grudge, with a purpose to avenge; as the word signifieth Gen. 27. 41. & 50. 15.
O. 5. is payned] **o2**, trembleth-with payn. **The word** usually meaneth such pains as a wo-
man feeleth in her travel. **O. 6.** horreur] **o2**, amazed-quaking; when the senses are
smitten with astonishment. **Therefore** the **Greek** turns it, darknes. **h. 7.** who wil
give] a wish, o that I had; **o2**, o that some would give. **See** Psal. 14. 7. wing as a dove]
which being a fearful bird, flyeth fast to deserts and rocks to hide it self, Ier. 48. 28. wing,
is put for wings: as fowl for fowls: Psal. 8. 9. that I might-fly] **o2**, I would fly, &
dwel, to weet, somewhere, wher I can find safety: but no place is named, to note the more
uncertainty. **h. 8.** in the wildernes] the place whither the woman (the Church)
also flyeth in her persecution. Rev. 12. 6. 14. **h. 9.** hasten safe escaping &c.] **o2**, I
would speed my evasion, hasten my deliverance. **So David** hastened his flight from Ab-
salom; 2. Sam. 15. 14. &c. from wind of driving-forward] that is, from the driving
(stormy) wind, that beareth al things away before it: meaning the storm of persecution; which
forced him to flie. **The Greek** turneth it, from pusillanimitie, (**o2** feeblenes-of spirit:) intima-
ting his inly fears driving him to this flight. **h. 10** Swallow] that is, destroy. **It**
hath respect to Dathan and Abirams death; who with there companie were swallowed alive
into the earth, Num. 16. 32. as after in the 16. verse here is explained. **divide** their
tongue] **for**, their tongues, that is their language, counsels, plotts &c. as at Babel tongues
were confounded; Gen. 11. 7. **So** the tongues of Absaloms counsellors (that persecuted
David) were divided, 2. Sam. 17. 1. — 5 — 14. **h. 11.** they compals it] to weet, vio-
lent-wrong & strife before mentioned; which were as walls about the town: **o2** they, that is,
those wicked persons. **h. 13.** For, not an enemy] **o2**, Because, it was no enemy that
reproched me: the **Greek** turneth it thus, For, if an enemy reproched me, I could suffer it, &c.
for I could bear] **Heb2.** and I could bear it: and, being in sted of for, **o2** ells, **o2** otherwise;
as in Psal. 60. 13. & 51. 18. magnified] that is, spake great and boastful words; see
before Psal. 35. 26. **h. 14.** But thou] **Heb2.** And thou; and is often used for but; as Gen.
42. 10. Isa. 10. 20. **So** in **Greek**, Rom. 1. 13. and often in the **Psalmes**.
esteemed of as my self] **o2**, according to myne order, **o2** estimation: that is, my very
equall, my peere; of as much regard and worth as my self. **The Greek** turneth it, like-minded:
a word which th^e Apostle useth, Phil. 2. 20. my guide] **o2**, my Duke, my Chieftayn,
o2 mayster. **So** the **Hebrue** Alluph is used generally for a Duke **o2** Chief governour; Gen. 36. 15.
&c. and so the **Greek** turneth it here. **It** is also used in special for a Cheit-freind: Prov. 16.
28. & 17. 9. Mic. 7. 5. which sense is good in this place. Achitophel may be the man here ap-
ped at, who was one of Davids princes, and freinds, even his chief counsellor, and became
a traytour. 2. Sam. 15. 12. 31. & 16. 23. my known-acquaintance] **o2**, my familiar,
whom I acquainted with my counsels, purposes &c. as Psal. 31. 12. **h. 15.** made-sweet
secret-counsel] that is sweetly communicated our secret assayres, ech to other: **o2** the mysterie
of godpnes, wherof see Psal. 25. 14. **These** were fulfilled between David & Achitophel; Christ,
and

and Iudas the traytor. with the societie] or in the concourse, company, frequencie; that is, the multitude that hurle and run-together, frequenting the publik assemblies. And this was done with ourward hast and hurting together, and with concordant minds: wherefore the Greek here turneth it vnanimitie or concord. This word is after used for a company or concourse, Psal. 64. 3. and hath the name of tumultuous-running together, Psal. 2. 1.

¶ 16. Let death seize] or death shal seize; exact his due as a creditor on his debtor. upon them] a id, on him; as the Hebrew forme noteth, that is, on every of them.

to hel] to the place and state of death: Psal. 16. 10. as the conspirators with Iozab, went down quick into hel, Num. 16. 30. 33. in their dwelling-place] or, in their sojourning-place; for this life is a pilgrimage; wher men are bre guests. in their inmost-part] or, within them: in the midds of them: meaning their hart.

¶ 18. and at noon] These three times in the day, they used to pray in Israel; as David here practised, and Daniel afterwards, Dan. 6. 10. and at the sixth howr, (which was their noon-tide) Peter went to prayer, Act. 10. 9. meditate] or pray: see the note on verse 3. & Psal. 77. 4.

¶ 19. from the battel against me] from the neer-fight (the conflict) with me: the Greek sayth, from them that draw neer to me, meaning his foes; as Psal. 27. 2. with many] or in many, were they with me. This is doubtful whither it be meant of foes, or freinds. If of foes, it may be resolved thus, for with many, (with a great multitude) they were fighters with me. If of freinds, it may be understood of Gods Angels, that in a great-number were with him, pitching camp for his aid, Psal. 34. 8. as Elisah sayd, many moe are with us, than with them, 2 King. 6. 16. 17.

¶ 20. even he that sitteth] that is, the eternal, that abideth one and the same, in counsell, power &c. no changes] or alterations from evil to good, and are not bettered. Thus the Chaldee paraphrast taketh it. It may also be meant, no alterations of their good estate; that is, no aduersities, as Iob. 10. 17.

¶ 21. He sent forth his hand] that is, layd violent hands: as Nehem. 13. 21. his peaceable-freinds] or, them that were at peace with him.

¶ 22. drawn-swords] that is, wounding, deadly. A like similitude Solomon useth Prov. 12. 18. There is that speaketh words like the prickings of a sword. See also Psal. 57. 5.

¶ 23. thy careful-burden] or thy gift, that is, whatsoever thou art caretul to have given thee, in all thy wants and need. or, whatsoever he giveth thee, to exercise thy sapth and patience, by aduersities. The Greek wel turneth it thy care: which phrase the Apostle useth 1. Pet. 5. 7. Cast all your care upon him &c. Compare also herewith, Mat. 6. 25. Luk. 12. 22. Psal. 37. 5. fulteyn thee] or, foster and nourish thee, with food and al other necessaries. The word though it be general, yet is often used for nourishing, Gen. 45. 11. & 47. 12. 1 King. 18. 4. So the Greek also turneth it here. not give] that is, not suffer, as Psal. 16. 10.

¶ 24. men of bloods &c.] that is, bloody men: as Psal. 5. 7. not live-half] Hebrew. not halten their dayes; that is, not come to half the dayes of their life: but be cut off by untimely death. So Iob. 15. 32.

Psalm. 56.

Psalm. 56.

Sing this as the 53. Psalm.

1. To the mayster of the musk, concerning the dumb dove in farr places, Michtam of David: when the Philistims took him in Gath.

2. B Egracious to me o God, for sorry-man would swallow me up: al the day, warring he oppresseth me.

3. Mine enviers would swallow me up, al the day: for many, doo warr with me o most-hye. 4. In the day I shal fear: I, wil trust unto thee.

2. O Mighty-God unto me gracious be, for miserable-man would me devour: al day, he warring sore-oppresseth me.

3. Al day, mine enviers would me devour: for many, warr against me o most-hye.

4. What day I fear: trust unto thee wil, 7.

5. In God, I wil prayse his word : in God doo I trust, I wil not fear, what flesh can doo unto me.

6 Al the day, my words they greivously-wrest: against me, al their thoughts *ve* for evil. 7. They draw together, they keep-close theselves, they doo observ my steps: because, they earnestly-expect my fowl. 8. For painful-iniquitie shal they escape-safe? in anger, cast-down the peoples o God. 9. Thou hast counted my wandring; put thou my tears in thy bottle: *are they* not in thy register? 10. Then shal mine enemies turn back, in the day *that* I cal: this I know, that God wil be for me. 11. In God, I wil praise the word: in Iehovah, I wil praise the word. 12. In God doo I trust, I wil not fear: what earthly-man, can doo unto me. 13. Thy vowes, *are* upon me o God: I wil pay, confessions unto thee. 14. For thou hast delivered my soul, from death; hast thou not *also* my feet, fro sliding? for to walk-on, before God; in the light, of the living.

5. In God, I prayse his word: in God I trust, I wil not fear, what flesh can doo to mee.

6. Al day, my words they greivously-doo-wrest: against me, al their thoughts for evil bee.

7. They draw-together, closely-wayt they lay; my foot-steps heedfully-observ doo they:

For, they my fowl expect-with-earnestnes.

8. Shal they escape-safe for iniquity?

O God, in wrath, the peoples down-depress.

9. My Wandring, thou hast in account-ready; thou in thy bottle put my weeping-tears: yea are they not within thy registers?

10 Then, shal my foes turn back in day I call: this doo I know, that God wil bee me by.

11 In God, the word I wil with-praise-extolls in *I H*, the word with-praise-extoll-wil I.

12 In God I boldly-trust, I wil not bee afraid: what earthly-man can doo to mee.

13 O God thy vowes, are on me: I wil pay,

14 confessions to thee. Because thou hast *my* soul from death, delivered-away; hast not thou eke my feet from sliding-fast? That I before Gods face, continuallie may walk, in light of them that living bee.

Annotations.

821. **Ps. 1.** concerning the dumb dove] **o2**, after the Hebrew phrase, the dove of dumbnes; thus David speaketh of himself, as of a dove sent to veranon among the ravenous hites the Philistims, which were farr disjoyned from Gods people in faith; though near in habitation: as the Greek translateth it, the people far off from the saints. **On A1em**, interpreted dumbnes, may also be turned, a Congregation, as in Psal. 58. 2. and so the meaning is, the dove of the congregation of them that be farr off, that is, of the Philistims. Mich tan.] a few, **o2** golden psalm: see Psal. 16. 1. took him in Gath.] **T**hat is, fleeing from Saul

to Achish King of Gath, and being there knowre: **C**ould I be a heathen, and be proud myself foolish, and was so distressed, 1 Sam. 21. 10. &c. whereupon he made the 24 psalm. After that he fled again to K. Achish, and dwelt there with him, for and his company. 1 Sam. 27. 1. 2. 3. &c.

Q. 2. would swallow me up; **o2** breatheth after me, to take and devour me. The word Shaaph is used for scooping in or drink; Job. 5. 5. and of the wind or breath; Jer. 2. 24. & 14. 6. and so for breathing after any thing to come therto. Job. 7. 2. Eccles. 1. 5. **So** after in Ps. 57. 4. & 119. 131.

o2 most hye] **o** hye God, as the Chaldee explyreth it. The Greek sayth, from the heigh: we may also translate it, in heigh, that is, highly, (proudly) they warr against me. But Marom Heigh, is sometimes Gods attribute, as Mic. 6. 6. Psal. 92. 9.

Q. 4. In the day] **o2**, what day: that is, whensoever I shal be afraid. **Q. 5.** what flesh can doo] **o2**, question wise, what can flesh doo unto me? **by** flesh,

flesh, meaning corrupt and weak man, as is expressed, vers. 12. The like title is given to men in Psal. 78. 39. Gen. 6. 3. Isa. 40. 6.

v. 6. they grievously-wrest] they painfully-form, and frame my words (or my matters:) perverting them, and giving them an other figure or fashion. So the Hebrew word is used for fashioning: Job. 10. 8. It signifieth also, grieving, Isa. 63. 9.

v. 7. They draw together] or, gather, that is convene and combine together: or, gather warres; as is expressed, Psal. 140. 3. So Psal. 59. 4. my steps] or my heels, or footfoles; after the manner of that old serpent. Gen. 3. 15.

v. 8. cast down] or make descend, to weat, to the pit of corruption, as Psal. 55. 24. or nether parts of the earth, as Ezek. 32. 18.

v. 9. my wandering] my sitting to and fro: as from Sauls presence to Gath, 1. Sam. 21. 10. from thence to the cave of Abullam, 1. Sam. 22. 1. from thence to Mispeh in Moab, vers. 3. then to the forest of Hareth in Judah, vers. 5. then to Heilah, 1. Sam. 23. 5. thence to the wilderness of Ziph, vers. 14. thence to the wilderness of Maon, vers. 25. then to Engedi, 1. Sam. 24. 1. 2. and so from place to place, as a partrich on the mountayns: in al which David acknowledged Gods care and providence towards him.

in thy bottel] that is, reserv them diligently. Bottels were used to put in milk and wine, Judg. 4. 19. 1. Sam. 16. 20. In the Hebrew there is an allusion to the former word wandering, called Nod: a bottel being also in that tongue called Nod: having difference in writing but none in sound.

are they not in thy register?] or, in thy book and reckning? meaning, doubtles they are. A question is often used for an earnest affirmation or deneyall. As, when one Evangelist saith, Doe ye not erre? Mark. 12. 24. an other saith, ye doe err. Mat. 22. 29.

v. 10. that God wil be for me] or, with me; or, that God is myne: as the Greek saith, thou art my God.

v. 13. Thy vowes are upon me] that is, I have thank-offrings ready, wherewith to pay my vowes which I made unto thee. A like phrase is in Prov. 7. 14. Upon me are peace-offrings. See also how vowes were paid with peace or thank offrings, Levit. 7. 15. 16. Psal. 66. 13.

Or, they are upon me; that is, I am bound to pay them, confessional] that is, sacrifices of confession, or thanks: which were distinguished from vowes, Lev. 7. 12. 15. 16.

v. 14. hast thou not also] meaning, surely thou hast: as before in vers. 9. & Psal. 116. 9. from sliding] or, from driving, from thrust, that is, to walk on] or converse: it noteth a continual and pleasing carriage of ones self acceptable to God: therefore the Greek expresseth it by wel-pleasing; and the Apostle followeth the like, in Heb. 11. 5. from Gen. 5. 24. The meaning also of the phrase here is, that I may walk: as that which one Prophet saith, I shall dwell, to dwell; 1 Chron. 17. 4. an other saith, I shall dwell, 2. Sam. 7. 5.

the light of the living] or, light of life: meaning the vital or lively light which men here on earth doo enjoy: and therefore in Job. 33. 28. 30. this is opposed to the pit or grave; & in Psal. 116. 9. it is called, the land of the living: wherof see Psal. 27. 13. This also respecteth the better light of life, mentioned by our Saviour. Ioh. 8. 12.

Psalm. 57.

Psalm 57.

1. To the mayster of the musick Corrupt not, Michtam of David: when he fled from the face of Saul, into the cave.

2. Be gracious to me o God, be gracious to me; for in thee, my soul hopeth for safety: and in the shadow of thy wings will I hope for safety: til the woeful evils passeth over. 3. I will call unto

2. O Sing this as the 60. Psalm.
God be gracious unto mee,
to me be gracious; for in thee,
my soul for shelter-safe-hopeth:
and in shade of thy wings I will
hope for my shelter-safe; until
each-woeful-ev'l away-passeth.
3. I call wil, unto God most-hye:

T 2

unto

unto God most-high: to the God, that perfectly-accomplisheth towards me.

4. He wil send from heavens, and save me; he hath put-to-reproch him that would swallow me up Selah: God wil send, his mercy & his truth. 5. My soul is among Lions; I lye among inflamers: the sonns of Adam; their teeth, are spears and arrowes; and their tongue, a sharp sword.

6. Be-exalted over the heavens ô God: over al the earth, thy glory.

7. They prepared a net for my steps, he bowed my soul: they digged a pit before me; they are fallen, into the midds of it Selah.

8. Firmly-prepared is my hart ô God, firmly-prepared is my hart: I wil sing, and praise-with-psalm. 9. Raise up my glory; raise-up, psalterie and harp: I wil raise up at the day-dawning.

10. I wil confels thee, among the peoples, ô Lord: I wil praise-thee-with-psalm, among the nations. 11. That thy mercy is great unto the heavens: & thy truth unto the skyes. 12. Be exalted over the heavens ô God: over al the earth, thy glorie.

unto the God, that perfectly-dooth for me bring-things-to-a stay.

4. From heav'ns he sends, and saveth me; put him unto reproch dooth he that would me swallow-up Selah. God he dooth send forth, his mercie and his assured-veritie.

5. My soul, the Lions is among; I lye among the inflamers, the sonns of men, whose teeth, are spears and arrowes: & sharp sword, their tongue.

6. God over heav'ns be lifted-hye: over the whol earth, thy glory.

7. Net for my steps prepara did they; he bow'd my soul: they digg'd a pit before me; and in midds of it, themselves are fallen-down Selah.

8. Myne hart ô God, prepar'd firmly; myne hart prepar'd is stedfastly: I sing wil, & with psalm-wil-praise.

9. Raise-up thy-self ô my glorie, raise-up thee, harp & psalterie: at dawning-day I wil-up-raise.

10. In peoples, Lord, I wil thee laud: in nations, thee with-psalm-applaud.

11. That great to heav'ns is thy mercie: and to the skyes thy veritee.

12. God over heav'ns up-lifted bee: over the whol earth thy glory.

Annotations.

vers. 1. Corrupt not] or, Bring-not to corruption, or perdition This word sometime importeth corruption of fayth & manners, by syn; as is noted on Psal. 14. 1. sometime, perdition, or utter destruction, the punishment of syn; Psal. 78. 38. 45. Gen. 6. 13. & 9. 11. 15. it is a more vehement word than kylling; Ezek. 9. 6. 8. This word is also in the title of the 58. 59. & 75. Psalms. Michtam] a golden song. See Psal. 16. 1. from face] or, for fear of Saul. See Psal. 3. 1. into the cave] Saul sought David in the wilderness of Engedi, upon the rocks, among the wild goats: and being there in a cave, David cutt off the lap of Sauls cote, and would not ksl him. Which when Saul after perceived, his hart relented for Davids kindnes, and he wept, acknowledging his fault. And taking an oath of David that he should not destroy his seed, he ceased his persecuting for a time. 1. Sam. 24. David, in that distress, made this Psalm. v. 2. evils passeth] that is, every evil; or, the whol-heap of evils, passeth. v. 3. perfectly accomplisheth] or performeth, to weet, his grace, or his promise; or my affayrs, bringing them to a ful end & stay.

ἐπὶ τὸ αὐτὸ τὸν οὗτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἐργον ἀγαθόν, ἐπιτελεῖται ἅπας ἡμέρας Χριστοῦ
σὺ Philip. 1. 6

So Psal. 138. 8. *Alke speech the Apostle useth*, Philip, 1. 6. *He wil send* usually sendeth; to weet his hand, as Psal. 144. 7. *his Angel* as Dan. 3. 27. *his mercy & truth*, as after here followeth. *swallow me* breatheth after me. See Psal. 56. 2.

¶ D. 5. Lions caled here Lebaim, harty, stowt, couragions-Lions; of Leb, that is, hart, courage. *As ther be sundry sorts of Lions*, so have they sundry names; see Psal. 7. 3. Lions are mentioned in the scriptures, for the stowtnes of their hart, 2. Sam. 17. 10. boldnes. Prov. 28. 1. and grimnes of their countenance, 1. Chron. 12. 8. Saul and his courtiers are here Lions to David; as were the Kings of Asshur and Babel after unto Israel, 1er. 50. 17. the Roman Emperour to Paul, 2. Tim. 4. 17. and al wicked rulers, over the poor people, Prov. 28. 15.

inflammers boutefeus: meaning fyrie feirce and raging persons, that flamed with wrath and envie, and inflamed others. *Of such, David did complayn to Saul*, 1. Sam. 24. 10.

spears Heb. the spear; as charret for charrets, Psal. 63. 18. *So Agur speaketh of a generation* whose teeth are swords, and their jawes, knives, to eat up the afflicted out of the earth, Prov. 30. 14. See also Psal. 55. 22. & 59. 8.

¶ D. 9. Raise-up or styrr up, to weet thy self: or Awake. *A word of exrting*, Judg. 5. 12. *Compare this with* Psal. 108. 2, 3. &c. *my glorie* at the day - dawning] I wil rouse up my self with my instruments. *Or*, I wil raise up the day dawning, that is, I wil prevent the early morning, and be up before it; and so styrr it up. *A figurative speech*. *¶ D. 11. That thy mercy* or, For, thy mercy is great &c. Compare Psal. 36. 6.

Psalm. 58.

Psalm. 58.

1. To the mayster of the musk Corrupt not; Michtam of David.

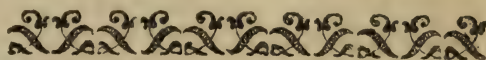
2. **I**N deed, o assemblie speak ye justice? Judge ye righteousnesses, o sonns of Adam?

3. Yea in hart, ye work injurious-evils: in the land, ye weigh the violent-wrong of your hands. 4. The wicked are esfraunged from the womb: they err from the belly, speaking a lye. 5. Hot-poyson they have, like-as the hot-poyson of a serpent: as of the deaf asse that stoppeth his ear. 6. Which wil not hear, the voice of charmers: of him that inchanteth, enchantments of him that is made-wise.

7. O God, break their teeth in their mouth: burst-out the Lions toshes, o Iehovah. 8. Let them be refused as waters, that pass-away: bend he his arrowes, be they as cut-off.

9. As a snayl that meltereth let him goe-away: as the untimely-birth of a woman; as they that have not seen the Sun.

10. Ere-that they shal perceiv your thornes of the Bramble: even alive even in wrath, he wil tempestuously-whirl it away.



Sing this as the 45. Psalm.

2. **I**N deed, Assemblie, doo ye speak justice: Judge yee o Adams sonns, righteousnesses? 3. Yea yee in hart, Work evil-injuries: yee in the land, Weigh your hands violentnes. 4. The wicked from the womb esfraunged bee: err from the belly, speaking falshee.

5. Poyson they have, like serpents poyson-warms: as of the deaf asse, that dooth stop his ear.

6. Which wil not hear, the voice of the that charms: of the most-Wise inchanting forcerer.

7. Their teeth, o God, in their mouth break-away: the Lions toshes, burst thou out, o IAH.

8. As waters that goe-hence, refus'd be they: bend be his shafts, as cut off let them been.

9. As snayl that meltereth, let him goe-away: as Womans fore-birth, Sun that have not seen.

10. Ere they perceiv your thornes of the Brier: even quick, he wil Whyrle ech away in ire.

away. 11. The just shal rejoyce, when he seeth the vengeance: he shal walk his feet, in the blood of the wicked.

12. And earthly-man shal say, Surely ther is fruit for the just: surely ther is a God, that judge in the earth.

11. The just shal joy, when vengeance he dooth see: shal wash his feet, in blood of the godles.

12. And men shal say, fruit for the just surely is: surely a God, judging in earth ther is.

Annotations.

vers. 1. Corrupt not] Bring not to perdition &c. See Psal. 57. 1. & 16. 1.

v. 2. o assembly] o band, Company, o Congregation. The Hebrue Aleim, which hath the signification of binding as in a sheaf or bundle; seemeth here to be a company that are combined, and confederate. o, it may be taken for the binding of the tongue; that is, dumbnes; (as befoze in Psal. 56. 1.) and be read thus: O a truth, doo ye speak dumb justice? o, mutenes of justice? As blaming them for speaking and boasting of justice; when in deed justice was dumb, and opened not her mouth; but they gave most unjust sentence. righteounesses] o equities: that is, righteous playn and equal things. Iudges are caled Gods; Psal. 82. 6. and therfore should imitate God, who sayth, I doo speak justice, and declare righteounesses. Ila. 45. 19.

v. 3. ye weigh] o, ye balas (of the Hebrue Palas,) ye peise. A similitude taken from the weighing of things which should be in even price and proportion, Prov. 16. 11. so justice should weigh all words and works in equite, and reward them accordingly: but these weighed out wrong for right.

v. 4. from the womb] that is, even from their mothers womb, the wicked are estranged, (doo alienate themselves) from God, justice, & vertue. This noteth mans naturall corruption.

v. 5. Hot-poyson they have] o, Hot-wrath is to them. The Hebrue Chamath signifieth both poyson and rage o, furie; each of them being hot. The Greeke here turneth it rage: the similitude of a serpent, rather giveth it to be poyson, as Psal. 140. 3. Rom. 3. 13. Deut. 32. 24. Though both are fitly applied to the wicked, who like serpents in furie spit out their venom, and malice. like-as] o, according to the likenes. It maketh an exact comparison, as no whit inferior to the serpent, which was the instrument to poyson mankind. Gen. 3.

serpent] o, snake, caled in Hebrue Nachath, of expertnes, for it was more subtiler than any beast of the field. Gen. 3. 1. deat asp] o, cockatrice; o, the serpent Python; caled in Hebrue Pethen, which name noteth (by the contrarie) the unperiwadednes which this Psalm sheweth to be naturall in that beast. And so the wicked have the title of Apeitheis, unperiwaded, o, Disobedient. Tit. 1. 16. Ephes. 2. 2.

stoppeth] Hebr. wil stop, that is, usually stoppeth his ear, with his tapt (as humane writers report) whiles the other he layeth on the ground; o, is naturall deaf of it.

v. 6. the voice of charmers] which with words use to charm serpents, that they can neither bite nor sting: as may be gathered both by this place, and by Eccles. 10. 11. Ier. 8. 17. And these Charmers have their name in Hebrue of whispering, o, soft sweet and eloquent speaking Psal. 41. 8. Ila. 3. 3.

of him that inchanteth] o, that conjureth; conjoyneth: associateth. Inchanters have this title here, and in Deut. 18. 11. epther because by forcerie they associate serpents making them tame and familiar, that they hurt not: o, because such persons use to bind and tye bands or things about the body, to heal or hurt by forcerie: o, because by their conjuring art, they have societie and fellowship with Devils. And that these evil arts are not here approved, the law sheweth Deut. 18. Onely similitudes are taken from them, as elsewhere from the chief, Rev. 16. 15. the unrighteous Iudge, Luke. 18. 1. 2. 6. 7. the unjust steward, Luke. 16. &c.

of him that is made-wise] of the wised, that is, the learned, expert, the cunning mage.

v. 8. refused as waters] that is, (as the Greeke explaiureth,) set at naught; nothing esteemed; as waters that pass away and are not regarded. bend he his arrowes] o, his arrow, (for the Hebrue hath a double reading;) that is, every of his arrowes. And this may be meant of the wicked man, whose arrowes bent at the

at the just, shal be broken: or, of God; who shooteth at the wicked, and cutteth them off.

be they as cutt off] or, let them be as if they were cutt-off, or, even as straws: meaning it of the wicked's arrows: or if of their own persons, let them be even cutt off; as the Greek sayth, until they be weakened.

v. 9. [snayl that melteth] or, [snayl of melting; that is, a consuming snayl, which creepeth out of the shell, tasteth her moistures, and so wasteth] to death. Also with salt, a snayl melteth into water.

meaning, let him dye. So wher one drop getteth salt, to goe with thy fathers; 1 Chron. 17. 11. an other sayth for it, sleep, that is dye. 2. Sam. 7. 12. the untimely birth] or

fallen-birth, meaning fallen before due time. So Iob 3. 19. Eccles. 6. 3. 5.

v. 10. Ere that they shal perceive] or, Before nurn-shal understand. He speaketh to the wicked, of their suddain destruction. The meaning seemeth to be this: Ere men shal perceiv (or feel,) the pricking of your thorns which are the pricks of the Bramble; God wil as with a whirlwind destroy every of them. The Bramble or briar (mentioned also in Iothams parable, Iudg. 9. 14. 15.) hath strong and sharp thorns, fit to resemble the evil counsels and deeds of the wicked. The Hebrew Sir is used both for a thorn, and a pot: wherfore some here translate potts; yet possiding the same sense. The Greek turneth it thorns.

as alive] or even quick; which noteth suddain destruction; as Psal. 55. 16. let them goe down to hel alive: or their lively vigour, which made them fear no destruction, as Psal. 38. 20. my enemies are alive are mighty. This word is sometime used for raw flesh, 1 Sam. 2. 15. which some that translate the former word potts, rectepn also here.

even in wrath] or as with burning-anger. We may also understand the word thorn, thus: as wel the living thorn, (that is fresh and green,) as the thorn of burning, that is the burnt or sear thorn: because on the bramble, some of the thorns are parched and dry, when others are yong and green. he wil tempestuously whirl it away] God wil take away, (or skare away) it that is every thorn, as with a whirlwind, or tempest. For, as with a whirlwind that passeth, the wicked is no more. Prov. 10. 25.

v. 11. his feet in bloud] This noteth both the greatness of the slaughter: and comfortable use which the just shal make herof. Compare Psal. 68. 24. Isa. 63. 3. Rev. 14. 20.

v. 12. earthly-man] Heb. Adam; put here for men in general: as son, for sonns, 2. King. 21. 6. With 2. Chron. 33. 6. See also Psalm. 8. 9.

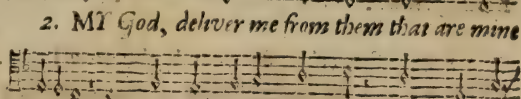
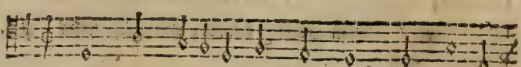
fruit] that is, a comfortable reward; after their labours and troubles. Heb. 12. 11. Iam. 3. 18. God, that judge] or Gods judging. A mysterie of the holy Trinitie, used sundry times in the scripture; as Gods caused me to wander, Gen. 10. 13. he is holy Gods, Ios. 24. 19. he is living Gods, Ier. 10. 10. though most comunonly it is otherwise. See the note on Psal. 3. 3.

Psalm. 59.

Psalm. 59.

1. To the mayster of the musk, Corrupt not; Michtam of David: when Saul sent, & they kept the howse, for to kyll him.

2. Deliver me, from mine enemies, o my God: from them that rise up against me, set thou me on hye.



2. Deli-

against

3. Deliver me, from the workers of paynful-iniquitie: and save thou me, from the men of blouds.

4. For loe they lay-wayt for my sowl, the strong doo draw-together against me: not for my trespass, nor for my syn Iehovah.

5. Without iniquitie in me, they run and make-ready: rayse thee up, to meet me, and see.

6. And thou Iehovah God of hosts, God of Israel; awake, to visit al the heathens: be not gracious to any that vn-faythfully-work iniquitie Selah.

7. They return at evening, they make noise as a dog: and compass the citie.

8. Loe, they utter with their mouth: swords are in their lips: for who hear-eth?

9. But thou Iehovah, wilt laugh at them: thou wilt mock, at al the heathens.

10. His strength, unto thee wil I take-heed: for God, is mine hye-defence.

11. The God of my mercie wil prevent me: God, wil let me see on mine eniers.

12. Slay them not, least my people forget; make them wander-abroad in thy power, and bring them down; our sheild, Lord.

13. The syn of their mouth, the word of their lips: when they shal be taken in

their

against merise. 3. Deliver me from them that work paynful-transgression: and from the men of blouds, vouchsafe-to me-salvation.

4. For loe they lay-wayt for my sowl, the strong together-draw against me: not for my trespass, nor for my syn o' AH.

5. Without iniquitie in me, they run & ready-make: rise-up to meet me, and behold.

6. And thou Iehovah, wake, wake God of hosts, God of Isrel, to visit heathens al: be gracious to none [Selah] that work syn dysloyal.

7. They turn at even, make-noyse like dogs: and citie round-belay.

8. Loe, with their mouth they utter-much: swords, in their lips have they: For who (say they) is he that hears?

9. But thou Eternal-one, wilt laugh at them: wilt heathens al have in derision.

10. O thou that art his fortitude, to thee attentively-wil I take heed: because-that God, is my munition-hye.

11. God of my bountifull-mercie he first-prevent wil mee: on mine invious-enemies, God, he wil let me see.

12. Slay them not, least my folk forget; make them abroad-to stray in thy pow'r, and down bring thou them; our sheild, o' Lord-my-stay.

13. Syn of their mouth, word of their lips: when in their haughtynes

they

their haughtines: and of curſing and of
false-deneyal, let them tel.

14. Conſume in wrath, conſume and
let them be no more: and let them know,
that God, ruleth in Iaakob: to the ends
of the earth Selah.

15. And they ſhal return at evening,
make-noiſe as a dog; and compaſs the
citie.

16. They, ſhal-wander-abroad for to
eat: and ſhal howl, if they be not ſatis-
fied.

17. But I, wil ſing thy ſtrength, & wil
ſhowt at morning, thy mercie: for thou
haſt been an hye-ſenſe to me; and a re-
fuge, in day of my diſtreſs.

18. My ſtrength, unto thee wil I ſing-
pſalm: for God is mine hye-ſenſe, the
God of my mercie.

they taken are: & let them tel,
of curſing and falſes.

14. Conſume in wrath, conſume & let
them be no more: that they
may know, that God in I'akob rules;
to th'ends of th'earth Selah.

15. They turn at even, make noiſe like dogs;
and ciry round-belay.

16. They, wander ſhal to eat: and howl,
if filled be not they.

17. But I wil ſing thy ſtrength, and ſhow
at morning thy kinanes:
for thou my ſenſe, and refuge art,
in day of my diſtreſs.

18. O thou that art my fortitude,
to thee ſing-pſalm wil I:
for God mine hye-munition is,
the God of my mercie.

Annotations.

verſ. 1. Corrupt not] or bring not to perdition. See Pſal. 57. 1. Michtam] 2
notable ſong: ſee Pl. 16. 1. to kyll him] or, to doo him dye. Saul having caſt his
ſpear at David, and miſſed him; ſent meſſengers after unto Davids houſe, for to keep
(or watch) him, and to kyll him. But his wife Michal (Sauls daughter,) bewrayed the
matter, let David down at a window, and ſo he eſcaped. 1. Sam. 19. 10. 11. 12. Hereupon
he made this Pſalm. v. 2. ſet me on hye] ſet me aloft, wher I may be ſafe, that my
foes reach not to me. v. 4. not for my treſpaſs] to weet, againſt them: as elſewhere
David profeſſeth, 1. Sam. 24. 10. 12. v. 5. without iniquitie] to weet, of me, or on
my part, underſtanding it of ſyn, as in the former verſe: or without puniſhment (underſtan-
ding it of the enemies) they run &c. Iniquitie is often uſed for puniſhment: ſee Pſal. 69. 28.
or, without iniquitie, (without blame) in their own concept: as in Ier. 50. 7. their enemies ſayd,
we offend not, becauſe thy have ſynned &c. to meet me] meaning, for good, that is,
to aſſiſt me. For ſometime, meeting, is to oppoſe and reſiſt; Pſal. 35. 3. v. 6. to viſit]
namely with puniſhment, as Exod. 20. 5. See otherwiſe, in Pſal. 8. 5. the hethens]
that is, the wicked mine enemies; caled here hethens, as elſewhere ſtrangers; Pſal. 54. 5.
vnfaithfully-work] or, diſloyally-committ. See this word, Pſal. 25. 3. v. 7. They
return at evening] The enemies like hungry dogs, come at evening, ſecretly to ſurpriſe and
devour me. So wicked perſecutors, are likened to dogs; Pſal. 22. 17. or it may be a prophe-
ſie of their extreme povertie, that when others goe to reſt, they goe about howling for meat.
make noiſe as a dog] barking, grinning, howling: as a dog for his meat; as after verſ. 15.
16. therefore the Greek turneth it, they are hungrie. v. 8. utter] or well-out, as
from a fountaine, belch or babble; as Prov. 15. 2. 28. This ſimilitude is explyned Ier. 6. 7.
As the fountain caſteth out her waters, ſo ſhe caſteth out her malice. ſwords &c.] that
is, they ſpeak ſharp devouring words. See Pſal. 57. 5. v. 10. His ſtrength] under-
ſtand, O God that art his ſtrength: And it may be meant of himſelf, though he ſpeak as of
an other; 1. becauſe in the Hebrue ther is ſometime a ſuddayn change of the perſon, as
Dan. 9. 4.

Dan. 9. 4. thou keepest covenant towards them which loue him, that is, which love thee. Deut. 5. 10. that love me, and keep his commandments; for, my commands; Mic. 1. 2. Hear ye people al they, for al yce. 2. because in the last verse of this Psalm, it is repeted My strength. 3. also in this place, the Greek turneth it my strength: 4. because in the next verse it is written in the Hebrew text letters, his mercie, but by the vowels and margine, read, my mercie; which giveth occasion to suppose the like meaning here. Howbeit the sense is good if we understand it of the enemy Saul, thus. O God that art his strength, and hast given him the kingdom, and this power. For even wicked rulers have no power, except it be given them from above; Iohn. 19. 11. And David much respected Saul, as Gods Anoynted. 1. Sam. 26, 11. 2. Sam. 1. 14.

I take heed] or, wil I keep, observ: that is, wayt upon thee: or keep thanks and prayes for thee; as verse 18: V. 11. God of my mercy] or, of his mercie, (as is observed on the former verse:) or, my God of mercy; that is, my merciful God. prevent me] to weet, with mercy, or blessings, as Ps. 21. 4. let me see]

to weet vengeance: Ps. 54. 9. V. 12. people forget] to weet, their syn, and punishment for the same. Dead men are forgotten, Psal. 31. 13. Ecclef. 9. 5. so their punishment whiles they live, is the more memorable. make them wander] to weet, as vagabounds. The word hath reference to Cains judgement, who was not killed, but marked for a vagabound: Gen. 4. 14. 15. Some punishments are less tollerable than death it self. Rev. 9. 6.

V. 13. The syn of their mouth &c.] This sentence is difficult, for 1. it may have reference to the former, that my people forget not their syns and punishments, but may tel of them: or 2. it may respect them selves; let them tel (or confesse) their own syns and punishments, as did Cain, Judas &c. Gen. 4. 13. 14. Mat. 27. 4. Or 3. it may shew the cause of their judgments, For the syn of their mouth &c. when they shall] or, and let them be taken. and of cursing] or, for the curse, (the execration,) which may be understood of the syn, according to Psal. 10. 7. or, of the punishment therof; as Deut. 30. 7. of false denyal] of their lying, or of their leanness: The original signifieth epher: and

map also be meant of syn, or the punishment therof. let them tel] or, they shal tel: speaking of his people, or of the wicked themselves. V. 14. Consume] to weet, them: as Loofe, Mat. 21. 2. for, loose him: Mark. 11. 2. V. 15. And they shal return] or, let them return &c. a prophesie of, or prayer for their punishment answerable to their syn: as before vers. 7.

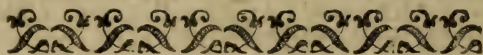
V. 16. They, shal wander] or, make themselves wander, scatter themselves abroad. The Hebrew hath a double reading, to include both these: so 2. Sam. 15. 20. See a like punishment of the wicked, Iob. 15. 23. shal howl] or, shal tary al night; to weet, hungry and unsatisfied. The Hebrew signifieth epher of these: but the Greek chooseth the former, they shal murmur: howling for hunger. V. 17. sing thy strength] that is, praise with song, thy strength who canst defeat my foes, and protect me.

Psalm. 60.

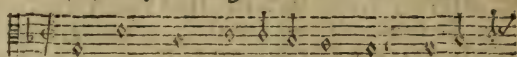
Psalm 60.

1. To the mayster of the musk, upon Shushan eduth: Michtam, of David; for to teach. 2. When he fought, with Aram of Mesopotamia, & with Aram of Zobah: & Iobab turned, & smote Edom in the vally of salt; twelv thousand.

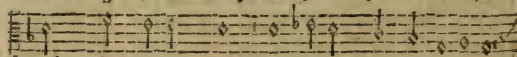
3. O God, thou didst cast us away thou didst break us: thou wast angry; turn-agayn unto us.



This may be sung also as the 84. Psalm.



3. O God, thou didst away us cast thou didst us



break: thou angry wast; agayn-return thou unto us.

4. Then

4. Thou didst make the land to quake
didst rive it: heal thou the breaches ther-
of, for it is moved.

5. Thou didst shew thy people a hard
thing: thou didst give us to drink, the
wine of astonishing-horror.

6. Thou hast given, to them that fear
thee, a banner, to be hye-displayed: be-
cause of the certayn-truth Selah.

7. That thy beloved may be deliver-
ed: save thou with thy right-hand, & an-
swer me.

8. God spake by his holynes, I wil be
glad: I shal divide Shechem, and mesure
the vally of Succoth.

9. Gilead shalbe mine, and Manasseh
mine; and Ephraim, the strength of mine
head; Iehudah, shalbe my lawgiver.

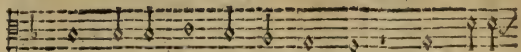
10. Moab, my washing pot: over Æ-
dom I shal cast my shoe: Palestina shewt
thou, over me.

11. Who wil lead-me-along, to the
citie of strong-defense: who wil lead me
unto Ædom?

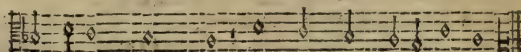
12. Is it not thou, ô God that hadst
cast us away: and wouldst not goe-
forth, ô God, in our hosts.

13. O give thou us help from di-
stresses: for vayn-falshood, is the salvation
of earthly-man.

14. Through God we shal doo vali-
antnes: and he, wil tread-down our di-
stressers.



4. I thou caused hast the land to quake, thou didst it



rive: again whole-make her breaches, for it moved is.

5. Unto thy people thou didst show
hard-things: to drink given us hast thou,
the wine of stomshing-dismay.

6. Given hast thou, to them that thee fear,
a banner, hye-displayed: to bear:
because of certayn-truth Selah.

7. That thy beloved-ones may have
deliverance: ô doo thou save,
with thy right-hand, & me answer.

8. God speak did by his sancture,
I wil be glad: divide shal I
Shechem, and Succoth dale mesure.

9. Mine Gilead, and Manasseh mine;
and strength of myne head, Ephraim:
Judah that my lawgiver bee.

10. Moab, my wash pot: I shal throw
over Iudaea my shoe:
showt Palestina, over mee.

11. O who wil me along-forth-guide,
unto the citie fortifyde:
who wil me lead Ædom unto?

12. Is it not thou, God, that hadst thrust
us from thee; and within our hosts
that wouldst not, ô God, forth-goe?

13. O give thou us help from distress:
because deceitful-falshood is,
the earthly-mans salvation.

14. Through God doo valiantnes shal wee:
and them that our distressers bee,
he with-contempt-wil-tread-upon.

Annotations.

8. 1. Shushan] that is, the six-stringed instrument, (or Lillie.) see Psal. 45. 1. educh] that
is, the testimony; which here either belongeth to the music, now unknown to us: or mean-
eth, the Psalm to be a testimonie of Davids faith and thankfulness: or to be sung by the
priests before the Ark of God in the sanctuary; which Ark and Tables of the covenant in it,
was called the Testimonie. Exod. 40. 5. 20. Michtam] a golden song; see Psal. 16. 1.

B. 2. Aram] that is, the Aramites, or Syrians: the posteritie of Aram, the son of Shem, the son of Noah; Gen. 10. 22. Mesopotamia] a country so commonly called of the Greek, Act. 7. 2. in Hebrue Naharajim, that is of (or between) the two rivers; meaning Tygris and Euphrates, between which this land lay.

Zobah] a country neer the other, called of Greek writers Syria Saphena. Edom in the vally of salt] that is, the Edomites, or Idumeans in the salt valley; a place in that country, wherof mention is also made 2. King. 14. 7. twelve thousand] in the historie 2. Sam. 8. 13. this victorie is ascribed to David; in 1. Chron. 18. 12. it is ascribed to Abithai, Joabs brother; and there also the number is eighteen thousand. It seemeth that raptayn Abithai first set on them, and slew 6000. after him followed Joab and slew 12000. moe, here mentioned. And to David is this victorie attributed, because he was King.

B. 3. cast us away] This complaint seemeth to have reference unto that miserable state wherein Israel was, 1. Sam. 13. 19. &c. & 31. 7.

B. 4. the land quake] that is, change the state thereof; as Hag. 2. 7. compared with Heb. 12. 26. 27. 28. also Ezek. 31. 16. rive it] as at earthquakes, rifts and chinks appear. this word is not elsewhere used in scripture.

b. 5. astonishing-horror] or reeling; giddynes. meaning, they were drunken with afflictions, which caused horror; as drunkenness with wine causeth giddines. This word is also used, Isa. 51. 17. 20. 21. 22.

b. 6. a banner] or ensigne. This word is applied to the flag or ensigne of the gospel; Isa. 11. 12. & 49. 22. & 62. 10. here, to David and his victorie. to be hye-displayed] or, to use for a banner; which hath the name of lifting-hye, the certayn-truth] of thy promises.

b. 7. answer me] or us, me and my people. The Hebrue hath both readings. b. 8. shal divide] this meaneth a full possession, after conquest. Ios. 1. 6. & 13. 7.

Shechem] a citie in the tribe of Ephraim, not far from Samaria, Gen. 33. 18. Ios. 20. 7. Succoth] a citie in the tribe of Gad, beyond the river Jarden. Ios. 13. 27.

b. 9. Gilead] and Manasseh: These were the utmost borders of the land of Canaan without Jarden: which howsoever for a time they resisted David, and gave to Ishbosheth Sauls son: 2. Sam. 2. 8. 9. &c. yet were by Gods promise to be subjected unto David.

strength of my head] that is, my hornes wherewith I shall smite the people together, according to that promised blessing. Deut. 33. 17. or by head, may be meant headship, kingdom or principality.

lawgiver] or statute-maker: a title of authority, therefore the Greek translateth here, King. This also accordeth to the promise, made to Judah, Gen. 49. 10. 1. Chron. 5. 2.

B. 10. Moab] the land or people of the Moabites, neer to the land of Israel; these were the posteritie of Lot, Abrahams nephew; begotten by Lot in his drunkenness, of his own daughters; Gen. 19. 33. -- 36. 37. they had now forsaken the true God, and worshipped Baal-pehor and Chemosh; Num. 25. 1. 3. & 21. 29. were enemies to Israel, Num. 22. Iudg. 3. 12. and subdued by David; 2. Sam. 8.

2. washing pot] that is, used for base services; as a vessel to wash my feet in.

over Edom shal I cast my shoe] that is, I shal walk through, possess, and tread down the land of Edom (or Idumea) whose inhabitants were Edomites, the posteritie of Edom, (that is, Esau the elder brother of Jacob; who profanely selling his birthright for a mess of red pottage; (called in Hebrue Edom,) had his name therefore Edom, to the perpetual shame of him and his seed; Gen. 25. 30. & 36. 8. 9. Heb. 12. 16. as Jacob, by faith obtained the glorious name of Israel; see Plal. 14. 7.)

Palestina shewt thou] for this in Plal. 108. 10. it is said, over Palestina I will shewt. So here it seemeth to be spoken in mockage, intimating, that howsoever the Philistines dominated and triumphed for a while, (as appeareth Iudg. 10. 7. & 13. 1. 1. Sam. 4. 10. & 31. 1.) yet should they by David be subdued, as came to passe, 2. Sam. 8. 1. Therefore the Greek turneth it, the aliens are subject to me. Palestina (called in Hebrue Peleseth), was a part of the land of Canaan, westward by the sea; inhabited by the Philistines which came of the Casluhims, nephews of Mizraim the son of Cham the son of Noah; Gen. 10. 14. These with the Caphtorims first inhabited Caphtor, and from thence came

came to Palestina; Amos 9. 7. where they drove out the Avims, (the ancient inhabitants of the land) and dwell in their stead, Deut. 2. 23. And this seemeth to be the reason, why usually the Philistims are called in Greek Allophyloi, Aliens, (of an other tribe or nation;) because they were not the first natural inhabitants.

v. 11. Who wil lead] it is a kind of wish, as Psal. 14. 7. yet implying also some difficultie, as the next verse here sheweth. of strong defense] that is, defended, or fortified: see Psal. 31. 22. This may be meant generally of all strong cities that resisted David; or speciall of Rabbah the citie of the Ammonites: whereof see 2. Sam. 12. 26, 29. &c.

v. 13. from distresse] or from the distresler, the adversarie.

for vayn] Heb. and vayn: but and, is often used for because, or for: as

2. Sam. 22. 28. with Psal. 18. 28. so Isa. 64. 5. v. 14. doo valiantnes] or valour, that is

valiant acts: according to the prophesie Num. 24. 19. or, make a power, that is, gather an armie, as the phrase is used, 1 Sam. 14. 48. and in Ezek. 28. 4. it is used, for gathering of wealth.

See the note on Psal. 18. 33. will tread-down] in Greek, wil set at nought, or contemne,

Psalm. 61.

Psalm. 61.

1. To the mayster of the musik, upon Neginath, a psalm of David.

2. **H**ear thou o God, my showing: Hartend, to my prayer. 3. From the end of the land, unto thee doo I cal when my hart is overwhelmed: lead thou me unto the rock, that is higher then I. 4. For thou hast been a safe-hope to me: a towr of strength, from the face of the enemy. 5. I wil sojourn in thy tent for ever: I wil hope-for-safety, in the secret of thy wings Selah. 6. For thou o God, hast heard my vowes: hast given inheritance, to them that fear thy name. 7. Thou wilt add dayes unto dayes of the king: his yeres, shalbe as generation and generation. 8. He shal sit for ever before God: prepare thou mercy and truth, which may keep him.

9. So wil I sing-psalm to thy name unto perpetuitie: that I may pay my vowes, day by day.



Sing this as the 37. Psalm

2. **H**ear thou o God, my cry: my pray'r attend. 3. To thee I cal, fro the lands utmost-end, When my hart overwhelmed-is-heavily: lead thou me to the rock more hye than I. 4. For thou hast been to me an hopeful-place: a towr of strength, from th' adversaries face. 5. I sojourn wil within thy tent for aye: Wil hope, in secret of thy wings Selah. 6. For thou o God, hast to my vowes giv'n ear: giv'n heritage, to them that thy name fear. 7. Dayes to the kings dayes added be by thee: his yeres, as unto age & age shalbee. 8. Fore God he sit shal to eternal-aye: mercie and truth prepare, which keep him may. 9. So wil I to thy name perpetually sing-psalm: that I may pay my vowes, daily.

Annotations.

vers. 1. upon Neginath] or with neginath, that is, the playing on the strings of the instrumēt: meaning that this psalm was to be sung with musick of stringed instruments. See Psal. 4. 1.

v. 3. end of the land] the utmost border of the land of Canaan, where David sometime was driven to abide, 2. Sam. 17. 24, or, end of the earth.

is overwhelmed] חָבַל וְשָׁחַת

o² covered over, to meet, with grief; (as the Greek explaineth it,) whereby it fainteth; oppresseth with sorrow. *See* Psal. 102. 1. & 77. 4. & 107. 5. & 142. 4. *lead thou*] o², thou wilt lead: a speech of faith, from former deliverances, as the next verse sheweth.

וְיִשְׁכְּנֵנִי *higher then I,]* which I cannot get up on, unless thou lead me. *v. 4. a safe-hope]* o², shrowding place: where he hoped for, and had found a safe shelter. *v. 5. I wil [sojourn]*

וְיִשְׁכְּנֵנִי *thou shalt abide. See* Psal. 15. 1. *in the secret]* o², the hiding-place; called also where the shadow of his wings. *Psal. 36. 8. & 63. 8. See* Psal. 91. 1. - 4. *v. 6. my vowes]* that

is, my prayers made with vowes; as the saints used, *Gen. 28. 20. Iudg. 11. 30. 31. Hereupon,* prayer is called in Greek Proseuché, of pouring out vowes to God. *inheritance to them]*

o² given me the inheritance of them; that is, such a blessing as usually thou bestowest on such as fear thee. *v. 7. Thou wilt add]* o², prayerwise, add thou &c. to the rest.

days unto dayes] o², upon dayes; that is, a long life. *of the King.]* meaning himself, and specially Christ, who was to be his son after the flesh. *See* Psal. 72. & 89. 21. 30. 37. 38.

וְיִשְׁכְּנֵנִי *v. 8. He shall sit]* to meet, on the throne, that is, reign: sit, that is, dwell, or abide; as *Psal. 140. 14. prepare]* o², appoint, as his due and ready portion, The Hebr. is Man, a

name whereby that prepared meat was called, which God gave his people to eat. *Psal. 78. 24.*

v. 9. day by day] o² day and day; that is, daily. The Hebr. what phrase is, day day; *see* *Psal. 68. 20. Gen. 39. 10. Isa. 58. 2. Exod. 16. 5. sometime, day and day, as* *Hell. 3. 4. 2. Cor. 4. 16.*

So two two, Mark. 6. 7. for, two and two.

Psalm. 62.

Psalm. 62.

1. To the mayster of the musick over Ieduthun, a psalm of David.

Sing this as the 25. or as the 55. Psalm.

2. **Y**Et-surely unto God, my soul keepeth silence: from him, is my salvation.

2. **Y**Et-sure to God, my soul keeps silentnes: because from him, my safe salvation is.

3. Surely he is my rock, & my salvation: mine hye-defense, I shall not be moved much.

3. Surely my Rock, and my salvation he: mine hye-defense, much mov'd I shall not be.

4. How long wil yee indeavour-mischeit against a man? yee shall be kylled, al of yow: ye shall be as a bowed wall; as a fente, that is shoooved at.

4. How long indeavour-a-mischevous-deed wil yee against a man? yee shall kylled be, al of yow: shall be as bowed Wall: and as a fense, that shoooved-is-to-fall.

5. Surely they consult to thrust him down, from his hye-dignity; they delight in a lye: with his mouth each of them blesseth; and with their inward-part, they curse Selah.

5. Yet-surely they have-consultation to thrust him, from his exaltation; they doo dehye in falshood: bless doo they wuth mouth; but wuth their in-part, curse Selah.

6. Yet unto God, my soul keep thou silence: for from him, is my expectation.

6. Yet unto God, my soul keep silentnes: because from him, mine expectation is.

7. Surely he is my rock, and my salvation: mine hye-defense, I shall not be moved.

7. Surely my Rock, and my salvation he: mine hye-defense, I shall not moved be.

8. In God, is my salvation and my glory: the rock of my strength my safe-hope, is in God.

8. My saving-health, my glorie, is in God: in God, my Rock of strength, my safe-abode.

9. Trust ye in him in al time, o people; pour-out your hart before him: God, is a safe-hope for us Selah.

9. Tee people, trust in him al times; out-lay fore him your hart: God, is our hope Selah.

sonns

10. Surely

ſonns of baſe-man are vanitie, the ſonns of noble-man are a lye: in balances to mount up, they, together are lighter than vanitie. 11. Truſt not ye in oppreſſion, and in robberie become not vayne: if powrful-wealth doo increaſe, ſet not the hart thereon. 12. Once did God ſpeak, twiſe heard I this ſame: that ſtrength pertaineth to God. 13. And to thee o Lord mercie: for thou, wilt pay to man, according-to his work.

10. Surely the baſe-men's ſonns are vanitie; the ſonns of noble-men are but a lye: in ballances together them to lay, lighter than vanitie it ſelf, are they.
11. Truſt not yee in oppreſſing-injurye, alſo become not vayne in robberie: if powrful-wealth doo plentifully-grow, doo not the hart upon the ſame beſtow.
12. Once ſpeak did God, twiſe heard I this againe: that powrfulnes dooth unto God pertain.
13. And unto thee Lord, merciful-kindnes: for thou, wilt pay ech-man, as his work is.

Annotations.

verſ. 1. over Ieduthun] that is, over Ieduthuns poſterity, who was a ſinger in Iſrael. 1. Chron. 25. 3. 02, to Ieduthun: See alſo Pſal. 39. 1. v. 2. Yet-ſurely] 02 Onely. אין נא

is an earneſt affirmation, againſt ſome contrarie temptation 02 ſpeech: and excludeth alſo other things. So verſ. 3. 5. 6. 7. 10. ſleepeth ſilence] 02 is ſilent, 02 ſtill, that is, quiet. שקט נפש

ſubmiſs, and (as the Greek explyneth it) ſubject; the rebellious affection being tamed and ſubdued. See alſo Pſal. 4. 5. v. 3. moved much] 02, moved with a great moving. מאד נרגז

Perſecuted, but not forſaken; caſt down, but I periſh not, as 2. Cor. 4. 9. for God giveth the yſſue with the temptation. 1 Cor. 10. 13. v. 4. indeavour-miſchief] this word is not in the Hebrew. התחנן

in act of any miſcheevous deed. ye ſhalbe kylled] 02 wil ye be murdered? violently-kylled. Some Hebrue copies varping a point 02 bowell, give it an active ſignification, wil ye murder? This the Greek foloweth: but the former ſenſe here ſitteth beſt. a ſenſe] wall, 02 mure: an other word then the former. ſhooved at,] 02 thruſt, namely for to ſal; as is expreſſed Pſal. 118. 13. Herby is meant a great and ſuddayn ruine; as Iſa. 30. 13. Ezek. 13. 13. 14. v. 5. from his hye-dignitie] 02 excellencie, wherunto he was exalted of God. David ſpeaketh this of himſelf, (therefore the Greek hath, mine honour;) and blameth them here for oppugning his dignitie, as he doo before in Pſal. 4. 3. they delight] 02 readily-like of, and accept of a deceivable-lye. erth of them bleſſeth] Hebr. they bleſs: but his mouth, leadeth vs to mind it of all in generall, and every one in particular. Compare Pſal. 5. 10. Bleſſing is uſed for fayr words, and ſometimes flatterie, Rom. 16. 18.

v. 6. my expectation] that is, my ſalvation expected and hoped for: as verſ. 2. v. 9. in all time] that is, alwayes. See Pſal. 34. 2. powr out your hart] that is, שפך לב

the deſires of your hart; your prayers, with tears. A ſimilitude taken from powring out of waters, as is expreſſed, Lam. 2. 19. powr out thy hart like water before the face of the Lord. This was practiſed in Iſrael, when they drew water (from their hart) and powred it out (by their eyes) before the Lord. 1. Sam. 7. 6. A like phraſe is of powring out the ſowl; Pſal. 42. 5. 1. Sam. 1. 15. v. 10. noble-man] herby is meant men of all degrees, hye and low. See the note on Pſal. 49. 3. in ballances to mount up] 02, to aſcend: meaning that all men together, if they be put in one ballance, and vanitie in an other, they wil mount up, that is be lighter, than vanitie it ſelf. As the word hebel, vanitie here uſed, denoteth a vayne light thing, as the breath of ones mouth, 02 bubble on the water. v. 11. in oppreſſion] that is in goods gotten by oppreſſion, extortion 02 fraudulent injurye; this word importeth guileful-wrong; as the word, more open violent robberie. See alſo Iſa. 30. 12. become-not vayne;] that is fooliſh and vile in reſpect of others; and deceiving your ſelves. For to make-vayne, is to deceive

deceiv, Ier. 23. 16. & to vex-vain, is to be vile and come to nothing. Iob. 27. 12. Ier. 2. 5. Rom. 1. 21. pow'ful-wealth] riches; (see Psal. 49. 7. set not the hart] that is, doo not affect it, or

carefully-regard it; but use this world, as though you used it not, 1. Cor. 7. 31. So, to set the hart, is to regard or care for a thing. 1. Sam. 4. 20. & 9. 20. 2. Sam. 18. 3. Exod. 7. 23. Prov. 22. 17.

¶ 12. Once] Heb'ue One, meaning one time, as Exod. 30. 10. and as is expressed, Iof. 6. 3. So wise, or two times. Though it may also be interpreted one tying, two things, (as achath is one thing, Psal. 27. 4) The Greek here saith, Once spake God, these two things have I heard.

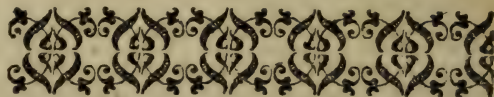
¶ 13. to man] that is, to every-one; as this phrase is opened Mat. 16. 27. Rom. 2. 6. Rev. 22. 12. to his work] whither it be good or evil. See the like in Prov. 24. 12. Ier. 32. 19. Iob. 34. 11. Ezek. 7. 27. 2 Cor. 5. 10. Ephes. 6. 8. Col. 3. 25. 1 Pet. 1. 17.

Psalm. 63.

Psalm. 63.

1. A psalm of David: when he was, in the wilderness of Iudah.

2. **O** God, thou art my God; early-wil-I seek thee: my soul, thirsteth for thee; my flesh longeth-ardently for thee; in a land of drought, and weary without waters. 3. So-as I did view thee in the sanctuarie; for to see thy strength, and thy glorie. 4. Because thy mercie, is better thā life: my lips shal celebrate thee. 5. So wil I blest thee in my life: in thy name, wil I lift-up my palmes. 6. My soul shalbe satisfied, as with fat and fatnes: and my mouth shal praise, with lips of showing-joy. 7. Whē I remember thee on my bedds: meditate on thee, in the night-watches. 8. That thou hast been a helpulnes to me: & in the shadow of thy wings, I showed. 9. My soul cleaveth after thee: thy right-hand upholdeth me. 10. But they, that seek my soul for tumultuous-ruine: shal goe, into the lower-parts of the earth. 11. They shal make him run-out by the hands of the sword: they shal be the portion of foxes. 12. But the king, shal rejoyce in God: every-one that sweareth by him, shal glory: but stopped shalbe, the mouth of them that speak a lye.



Sing this as the 18. Psalm.

2. **G**od, thou my God; I early thee inquire:
my soul, for thee dooth thirstily-desire;
my flesh for thee dooth long-wilh-ardentines;
in land of drought, & weary waterless.
3. As I did view thee in the sanctuarie:
so for to see thy power, and thy glorie.
4. Because thy mercie better then life is:
my lipps shal celebrate thee with prayes.
5. So thorow-out my life blest thee wil I:
I in thy name, wil lift my palmes on hye.
6. My soul with fat and fatnes fylld shalbee:
my mouth eke, shal with showing lips praise thee.
7. When on my beds I thee in mind-relate:
doo in the watches on thee meditate.
8. That unto me a ful-help been hast thou:
and I have showed in thy wings shadow.
9. My soul affixed-cleaveth after thee:
thy right-hand stedily-upholdeth mee.
10. But they, that seek my soul for wastful-woe:
into the lower-parts of th' earth shal goe.
11. He shalbe slayn with sword: the foxes prey
12. shal they be. But the King, in God shal joy:
glorie shal every-one that swears him by:
but stopp shalbe, their mouth that speak a lye.

Annotations.

0 8 0
10 0
2 6
2 10
12 15 16

Annotations.

v. 1. wilderness of Judah] the Forrest of Hareth, 1. Sam. 22. 5. **v. 2.** the wilderness of Ziph, 1. Sa. 23. 14. both which were in the tribe of Judah. **v. 2.** early] this noteth care and diligence, Job. 8. 5. Hof. 5. 15. Psal. 78. 34. Prov. 1. 28. Luk 21. 38. **v. 3.** length-ardently] this word (which is here onely found) seemeth to denote an earnest or hot appetite for meat, as the former thirst is for drink. land of drought] that is, dry land, for so the wilds of deserts, were usually waterleis, Psal. 107. 33. 35. Exod. 17. 1. Num. 20. 1. 2. Ier. 2. 6.

v. 3. weary] and consequently thirte, which is caused by wearynes. So Psal. 143. 6.

v. 3. the sanctuarie] or the sanctie, the holy place, so called for the more reverent, and becaus holynes became that howle, Psal. 93. 5.

v. 3. present desire to behold it as it hath past: or as a continued speech of his passed comfort, when I did behold thy strength.

v. 3. thy strength and thy glorie] both these were seen in the Ark of the testimonie, where Gods oracles were uttered; Exod. 25. 22. Numb. 7. 89. called therefore the ark of Gods strength, Psal. 132. 8. and also his glorie, 1. Sam. 4. 21. 22. See also Psal. 78. 61. & 105. 4.

v. 4. lawd] commend or glorifie thee.

v. 5. So will I bleis thee] to wett, when thou restorest me agayn unto thy sanctuary: therefore also it may be taken for a prayer, so let me bleis thee.

v. 5. in my life] that is, whiles I live, here on earth. So Psal. 49. 19. & 104. 33. & 146. 2.

v. 5. lift up my palmes] that is, pray: which was with this gesture of holding up the palmes of the hands towards heaven, as looking to receive a blessing. So Job. 11. 13. Lam. 2. 19. & 3. 41. Psal. 141. 2. It is called also the lifting up of the hands, Psal. 28. 2. and spreading out of the palms. Psal. 44. 21. & 88. 10.

v. 9. fat] or lewet and fatnes. Both words in the original signify fatnes: and here by is meant tancie of pleasures; so Ier. 31. 14. Psal. 36. 9.

v. 7. when I remember] or if I remember, that is, so oft as. The Hebrew im, it is here used for when; as also 1. Sam. 15. 17. So in Greek, can, if, Mat. 6. 22. 19. hotan, when, Luk. 11. 34.

v. 7. watches] or custodies, observations, which were in the night, as is expressed, Psal. 90. 4. See the note there.

v. 8. helpfulnes] that is, a ful help; as Psal. 44. 27.

v. 9. cleaveth after thee] this noteth love, constancie, and humilitie: and union in the spirit: for as man and wife cleaving together, are one flesh, Gen. 2. 24. so he that cleaveth to the Lord, is one spirit, 1. Cor. 6. 17. And this union cometh of the Lord, who saith by the Prophet, as the girdle cleaveth to the loines of a man, so have I tyed to me the whole house of Israel, that they might be my people; Ier. 13. 11.

v. 10. for tumultuous-ruine] that is, to bring my soul unto destruction or ruine. See this word Psal. 35. 8.

v. 11. They shall make him run-out] or, They (the enemies) shall powr out him, meaning some principal as Saul, or everp of his foes: or He (every one that seeks my soul) shalbe made run out, that is, his blood shalbe shed: as waters, Psal. 79. 3. A like phrase is used, Ier. 18. 21. Ezek. 35. 5.

v. 11. hands] that is the edge, or force of the sword: as Job. 5. 20. Ier. 18. 21.

v. 11. portion of foxes] that is, left unburied, for foxes and other wild beasts to prey upon and devour. So Sauls blood flowed out by the sword, and his company slayn on mount Gilboa, lay for a prey to the beasts, 1. Sam. 31. So Christs enemies slayn with the sword, are eaten of ravenous fowles; Rev. 19. 21.

v. 12. But the King] that is, I who am King by Gods anointing.

v. 12. 1. Sam. 16. 12. 13. and Christ the son of David.

v. 12. sweareth by him] that is

v. 12. by God;

v. 12. by swearing, meaning Gods whole worship,

v. 12. wherof swearing was a part.

v. 12. Deut. 6. 13. Ila. 45. 23. & 65. 16. Ier. 4. 2.

שחרה
במה

כא כב

דבקה

חנת שחרים

הנש כע כו

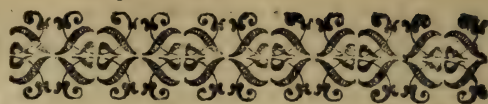
Psalm. 64.

Psalm 64.

1. To the mayster of the musk, a psalm of David.

2. **H**ear my voice ô God in my prayer: preserv my life, from dread of the enimie. 3. Hide me, from the secret of evil-doers: from the tumultuous-rage, of them that work painful-iniquitie. 4. Which have whetted their tongue as a sword: have bent their arrow, even a bitter word. 5. To shoot in secret places at the perfect: suddainly wil they shoot at him, and fear not.

6. They confirm to themselves, an evil word; they tell, to hide snares: they say, who shal see them? 7. They serch-out injurious-evils; they accomplish an exquisite serch: even the inmost of ech-man, and the deep hart. 8. But God, hath shott at them, an arrow suddainly: their strokes have been. 9. And when they have caused them-every-one to fall upon themselves by their own tongue: they shal berake-themselves to flight, whosoever seeth them. 10. And al carhly-men, shal fear: & declare the work of God; and prudently-consider his deed. 11. The just man shal rejoyce in Iehovah, & hope-for-safety in him: and glory-shal, al the upright of hart.



Sing this as the 53. Psalm.

2. **G**od hear my voice *Whē? doo pray to thee: preserv my life, from dread of th'enemie.*
3. *From secret of yll-doers, hide thou mee: from rage, of them that work iniquitie.*
4. *Whē have their tōgue sharp-whetted as a sword: have bent their arrow, even a bitter word.*
5. *To shoot in secret-places at th'upright: shoot him and fear not, wil they suddainlie.*
6. *An yll word: they to them confirm- with- might; tell, to hide snares: they say, Who shal them see?*
7. *They doo serch-out evils-injurious; they doo accomplish a serch curious: Even the deep hart, and part of man within.*
8. *But God, he hath an arrow suddainly (been. against them shott: their stricken-wounds have*
9. *And when they caused have them-severally by their own tongue upon them selves to fall: they that them see, to flight-shal-get-them all.*
10. *And al men, shal in fear stand-reverently: and shal declare Gods operation; and shal his deed consider-prudently.*
11. *The just rejoyce shal in th'Eternal-one, also in him for safetie-hope he shal: and glory shal, the upright harted al.*

Annotations.

Q. 2. prayer] *or meditation: see Psal. 55. 3. the Greek sayth, when I pray unto thee.*
Q. 3. the secret] *or secrecie, mysterie, that is Council, or assembly of evil doers; that is, the malignant church; as the holy church, is called the secrecie (or mysterie) of the righteous, Psal. III. 1.*
Q. 4. bent their arrow] *that is, layd their arrow ready on their bended bow. The like phrase was in Psal. 58. 8. See also Psal. 11. 2. bitter word] or bitter thing; as the Greek explaigneth it. So after in verse 6. an evil word, or thing. See the note on Psalms. 7. 1.*
Q. 6. they tel, to hide] *or, of hiding: that is, impart their counsel one to another, how to hide snares.*
Q. 7. they accomplish an exquisite serch] *or, a serch serched-out, that is, a curious diligent serch. The Greek translateth, they are consumed serching out serches; meaning that they spend both their time and themselves, in serching out evils against the just. It may also be read, we are consumed by the serch serched out, meaning that in their judgment, we can not escape their snares, even the inmost]*

Heb.

Deby, and the inmost, that is, whatsoever any mans wit & deep hart can find out: or, So deep (is) the inward-part and hart of man. **Q.** 8. have been] or assuredly shalbe: the time past being used for more certaintie; as in Isa. 9. 6. And by have been, is meant the sure event and accomplishment of Gods judgments on them; with the continuance of the same. As the Debye word of being, signifieth to come to pass or have event, 1. Sam. 4. 1. Job. 37. 6. and to continue to bee, Dan. 1. 21. **Q.** 9. they have caused them-every-one] Deby. caused him: which being spoken of many, as in this place, meaneth them al severally, to one man. to fal &c.] or to stumble-down: signifying that Gods strokes should have effect to overthrow them, by their own devises. betake them selves to flight] or shal wander-about in their flight; which noteth great fear and unstayednes, (which the Greek therfore turneth are troubled,) and is meant of the wicked, their favourites.

Psalm. 65.

1. To the mayster of the musk a psalm, a song of David.
2. **P**Rayse, silent wayteth for thee; o God, in Sion: and to thee, shal the vow be payed.
3. Thou hearest prayer: unto thee, al flesh shal come.
4. Words of iniquities, have-preailed against me: our trespasses, thou wilt mercifully-cover them.
5. O blessed is he, who thou choofest & takest-neer, that he may dwel in thy courts: we shalbe satisfised with the good-things of thine howse, with the holy-things of thy pallace.
6. Fearful-things, in justice thou wilt answer us; o God of our salvatio: the hope of al the ends of the earth, and of those farr-off by sea.
7. O he that stablisheth, the mou'tains by his able-might: is girded-about, with strength.
8. Which appeaseth, the noyse of the seas, the noyse of their waves; and the tumultuous-noyse of the peoples.
9. And fear doo they, that dwel in the utmost-parts, for thy signes: the out-goings of morning and evening, thou makest-showt.
10. Thou vifitest the land, and pléteously-moistnest it, very-much thou enrichest it; with the stream of God, ful of waters: thou preparest their corn, whé so thou hast prepared it.
11. Thou wa-

terest

Psalm. 65.

- Sing this as the 60. Psalm.
2. **O** God, praise silent-ways for thee, in Sion: and the vow shal be payd unto thee. Thou prayr hearest: al flesh therfore, shal come to thee.
 4. Perverse things, have prevaıld gainst mee: our trespasses, thou them cov'rest.
 5. O blessed he, whom thou doost make-choise of and neer vnto thee take, in thy courts to have-dwelling-place: with good-things that in thine howse be ful-satisfised be shal wee, with holy-things of thy pallace.
 6. In justice thou wilt us answer, things-fearful; o God our Saver: the hope of ends of th'e earth through-out, and of those farr-off by the sea.
 7. Mounts by his might, stablish dooth he: and is with strength, gyrded-about.
 8. Which dooth the lowd-noyse of the seas the lowd-noyse of their waves, appease: and peoples troublous-murmuring.
 9. And they that dwel in parts-farr-out fear, for thy signes: thou makest showt, th'out goings of morn & evening.
 10. The land thou careful-vifitest, and plentifully it moistnest, thou doost enrich it very much; with Gods stream, where ful waters are: their corn thou ready doost prepare, when thou hast it prepared such.
 11. The

terest abundantly the ridges of it, thou
setlest the furrowes of it: thou makest it
soft with showres, thou blesest the bud
of it. 12. Thou crownest, the yere of thy
goodnes: and thy pathes, drop fatnes.

13. They drop, on the pastures of the
wildernes: and the hylls are gyrded-a-
bout, with gladnes. 14. The pastures
are clad, with sheep; and the vallies are
covered with corn: they shewt, they also
sing.

11. The ridges of it thou warrest,
the furrowes of it thou setlest:
With showres thou doost it soften-fill;
and thou the bud thereof doost blesso.
12. Crownest the yere of thy goodnes:
and thy pathes fatnes doo destill.
13. On pastures of the Wildernes,
they doo destill: & With gladnes,
the hills they gyrded are about.
14. The pastures are With sheep clotheck
and vallies are With corn cou'ed:
they sing, they also joyfull-shewt.

Annotations.

Ps. 1. Prayse, silent waiteth] **oz, is silent, that is,** submissly and quietly expecteth thee:
see Psal. 62. 2. **oz, Vnto thee ther is silence, and prayle: that is,** silence looking to receiv mer-
cies, and prayle for them being received. The Greek saith, prayle becometh thee. The He-
brye also may imply the same: though it be more significant. **Th. 3. Thou hearest]**

oz, O thou that hearest; oz he that heareth; see after in verse 7. **al flesh]** that is, al sorts
of men: as Gen. 6. 12. Psal. 145. 21. Act. 2. 17. **This is a prophesie of al nations converted**
unto Christ.

Th. 4. words of iniquities] **oz, of perversities; that is,** perverse things,
oz words, unrighteous deeds. Words, are often put for things; as Psal. 7. 1.

mercifully-cover] **oz expiate, propitiate, purge away; and so cover, and forgive. Of the Hebrue**
Caphar, which signifieth to cover; the Cover of the Ark, was cald Caporeth, Exod. 25. 17. in
Greek hilasterion, that is the propitiatorie, oz mercy-seat; Heb. 9. 5. which name Paul giveth
to Christ, Rom. 3. 25; who is the true propitiation for our synns: 1. Iohn. 2. 2.

Th. 5. takest-neer] **oz causeth to approach, to weert unto thy self; the Greek saith, takest unto**
thee. **thy courts]** **oz, court yards, the open-places of the tabernacle and temple. Ther**
was an inner court and an outward, 1. King. 7. 12. one for the preists, another for the people,
caled the great court, 2. Chron. 4. 9. 2. King. 21. 5.

good-things] so the Greek ex-
plapneth it wel: the Hebrue speaking of the good-thing, in general, comprehending the whol
store of pleasures and commodities; as Deut. 6. 11. Gen. 41. 23. **The like here followeth;**
holy, for al holy-things. And among good things, understand the principal, the gift of the
holy Gost: as that which in Mat. 7. 11. is good things; in Luk. 11. 13. is caled the holy Ghost.

Th. 6. Fearful things &c.] **God out of his tabernacle, gave oracles and answers to his**
people, Num. 7. 89. and from heaven he answered to their prayers, against their abbersaries,
Psal. 3. 5. he answered alwayes things reverend and fearful.

those farr off by sea]
wherby is meant, not onely those upon the sea, whose hope God is, Psal. 107. 23. 28. &c.
but those also that dwel farr asunder disjorned by the sea, as in Islands, which wayt for his
law. Isa. 42. 4.

Th. 7. O he that stablisheth] **oz, which setteth fast: it is a continued**
speech to God, as the words before and after manifest, but the person changed for more
passion; like that in Iob. 18. 4. O he that teareth his fowl, for O thou that tearest thy fowl. See
the note on Pl. 59. 10.

mountains] **hercbp is often meant, kingdoms, polities, and**
common-weales. Ier. 51. 25. See Psal. 30. 8.

Th. 8. of the seas] **waters signify**
peoples, Rev. 17. 15. and seas, are the huge armies of peoples, Ier. 51. 42. Al such, as wel as

the natural seas, God asswageth, See also Psal. 46. 7.

Th. 9. And they] **oz, when**
they fear.

most-part] **oz borders, to weert, of the earth: as is expressed Isa. 41. 5.**
the out

the one goings of morning &c.] This may be meant, both of the successive course of day and night; and of them that goe out at morning and evening, which be men to their labour, and beasts for their prey; as is shewed, Psal. 104. 20. — 23. and of people, inhabiting the East and west parts of the world; v. 10. plenteously-moistenest it] This sense the Greek setteth; the Hebrue also may be turned, when thou hadst made it to desire rayn; or, and givest it the desire thereof. These things are spoken first of the land of Canaan, which God visited and blessed continually, as Moses telleth, Deut. 11. 12. and spiritually are meant of Christs church; Ezek. 36. 8. 9. &c. very-much] or, with multitude, to weete of riches (or good things.) the stream] or, brook, riveret. See Pl. 1. 3. & 46. 5. of God] that is, with heavenly sweet and wholsom streames of waters; not as Egypt, watered with mans labour, but drinking waters of the rayn of heaven. Deut. 11. 10. 11. The stream of God, may here be taken for an excellent stream; as mountayns of God, Psal. 36. 7. and the word with is to be supplied. Compare herewith Joel. 3. 18. Rev. 22. 1. Wher a fountayn, & pure river of water of life, come forth from the Lords howse and throne. their corn] theirs that dwell in thy land, and howse: after that thou hast thus prepared the land, and watered it; thou makest it fruitful. v. 11. setlest the furrowes] or, the clods, that is, with rayn thou causest the clods to lye close to cover the seed. The Hebrue words being indefinite, to settle &c, have like signification with the former. See Psal. 49. 15. & 77. 2. & 103. 20. makest it soft] or melteth, resolvest; makest it moyst, with drops-of-rayn; that sal many. See Psal. 72. 6. the bud] or branch, that which springeth up, out of the earth. This name is given to Christ himself. Isa. 4. 2. Zech. 3. 8. & 6. 12. v. 12. yere of thy goodnes] that is, thy good yere: which thou honourest with singular blessings. So God commaunding the sabbath yere, promised to bless the sixt yere, that it should bring forth fruit for three yeres; Levit. 25. 20. 21. But the good yere, is that acceptable yere of the Lord, which Christ preached, Isa. 61. 2. Luk. 4. 19. thy pathes drop] the clowds which are Gods charret, Psal. 104. 3. in which water is bound, Job. 26. 8. and from which rayn is dropped, to cause the earth to fructifie: Job. 36. 28. & 38. 26. 27. And pathes here, are properly such tracks, as are made by charret wheelles. v. 13. of the wilderness] wher there is no man; Job. 38. 26. that grass may grow for beasts. Psal. 104. 14. Though sometime shepheards there fed their flockes; as Exod. 3. 1. girded with gladnes] rejoycing for the store of grasse that grow on them on every side. Things are figuratively said to be glad, when they attaine unto, and abide in their natural perfection: so light is said to rejoyce, when it shineth clear and continually; Prov. 13. 9. v. 14. the pastures] or feilds, are clothed, that is, covered, abundantly stored with flocks of sheep. For feilds, the Greek putteth ramms of the sheep: the Hebrue Carim, signifieth both. Isa. 30. 23. & 34. 6. but the grammaticall construction, and coherence here sheweth it rather to be feilds or pastures.

Psalm. 66.

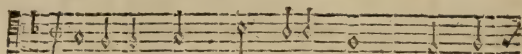
Psalm. 66.

1. To the mayster of the musik, a song

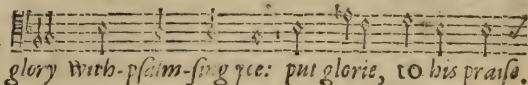
a psalm:

Showt ye unto God, al the earth.

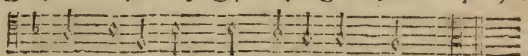
2. With-psalm-sing the glorie of his name: put glorie, to his praise. 3. Say unto God, how fearful is every of thy works!



O al the earth, shewt yee to God. 2. His names



glory With-psalm-sing yee: put glorie, to his praise.



3. And say to God, how fearful thy Works bee!

X 3

Throug

workes? through the greatnes of thy strength, thine enemies shal falsly-deny to thee. 4. Let al the earth, bow-down-thēselves to thee, & sing-psalm to thee: let them sing-psalm, to thy name Selah. 5. Come & see, the works of God: *he is* fearful in *his* doing, toward the sonns of Adam. 6. He turned sea, to drie-land, they passed through the river on foot: there did we rejoyce in him. 7. He ruleth with his power, for ever; his eyes, espye among the nations: the rebellious, let them not exalt themselves Selah. 8. Ye peoples, blese our God: and make the voice of his praise to be heard. 9. That putteth our sowl, in life: & hath not givē, our foot to be moved. 10. For thou o God, hast proved us: thou hast tried us, as silver is tried. 11. Thou hast brought us into the net: thou hast layd straytnes, on our loines. 12. Thou hast caused sory-man to ride, upon our head: we came into fyre and into waters: and thou hast brought-us-out, to an abundant-place. 13. I wil come into thine howse with burnt-offrings: I wil pay to thee my vowes. 14. Which my lips have opened: and my mouth hath spoken, in the distres upon me. 15. Burnt-offrings, of marowed ramms I wil offer-up to thee, with incense: I wil make-ready beeves, with goat-bucks Selah. 16. Come hear ye and I wil tel, al ye that fear God: what he hath doon to my sowl. 17. Vnto him, I caled with my mouth: & he was extolled under my tongue. 18. If I had seen in my hart, painful-iniquitie: the Lord would not have heard. 19. But-surely, God hath heard: hath attended, to the voice of my praier. 20. Blessed be God: which hath not turned-away, my prayer & his mercie, from me.

Annotations

Through greatnes of thy strength, thy sowl yeild-fynedly to thee shal they.

4. *Al the earth, bow-down and sing, to thee psalm-sing they, to thy name Selah.*
5. *Come see, Gods Works: he in his act to Adams sonns, is reverent.*
6. *He turned sea, into drie-land on foot they through the river went: Even there did we rejoyce in him.*
7. *He ruleth With his powr, for aye: his eyes, in nations spie: rebels, let not exalt them selves Selah.*
8. *Ye peoples, blese our God: and make the voice of his prayse to be heard.*
9. *That putteth our sowl, in life: and hath not giv'n, our foot for to be styrrd.*
10. *For thou, o God, hast proved us; tride us, as silver tried is.*
11. *Thou hast us brought into the net: hast put upon our leynes, straytnes.*
12. *Thou caused hast men for to ride, on our head: we through fyre did passe through waters eke: and thou hast brought us out, to an abundant-place.*
13. *With burnt-offrings I to thine howse wil come: wil pay, my vowes to thee.*
14. *Which my lips vtred: and my mouth spake, when distres was upon mee.*
15. *Burnt-offrings of fat-marowed ramms I unto thee wil offering-pay, with incense: I wil ready-make the bullocks, with goat-bucks Selah.*
16. *Come hearken ye and I wil tell, o ye the fearers of God all: What he hath doon unto my sowl.*
17. *To him, I with my mouth did call: And with my tongue, he was extoll'd.*
18. *If in my hart I gave-regard unto painful-iniquitie, the Lord he would not then have heard.*
19. *But-surely, God hath heard: unto voice of my pray'r attend did bee.*
20. *God blessed be: which turnd not back, my pray'r and his mercie, from mee.*

Annotations.

vers. 1. Showe] to weert, with a joyful, or, triumphant noyse: see Psal. 41. 12.

al the earth] or al the land; that is, the inhabitants thereof. So vers. 4. and Psal. 98. 4. & 100. 1. and often in the scripture.

that is, make his prayse glorious, and honourable. A like phrase is in Ios. 7. 19. put glorie, to Iehovah, that is, give him glory.

thy works. One word singular, and another plural, meaneth exactly all and every one: as Psal. 57. 2. & 62. 5.

h. 4. Let al] or, Al shal. h. 5. in his doing] or, in practise, or, in counsels. See Psal. 9. 12.

h. 6. sea to drie-land] the red sea God turned to drie-land by a strong east wind, dividing the waters, that Israel might goe thorow it; Exod. 14. 21. 22.

through the river], Iarden, when the banks thereof were full, was dried; the waters stood stil on an heap, til all the people went through it. Ios. 3. 13. 14. -- 17.

he teacheth them to applie their fathers deliverances to themselves, for al things forewarned, are for our learning and use, Rom. 15. 4. A like speech an other Prophet useth; he found him in Bethel, and there he spake with us, Hof. 12. 4.

ly view in the nations; that is, (as Solomon expoundeth it) in every place, both the evil (persons) and the good, Prov. 15. 3.

fractarie persons; which exasperate and provoke the Lord to bitternes; as the Greek here translateth, exalt] or, be exalted, (pufft up) in themselves.

tribes of Israel: called also peoples. Act. 4. 27. to hear; found forth, audibly: see Psal. 26. 7.

is, first giveth, then preserveth life, and finally restoreth our dead fowls unto life. Saving from dangers of death), Psal. 30. 4. quickning them that were dead in synns. Ephes. 2. 1.

given our foot to be moved] that is, suffered our estate to be changed, to our ruine. So Psal. 38. 17. & 121. 3. See Psal. 15. 5.

and this meaneth, fore afflictions; as at large is shewed, Ezek. 22. 19. 20. 21. 22. wherefore when God mentioneth lesser trials, he saith, Loe I have tried thee, but not as silver. Isa. 48. 10.

Hereby also is meant a purifying from dross and corruption by afflictions. See Mal. 3. 3. Zac. 13. 9. 1. Pet. 1. 7.

h. 11. streightnes,] or affliction, as the Greek also turneth it: but hereby a streyt-chaine or wringing-girt may be meant; such as burdens are tyed with to beasts backs.

h. 12. upon our head] to use us as beasts for to cary them: it meaneth servile subjection. See the like in Isa. 51. 23.

is, passed through afflictions of sundry sorts: Psal. 32. 6. Ezek. 15. 6. 7. Also in Num. 31. 23. those things are sayd to come into (or pass thorow) fyre which would abide the same, without being consumed; as metals. That sense hath also use here, as after is shewed.

an abundant-place.] or, a moist, a wel-watered-land: wher we may drink our fill. The Greek saith it a refreshing: which wel sitteth with the comforts of the gospel, as Act. 3. 19.

h. 14. opened] that is, uttered, or promised, distinctly and seriously, as the Greek saith, distinguished: for the mouth being opened in bowes, signifieth that they may not be cald back. Iudg. 11. 35. 36.

h. 15. marrowed ramms] that is, fat & lusty. The word ramms is in Hebue set after the word incense: which may therefore be read, the incense (or perfume) of ramms; meaning the fat which was burned on the altar. And so it may intend peace offrings, as befoze he mentioned burnt offrings. See Levit. 3. 9. 10. 11. compared with Levit. 1. 10. -- 13.

make ready] or offer, as the Greek interpreteth it. The Hebue word to make or doo, is used for dressing or making ready of meat, or sacrifices, Gen. 18. 8. Iudg. 6. 19. Exod. 10. 25. & 29. 36. Levit. 16. 24. and 22. 23.

one for many, as in Psal. 8. 9. These were the principal sacrifices, Levit. 1. 2. 10.

u. 17. under my tongue] that is, with my tongue: or it may be meant of the hart and inward parts, which are under the tongue.
 u. 18. If I had seen in my hart] that is, had regarded with it: so to see, is to behold with a corrupt affection Job. 31. 26. Thus God cannot see evil, Habak. 1. 13. would not have heard.] for, God heareth not synners: John. 9. 31. nor hypocrites, Job. 27. 8. 9. Prov. 15. 29.

Psalm. 67.

1. To the mayster of the musick on Neginoth; a psalm a song.

2. **G**OD, be gracious unto us and bless us: he make his face to shine, with us Selah.

3. That they may know in the earth thy way: thy salvation among al the heathens.

4. Peoples shal confels thee, o God: peoples al of them, shal confels thee.

5. The nations, shal rejoyce & shewt: for thou wilt judge the peoples with righteousness: and the nations, in the earth, thou wilt guide them Selah.

6. Peoples shal confels thee, o God: peoples al of them, shal confels thee.

7. The earth, yeildeth her increase: God our God, wil bless us. 8. God wil bless us: and al the ends of the earth, shal fear him.

Psalm. 67.

Sing this as the 60. or as the 84. Psalm,

1. **G**OD, unto us be gracious and he us blest: his face with us be clearly-make to shine Selah.

2. That they thy way the earth upon; and thy heathful salvation, among the heathens al, know may.

3. Peoples, o God, confels thee shal: confels thee shal, the peoples al.

4. The nations, joy & shewt shal thays: for thou wilt judge most-righteously the peoples: and wilt guide safely, the nations, in earth Selah.

5. Peoples, o God, confels thee shal: confels thee shal, the peoples al.

6. The earth, u her increase dooth beare: God even our God, blest us wil bee.

7. God he wil blest us bounteouslie: and al the earths ends, shal him fear.

Annotations.

u. 2. face to shine] or, to be light, that is, cheerful and favourable. See Psal. 4. 7. & 31. 17.

u. 3. That they may know], meaning men, indefinitely: or, that thy way may be knownen. Gods way is generally his administration in the world: specially his gospel. Act. 18. 25. 26. as his salvation, is Christ, Luk. 2. 30.

u. 4. shal confels] or, let them confels: and so after.

u. 7. The earth] or land of Canaan, the seat of Gods Church: whose fruitful increase God promised in the Law, Levit.

25. 19. & 26. 4. and the prophets applie it to the spiritual graces of the gospel. Ezek. 34. 27. Zech. 8.

12. Isa. 45. 8. and our land or earth is our harts regenerate,

to bear fruits to the Lord.

Mat 13. 19. -23.



1. To the mayster of the musk, a psalm
a song, of David.

2. **L**et God arise, let his enemies
be scattered: & they that hate
him, flee from his face.

3. As smoke is driven-away, so drive
thou them away: as wax is melted, at the
face of fyre: so let the wicked perish, fro
the face of God.

4. And let the just rejoyce, let them
shew-gladsonnes, before the face of
God; & let them joy with rejoycing.

5. Sing ye to God, sing-psalm to his
name: make-an-hye-way, for him that
rideth in the deserts, in Iah his name; &
shew-gladnes before his face.

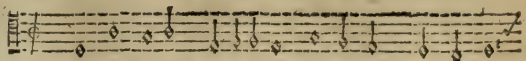
6. He is a father of the fatherless, and
a judge of the widowes: even God, in the
mansion of his holynes.

7. God seateth, the solitarie, in howse;
bringeth-forth those that are bound in
chaynes: but the rebellious, dwel in a
drie-land.

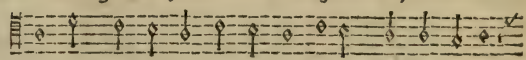
8. O God; when thou wentest-forth,
before thy people: whē thou marchedst,
in the wilderness Selah.

9. The earth quaked, also the heavens
dropped, at the face of God: Sināi it self,
at the face of God; the God of Israel.

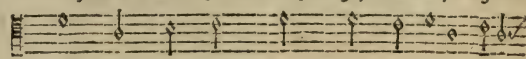
10. A rayn of liberalities, thou didst
shake-out o God: thine inheritance whē
it was wearied, thou didst confirm it.



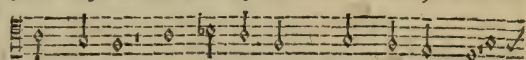
2. Let God arise, his enemies asunder-scattered bee:



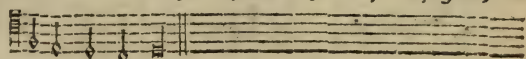
and they that haters of him are, away from his face flee.



3. As smoke is driv'n, drive them away: as is the



waxe melted, at face of fyre: from face of God, so



perish the Wicked.

4. And let the just-men joyfull be.

shew they forth gladsonnes,
before the face of God; and let
them joy with chearfulness.

5. Sing yee to God, unto his name

sing-psalm: prepare the way,
for him that in the desert-parts
dooth ride, in his name Iah:
And gladnes shew before his face.

6. Father of fatherless,

and Widowes judge: even God, within
his holy mansion is.

7. God seats the desolate, in howse;

brings forth those that are bound
in chaynes: but the rebellious,
dwel in a barren-ground.

8. O God, before thy peoples face,

When forth thou madest-Way:
When in the desert-Wildernes,
thou marchedst-on Selah.

9. The earth did quake, heav'ns also did

at face of God, destill:
Sinai it self, at face of God,
the God of Israel.

10. A rayn of liberalities,

o God thou didst out-shed:
thine heritage, thou didst confirm,
When it was wearied.

11. Thy companie doe dwel in it: thou doost prepare in thy goodnes, for the poor-afflicted ô God:

12. The Lord wil give the speech: of those that publish-glad-tidings, to the great armie.

13. The kings of the armies, shal flee shal flee: and she that remayneth in the howse, shal divide the spoyl.

14. Though ye lie, between the por-raunges: ye shalbe as the wings of a dove, which is decked with silver; and her fetters, with yelow gold.

15. When the Almighty scattreth-a-broad, kings in it; it shalbe snow-white in Tsalmon.

16. A mountain of God, mount Bashan is: an hilly mountain, mount Bashā.

17. Why leap ye ô hilly mountains? *this is* the mountain, God desireth for his seat; yea Iehovah, wil dwel *in it* to perpetual-aye.

18. Gods charret, twise-ten-thow-sand, thowfands of Angels: the Lord is with them, *as in* Sinai in the sanctuarie.

19. Thou art ascended to on high, thou hast led-captive a captivitie; thou hast taken gifts unto earthly-men: and also the rebellious; to dwel, ô Iah God.

20. Blessed be the Lord, which day by day lodeth us: the God, our salvation Selah.

11. Thy companie doe dwel in it: thou ready-doost prepare in thy goodnes, ô God, for them that poor-afflicted are.

12. The Lord himself wil give the speeches of those that doo relate the joyful-tidings-publikly, unto the armie great.

13. The Kings of armies, they shal flee even flee-away shal they: and she that in the howse remayns, shal distribute the prey.

14. Though yee between the por-rewes lye: like doves wings shal yee been, with silver deckt, her fetthers like with gold of yelow-green.

15. When the Almighty spreadeth-out-with-dissipation, the Kings in it; then snowy-white shal it be in Salmon.

16. A mountayn of God-mighty, is the mountayn of Bashan: a mountayn of hills-many, is the mountayn of Bashan.

17. Why leap yee, ô yee hilly mountes? this mountayn, for his seat God dooth desire: yea dwel for aye Iehovah wil in it.

* 2 *

18. Gods charret, twise-ten-thow-sand-fold, thowfands of Angels bee: the Lord with them, as at Sinai within the sanctuarie.

19. Thou art ascended to on high, thou hast for captive-led captivitie: and unto men hast gifts distributed: hast also the rebellious led; to dwel there: ô Iah God.

20. Blessd be the Lord, which day by day dooth us (with blessings) I de. even God, our saving-health Selah.

21. A God that ful-saveth,

21. Our God, is a God of salvations:
& to Iehovah the Lord, belong the yssues
of death.

22. But surely God, wil wound the
head of his enemies: the hayrie scalp, of
him that goeth on, in his guiltynesses.

23. The Lord hath sayd, I wil bring-
agayn from Basan: I wil bring-agayn,
from the gulfs of the sea.

24. That, thy foot may embrew *it self*,
in bloud: the tōgue of thy dogs, in bloud
of thine enemies *even* of every of them.

25. They have seen thy goings, ō God:
the goings, of my God, my king in the
sanctuarie.

26. The fingers went-before, the play-
ers-on-instruments after: amongst *them*
the damoisels, beating-on-tymbrels.

27. In the churches, bleſs ye God:
even the Lord, *ye* of the fountain of Ira-
el.

28. There little Benjamin, *with* their
ruler; the princes of Iudah, *with* their as-
ſemble: the princes of Zebulū, the prin-
ces of Naphtali.

29. Thy God hath commanded, thy
strength: strengthen ō God, that thou
haſt wrought for us.

30. For thy pallace, in Ieruſalem: kings
ſhal bring thee a preſent.

31. Rebuke, the companie of ſpear-
men; the congregation of mighty-bulls;
with the calves of the peoples, *and him*
that ſubmitteth himſelf with peeces of
ſilver: he hath ſcattered-abroad the peo-
ples, *that* delight in warrs.

our God is: and to GOD the Lord,
belong the yſſues of death.

22. But ſurely God, wil wound the head
of his enormous-foes:

the hayrie ſcalp, of him that in
his guilty-lynns, on goes.

23. The Lord hath ſayd, I wil agayn
from Baſan bring up thee:

I wil thee bring agayn up from
the deep-gulfs of the ſea.

24. That, thy foot may embrewed be,
in bloud: out of thy foes;
tongue of thy dogs, in bloud that out
of ev'rie of them flowes.

25. Thy goings they have ſeen, ō God;
the going-progreſſes
of my God, and my King which in
the Sanctuarie is.

26. Firſt-Went the fingers, after they
on instruments-that-playd:
among them were the damoiſels,
that on the tymbrels-layd.

27. Within the congregations,
God thankfully-bleſſ yee:
ev'n bleſſ the Lord, yee of the Wel
of Iſrael that bee.

28. There lile Benjamin, their Chief;
with Iudahs aſſemble,
their Princes: Zabuluns Princes,
Princes of Naphtali.

29. Thy God hath giv'n-commandement,
for thy ſtrength-valourous:
firm-ſtrengthen thou ō God, the thing
that thou haſt wrought for us.

30. For thy Houſe, in Ieruſalem:
Kings ſhal bring gifts to thee.

31. Rebuke the rout of the ſpearmen,
the crew of bulls-mightie;
with calves of folks, and him that dooth
with ſilver plates ſubmitt:
the peoples he hath ſcattered
that doe in warrs deſpyce.

32. Princely-ambassadors shal come out of Egypt: Ethiopia shal hastily stretch her hands, unto God.

33. Sing unto God, ye kingdoms of the earth: sing-psalm, to the Lord Selah.

34. To him that rideth in the heavens of heavens of antiquitie: loe he wil give his voice, a voice of strength.

35. Give the strength, to God: his hye-majestic is upō Israel; & his strength, in the skyes.

36. Fearful art thou o God, out of thy sanctuaries: the God of Israel, he giveth strength and forces to the people; blessed be God.

32. Princely-ambassadors shal come from out of Egypt-land:

to God, shal Ethiopia stretch hastily her hand.

33. Kingdoms of the earth, to God sing: psalm-sing, to the Lord Selah.

34. To him that rideth in the heavens the heavens of ancient-aye:

Loe he his voice, gives, voice of strength.

35. Give unto God, valour:

on Israel is his majestic;
and in the skyes his power.

63. God fearful, from thy sanctuaries:
the God of Israel, he
gives strength and forces to his folk;
God blessed ever be.

Annotations.

אֵלֹהֵינוּ vers. 2. Let God arise] or stand up. By God, here is meant Christ our Lord; for of him is this psalm interpreted by the Apostle. Ephes. 4. 8. 9. 10. This entrance is taken from Moses, Num. 10. 35. where when the host of Israel rose up from mount Sinai to journey towards Canaan, the Ark of the covenant of the Lord went before them three dayes journey, to serch out a resting place for them. And when the Ark went forward, Moses sayd, Rise up, Jehovah, and let thine enemies be scattered &c. where Moses respected not onely the Ark (the figure of Christ:) but the promise of God, Behold I send an Angel before thee to keep thee in the way, and to bring thee to the place which I have prepared; beware of him, and hear his voice &c. for my name is in him, &c. Exod. 23. 20. 21. This was the Angel of the covenant; Mal. 3. 1. the Angel of Gods face, or presence, which saved the people, Isa. 63. 9. even Christ, whom they tempted in the wilderness, 1. Cor. 10. 9. in whom God was, 2. Cor. 5. 19. and who himself is God over al, blessed for ever Amen. Rom. 9. 5. David applyeth these things to his own time and action of bringing home the Ark, 1. Chron. 13. and prophesieth also of things to come: as Act. 2. 30. 31.

וְיִשְׂרָאֵל V. 4. let them joy] to weat, inwardly, with delight (as the Greek explayneth it): as the former word signifieth outward joyful cariage, and exultation

וְיִשְׂרָאֵל V. 5. make-an-hye way] or, exalt: but that this is meant of a way, or causy, first the Hebrew word Sollu, naturally beareth; as Isa. 62. 10. & 57. 14. secondly the Greek version hodopoiesate, make-way, confirmeth it; thirdly the scope of this place sheweth it; compared with Isa. 40. 3. where the Voice in the wilderness cryeth to prepare the way of the Lord Christ, Mat. 3. 2.

וְיִשְׂרָאֵל V. 6. deserts] places where things are mixed and confused, as the word Gharaboth, properly signifieth So Gharabah, is a desert or wilderness, Isa. 40. 2. and there is a declaration of this place, that vallies should be exalted, mountayns debased, crooked things made streight; and rough-places, smooth. Isa. 40. 3. Luk. 3. 5. The Greek version here, epi dusmoon, meaneth also the same: for though the word be ambiguous, and signifyeth the west-parts; yet is it often used for the deserts or playns of the wilderness. Num. 33. 48. 50. & 36. 13. Deut. 1. 1. Josh. 5. 10. 2 Sam. 4. 7.

וְיִשְׂרָאֵל in Iah his name] or by Iah his name, to weat, sing and praise him. Iah, is the proper name of God in respect of being or existence, for he is of himself, Exod. 3. 14. giveth to al, life and breath and all things, and in him, we live, and move, and have our being; Act. 17. 25. 28. It is the same in effect with Jehovah; but more seldom used: of which see Psal. 83. 19.

וְיִשְׂרָאֵל V. 6. a judge] that is, a defense, an avenger

ger of their wrongs. See Exod. 22. 22. 23. 24. Isa. 1. 17. Lam. 1. 17. mansion of his holyness] or, his holy mansion, whereof see Psal. 26. 8. D. 7. the solitarie] them which are alone,
or desolate: meaning without children. in howse] that is, giveth them children. See
Psal. 113. 9. in chaynes] or, in conveniences, that is, in convenient and comodi-
ous sort; or, into fit (and comodious) places. The Greek saith, in fortitude.

dry-land] or, barren-ground, named in the original of the bleaknes or whiteness, as wheron
nothing groweth. Sinai it self] or, this Sinai to weat, quaked, when God came
down upon it to give his law: see Exod. 19. 16. 18. Hebr. 12. 18. These words David bor-
rowed from Deborahs song, Iudg. 5. 4. 5. Sinai is a mountayn in Arabia, Gal. 4. 25. in the
wildernes through which Israel passed, Exo. 19. 1. It was caled also Horeb. See Psal. 106. 19.

D. 10. rayn of liberalities] that is, a liberal, plentiful, free and bountifull rayn, proceeding
of Gods free grace. So elsewhere is mentioned, the rayn of blessing, Ezek. 34. 26. Spiritu-

ally this meaneth the doctrine of the gospel; Deut. 32. 2. Isa. 45. 8. Hos. 14. 6. 7. & 6. 3. Heb. 6. 7.
See Ps. 65. 10. shake-out] or shed and sprinkle abroad as with the waving of the hand;
the Greek turneth it separate. God divideth the spowts for the rayn. Iob. 38. 25. 26. 28. & 37. 6.

when it &c.] Hebr. and wearyed, that is drye, fainting for want of water: as Ps. 63. 2.
D. 11. Thy company] the host of Israel, seated in Canaan. The Hebrue word Chajah sig-
nifying Life, is used for all living creatures, comonly beasts, and among them wild beasts, in
which most life appeareth, Gen. 1. 24. 25. &c. also for fishes, Psal. 104. 25. Applied to men,
it meaneth a Companie or societie, eyther good, as in this place, or evil, as after in verse 3. 1.
It is used for an host of men, as 2. Sam. 23. 13. in sted wherof, in 1. Chron. 11. 15. is written
Machaneh, a Camp, or Leager. The Greek here turneth it Zea, Living-wights: which word
is used in Rev. 4. 6. & 5. 8. 9. where mystical speech is of Christs church.

to weat thine inheritance, (or, fruitful blessings therin,) for the poor, (or afflicted;) that is, the
church. This every man was to acknowledge, when he brought the first fruits unto God.

See Deut. 26. 5. 6. - 9. 10. D. 12. wil give the speech] or, gave the word; but it may
be taken for a prophesie. And by giving the speech (or word,) is meant, eyther the mini-
string of matter and speech unto them; or the confirming and performing of that which they
have spoken. So Paul desired the prayers of the churches, that speech might be given
him, Eph. 6. 19. Col. 4. 3.

of those that publish glad-tidings] or (applying it to Christs
time) of the Evangelists, of the soules that preach the gospel: or carry good newes. Such are
in armies, they that carry tidings of victorie, as 2. Sam. 18. 19. Such in Christs armie, are the
preachers of the gospel, Ro. 10. 15. The original word here mebasiroth is of the feminine gen-
der, usually understood therfore of women, such as sung songs of victorie, as Exod. 15. 20. 1. Sa.
18. 6. 7. but the scripture no where caletth such, the publishers of glad-tidings: we may therfore
understand it of men; for 1. as Solomon caled himself Kohéleth, that is a Preacher, (in the
feminine gender,) or a preaching-fowl, Ecclef. 1. 1. so may any Evangelist in like sort be caled
Mebasiréth. Also 2. the Greek version maketh it the masculine, the Lord will give the word
(tois euaggelizoménous) to the men that evangelize. And 3. in Isai. 40. 9, such are spoken to in
this sort and form, as did preach good tidings to Sion and Jerusalem; which seemeth to be
principally ment of th' Apostles. 4. The Chaldee paraphrast also applieth it to men, though
past, as to Moses and Aaron.

warfare, see Isai. 40. 2. Rev. 19. 14. 2. Cor. 10. 4. or if we refer it to the Evangelists, there is a great
host of them: or to the tidings that they tel; it is, of much warr. The Chaldee refers it to
Moses and Aaron that evangelized Gods word to the great hosts of Israel. shal flee] this
is meant of Christs enemies, as in vers. 2. though here is an other word, signifying a wan-
dring flight, seeking where to hide them; as Rev. 6. 15. So five Kings fled from Joshua,
and hid them in a cave; Ios. 10. 16. See also Iosh. 11. 1. 4. 5. 8.

the that remaineth]
Hebr. the mansion, (or habitation) that is the woman, or women. Wee goe not out to warr,
but keep at home, as Iudg. 5. 24. Tit, 2. 5.

divide the spoile] this is a blessing, Isa. 53.

12. doon after victorie. Iudg. 5. 30. Luk. 11. 22. and with joy, Isa. 9. 3. For spoiles are used to denote riches, Prov. 1. 13. & 31. 11. & 16. 19.

v. 14. between the pot-range] 12, between the two-banks of rews, to wet, of stones, made to hang pots and kettle on, in the camp of leager: places where skulious spe, and so are black; meaning hereby affliction and misery, as on the contrary by the doves silver wings, is meant prosperity. Or we may understand it of the two bounds and limits, of the enemies, where they are continually assailed, or endangered. And this the Greek seemeth to favour, turning it, [ana melon toon cleroon] amidst (or between) the inheritances; even as they also translate the two burdens or limits between which Isachar couched, Gen. 49. 14. which tribe had the Philistines at one end, and Ammonites on the other, that vexed them.

with yellow gold] understand agapur, decked with yellow (or greenish) gold; that is, of a golden colour, and green, as the original word importeth, Levit. 13. 49. & 14. 37.

v. 15. the Almighty] or Allsufficient; that is God; named in Hebrue Shaddai, of his power and sufficiency to goe through with all things; and for waiting and destroying his enemies, as at the drowning of the world. To this the Prophets have reference, saying, that Ithod, (destruction,) shall come from Shaddai, (the Almighty,) Isa. 13. 6. Joel. 1. 15.

scattereth] or spreadeth-abroad, having discomfited the kings, his enemies, in that his inheritance, verse, 10. 11. So spreading, is used for scattering, Zach. 2. 6.

it shall be snow-white] or thou shalt be snowy; speaking to the Church; or of it. Whiteness denoteth victorie, joy, glory: Rev. 2. 17. & 3. 5. Luk. 9. 29. and whiteness as snow, is a resemblance of purifying from syn. Psal. 51. 9. Isa. 1. 18.

Tsalmon] a mount of Samaria, in the tribe of Ephraim neer the citie Sichem, as appeareth Iudg. 9. 47. 48. situate in the hart of the country. Tsalmon signifieth shady, or dark; and so it seemeth this mount was, with caves, glims, and trees that grew thereon: but with snow upon it, was made lightsom. So to be snow-white in Tsalmon, is to have light in darknes, joy in tribulation.

v. 16. A mount of God] that is, hye, large, and full of divine blessings; for Balan was a fat and fruitful mountayn. See Psalm. 22. 13. & 36. 7.

an hilly mount] or, a mount of hillocks, or knobs; having many tops. This seemeth to be a comparison; Balan is a goodly large mountayn; but this Sion doth excel it; for here God dwelleth with his Angels &c.

v. 17. leap ye] insult ye proudly; or lay ye wayt for. The original Ratiad is no where found in Hebrue, but here onely. In Arabik it signifieth to elpye and lye in wayt, for the hurt of others: which agreeth wel with the argument here.

for his seat] to dwell in it. The Lord chose Sion, and desired it for his seat: this shall be my rest for ever. Psal. 132. 13. 14. So, the Lamb, Christ, is on mount Sion, Rev. 14. 1.

v. 18. Gods charret] which he useth for his own service, for defense of his Church, and destruction of his foes: see Psal. 18. 11. Charret is put for charrets, (as ship. 1. King. 10. 22. for ships, 2. Chron. 9. 21.) or

to note out the joynt service of all the Angels, as of one. twine-ten-thousand] or double-miads, that is, innumerable: in the Greek, ten-thousand-fold: meaning, innumerable.

Angels] The Hebrue Shinan, translated Angels, is not elsewhere found in scripture. It seemeth to come of Shanah to second; as being second or next to God; the cheef Princes, Dan. 10. 13. as those in place next kings, are called the second unto them, 2. Chron. 18. 7. Elth. 10. 3. If we refer it to the number, we may turn it, redoubled, or manifold. If to the charrets, and derive it of, Shanah, to sharpen; it may note a kind of charrets with sharp hooks, used in warres as many humane writers record, 2. Maccab. 13. 2. Statius, lib. 10. Thebaid. Macrobius, &c. How ever the word be doubtful, the meaning seemeth to be of Angels; which the Greek here translate cheerful-ones, as of the Hebrue Shaan, to be in tranquillitie, and joy: and the Apostle seemeth to have reference to this place, where he mentioneth mount Sion, the celestial Ierusalem, and the company of ten-thousands of Angels, which now we are come unto in Christ. Hebr. 12. 22. And Angels have appered like fyerie charrets, 2. King. 6. 17.

with them] or in them. as in Sinai] as God was in Sinai, with ten-thousands of holy ones, when he gave the syrie law, Deut. 33. 2. so is he in Sion, with ten thousands of Angels;

Angels; Heb. 12. 22. Here the words as in, seem necessarily to be supplied: or the word Lord; as, the Lord of Sinai; with like meaning as before.

Thou (Lord Iesus) art gone up, to the highest heaven, having first descended to the lowest earth. So the Apostle teacheth us to understand this place, Eph. 4. 8. 9. to on high; or, to the hye-place: see Pl. 7. 8.

led-captive] or, captived a captivitie, that is, a company of captives; a prey, of people taken in warr. See the like phrase, 2 Chron. 28. 5. 11. Iudg. 5. 12. Num. 21. 1. Deut. 21. 10. So povertie, is used for a company of poor people. 2. King. 24.

14. Christs enemies, Satan, sin, death, hel &c. were by him subdued, Colof. 2. 15. his elect captived by Satan, were by him redeemed: of whom also this may be meant, as Pl. 126. 1. 4.

Thou hast taken gifts unto] that is, hast given, (and distributed) gifts among men. An Hebrue phrase often used; as Take me a sword, 1. King. 3. 24. that is, give or bring it me. Take her me to wife, Iudg. 14. 2. Take me an offering, Exod. 25. 2. Take me a little water

1. King. 17. 10. that is, Give. And the next words ba-Adam, is unto men, as Paul explaineth it, 12. among men, as Ier. 49. 15. And the gifts, are the Ministers of the gospel, given for the good of th. Church,

Eph. 4. 11. 12. and also the rebellious] or disobedient, to weet, thou hast led captive. They that continue rebellious are subdued to destruction, Psal. 2. 9. Isa. 11. 4. others by conversion,

as Saul, breathing out threatnings and slaughter, was by Christ subdued, Act. 9. And after spake of himself and others, we our selves were in times past unwise, disobedient &c. but when the bountifullness and love of God our Saviour towards man appeared, he saved us. &c. Tit. 3. 3.

4. 5. to dwell] understand, in Gods mount, as verse 17. or with Iah God, meaning it of the captives. Or, that thou O Iah God, mayst dwell, to weet, in mens hearts by fayth, Ephe. 3.

17. or in the Church; which by those thy gifts (the ministers) is builded as a spiritual house for God to dwell in. 1. Cor. 3. 9. 10. 16. 1. Pet. 2. 5. So God dwelt among the Israelites,

Num. 5. 3. & 35. 34. Or, 20. day by day] or daily: (see Psal. 61. 9. lodeth us] to weet,

with his blessings, or gifts, verse 19. or with afflictions, when with the saints are burdened, and yet blese him for his consents in them. 2 Cor. 5. 4. & 1. 3. 4. 8. & 6. 4. -6. Or, 21. Our

God &c] or God to us, is a God for salvations, that is all manner health, help, and deliverance; that fully-saveth. Iehovih] so the name of God is written usually, when Adonai, Lord,

next followeth it; as here and Psal. 109. 21. or goeth before it, as Gen. 15. 2. having the bowels of Elohim God, and so is by the Jewes pronounced; as othertimes having the

bowels of Adonai, it is so pronounced, Lord. So, for Adonai Iehovih, 2. Sam. 7. 18. is written Iehovah Elohim, 1. Chron. 17. 16. See Pl. 83. 19. or passages, that is,

wayes and means, of death or to death: meaning that he hath many wayes to bring his enemies to death, and to deliver his people out of it. For, he hath the keyes of death; Rev. 1. 18. he killeth, and giveth life, woundeth and healeth, and none can deliver out of his hand. Deut.

32. 39. So yssues of life, Prov. 4. 23 Or, 22. hayrie scalp] Hebre. the crown (or scalp) of hair: meaning open and inevitable judgement on the chiefest and most fierce enemies.

guiltinesses] guilty-synns: impieties. So Psal. 69. 6. Or, 23. I wil bring again] or, wil return, reduce, to weet thee my people, as I brought thee from the prill of Ogh in Bathan,

Num. 21. 22. 35. and of Pharaoh at the red sea, Exod. 14. 22. 23. 28. 29. Former deliverances are often by the Prophets applied to the times and woes of Christ. See Isa. 11. 1. 11. 15. 16.

& 51. 10. 11. gulfs] or deeps, bottoms: see Psal. 69. 3. Or, 24. That thy foot

may embrew] that is, be embrewed: or, That thou mayst embrew thy foot. It is the same word, which before in ver. 22. is Englished wound, and signifies to make gore bloody; and is here by consequence put for embrewing or dipping in gore blood; as the Greek turneth it,

That thy foot may be dipped. And this retheth a great slaughter of the enemies: as the dipping of the foot in oil, Deut. 33. 24. meaneth abundance thereof. in blood of thine enemies] or, which floweth from thine enemies from him: that is, from each of them, or from the

greatest of them, Antichrist: or, of the same blood. Compare herewith, the slaughter of Christ

בית שכי

לקחת

מתנות

באדם

יושבים

מלכות

לזמנא

משיחית

יהוה

מלכות

הוצאת

מחנה

Christ's enemies, Rev. 19. 17. 18. — 21.

(not naming any special persons) thy goings, or wayes, and administratio. in the] that is, which art in the sanctuary: or, into the sanctuary; referring it to Davids carrying of the Ark into the holy Tent. 1. Chr. 13. 6. 8. & 15. 28.

with the hand: so in the triumph at the red sea, Marie the sister of Aaron, and all the women after her with tymbrels and pipes, sung praise to God. Exod. 15. 20. 21. So at the slaughter of the Philistines, 1. Sam. 18. 6. 7. and at the slaughter of the Ammonites, Judg. 11. 34. A tymbrel (or taber) is in Hebrue named Toph; of the like sound that it maketh when it is stricken.

Ps. 27. In the churches] or congregations: see Psal. 26. 12. or of the fountayn] that come out of Israel, as out of a well or fountayn: a phrase taken from Deut. 33. 28. Esaias hath also one much like it, Isa. 48. 1. It seemeth to be meant of the people: though it may also be referred to Christ; bless the Lord, who is of the fountayn of Israel. For, of the Israelites, concerning the flesh Christ came, who is God over all, blessed for ever Amen. Rom. 9. 5.

v. 28. There] in the churches, be little Benjamin, the tribe or posteritie of Benjamin, who was himself little, that is yongest of all Israels children; and his tribe little, that is few in number, being almost all destroyed for the sin of Simeon, Judg. 20. 44. &c.

Prince of that tribe. The Greek version sayth, in a trauce; taking the Hebrue Rodem, to be of radam, though it be not found elsewhere in this form: yet rare words but once used, as sundry times found in this and other Psalmes. These things applied to Christs times and after, are very mystical. Benjamin the least, is here put first: so in the Heavenly Jerusalem, the first foundation is a Iasper. Rev. 21. 19. which was the last precious stone in Harons Breastplate, on which Benjamins name was graven, Exod. 28. 20. 10. 21. In this tribe Paul ex-celled as a Prince of God, though one of the last Apostles, 1. Cor. 15. 8. 9. 10. who was converted in a trauce or ecstasie, Act. 9. 3. 4. &c. and in ecstasies he and other Apostles saw the mysteries of Christs kingdom, Act. 10. 10. 11. &c. 2. Cor. 12. 1. 2. 3. 4.

their assemblie] in Greek their governours; the Hebrue word Regamah but once used causeth this ambiguitie: for coming of Ragam, to throw an heap of stones, Levit. 24. 14. may either be taken for an heap or assemblie; or for a stone, that is, a ruler; as elsewhere a stone signifieth, Gen. 49. 24. Of this tribe of Judah, were the Apostle James and other our Lords brethren. Gal. 1. 19. Act. 1. 14. Zebulun, Naphtali] these tribes were situate in the furthest parts

of Canaan, as Iuda and Benjamin were in the first and cheefest parts: meaning by these few, all other tribes, gathered to praise God. In these coasts Christ called to Apostleship, Simon Peter, Andrew &c. fishers of Galilee.

v. 29. commanded thy strength] that is, powerfully appointed it, (speaking to the church.) See the like phrase Psal. 133. 3. & 44. 5. By strength also, Kingdom is often meant.

v. 30. For thy pallace] or temple, which was after Davids dares to be built: in the heavenly Jerusalem, the Lord, and the Lamb, are the Temple of it. Rev. 21. 22.

bring a present] or, lead-along a gift: that is, gifts or presents. So Psal. 76. 12. which presents, or sometimes of the persons of men. See Isa. 18. 7. & 66. 20. Rom. 15. 16. & 12. 1.

v. 31. Rebuke] that is, Destroy: see Psal. 9. 6. company of spear men] or of archers; the rowt (or crew) of the cane; that is, such as use canes or reeds, wherof spears, or arrowes were made. Of this word companie, see before, verse 11. It may also be read, the wild-beasts of the reeds; meaning the salvage wicked people.

mighty bulls] the hye Preists, and great personages; see Psal. 22. 13. that submitteth] that is, the hypocrite which feigneth subjection; (as the former were professed enemies) or, till he (that is every one) submit; as Deut. 33. 29. The word signifieth such submission, as when one casts down himselfe at the feet, as to be troden on: so Prov. 6. 3.

he hath scattered] this is spoken to the church, of God. The Greek turneth it as the former, Scatter thou.

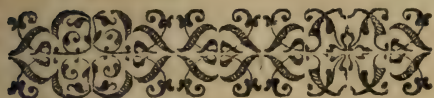
v. 32. Princely-ambassadors] Heb. Chashmannim, a word not used but here: The Greek sayth Prefbeis, Ambassadors.

Egipt] in Hebrue called Mitrajim; the name of the son of Cham, the son of Noah, Gen. 10. 6. who called the countrie where

where he and his posteritie dwell, by his own name. In Greek, and in the new Testament, it is alwayes caled *Ægypt*. *Æthiopia* in Hebrew *Cush*, an other son of *Cham*, brother to *Misraim* and *Canaan*: *Gen.* 10. 6. the country wher he and his children dwell, is caled by his name *Cush*, in Greek *Æthiopia*. The people, we cal black-Moors. hastily-stretch] Hebrew make run: noting the readynesse of that nation to offer gifts and sacrifices, and to receive the gospel. See *Act.* 8. 27. &c. P. 34. of heavens of antiquitie] that is, the most ancient and highest heavens, which were since the world began: noting here by Gods powerful majestie, and help to his church; as *Deut.* 33. 26. wil give] or giveth usually his voice; that is speaks aloud, or thondreth: see the note on *Psal.* 46. 7. & 29. 3. Some Apostles were raled Sonns of thonder, *Mark.* 3. 17. and Christs powerful voice, rapseth the dead. *John.* 5. 25. v. 35. Give the strength] that is strong-praise, and the glorie of the kingdome. See *Psal.* 3. 3. v. 36. sanctuaries] the holy and most holy places of the tabernacle; and heaven it self: see *Pf.* 43. 3. the people] that is, as the Greek explyneth, his people. So, the sowl *Pf.* 69. 2. for my sowl: see *Pf.* 45. 4. Blessed be God] Hereupon God was caled in *Israel*, the Blessed one; as *Mark.* 14. 61. Art thou Christ the son of the Blessed; that is, the son of God, *Mat.* 26. 63.

Psalm. 69.

Psalm 69.



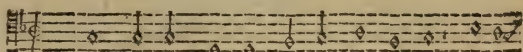
1. To the mayster of the musk, upon Shoshannim, a psalm of David.

2. Save me, o God: for waters are entered even to the sowl.

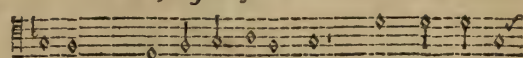
3. I sink down in the mudd of the gulf, where no standing is: I am entred into the deeps of waters, and the streaming-floud overfloweth me. 4. I am weary with my crying; my throat is burnt: mine eyes sayl, attentively-waiting, for my God.

5. Many are, more-than the hayres of mine head, they that hate me without cause: mighty are they that would suppress me, mine enemies falsly: that which I took not away, then I restored. 6. O God, thou knowest my foolishnes: and my guiltynesses, are not conceled from thee. 7. Let not them be abashed for me, that hopefully-expect thee, Lord *Iehovih*, of hosts: let not them be ashamed for me that seek thee; o God, of *Israel*.

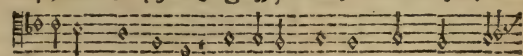
8. For



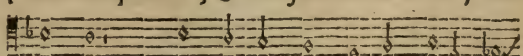
2. Save me, o God: for Waters entred are even to



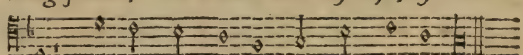
my sowl. 3. I sink in gulfy mud, Where no stay is:



7 Water deeps enter, & overflow me dooth the strea-



ming-floud. 4. Am Wearie with my crye; my throat is



brent, mine eyes sayl: for my God Waityng-attent.

5. Many more are, my haters causelesly,

than be haire of mine head: mighty are they that would suppress me, are my foes falsly:

then I restor'd, What I took not-away.

6. O God, thou knowest my folly: and from thee, my guilty-faults cannot conceled bee.

7. Let them for me not be abashed, that thee Lord GOD, of hosts, doo hopefully-desire:

yea let them not ashamed be for mee,

that thee, o God of *Israel*, require.

Z

3. For

8. For for thy sake, doo I bear reproch: shame, covereth my face. 9. I am become a stranger, to my brethren: and a forreyner, to my mothers sons. 10. For the zeale of thine howle hath eaten me up: and the reproches of them that reproched thee, are fallen upon me.

11. And I wept, with fasting afflicted my fowl: & it was, for reproches to me.

12. And I made my rayment sack cloth: & I was, to them for a proverb. 13. They that sit in the gate, spake against me: and they that drink strong-drink, made melodies.

14. And I, my prayer is to thee, Iehovah, in time of acceptation; o God in multitude of thy mercie: answer thou me, in the truth of thy saluatiō. 15. Deliver me out of the myre, and let me not sink-down: let me be delivered from my haters, and out of the deeps of waters.

16. Let not the streaming flood of waters overflow me, neyther let the gulf swallow me: neyther let the pit, shut her mouth upon me. 17. Answer me Iehovah, for thy kind-mercy is good: according to the multitude of thy tender-mercies, turn-the-face unto me.

18. And hide not thy face, from thy servant: for distreis is on me, make-hast answer me. 19. Draw-neer to my fowl redeem it: because of mine enemies, ransom thou me. 20. Thou hast known, my reproch and my shame, & my dishonour: before thee, are al my distressers.

21. Reproch hath broken my hart, and I am full-of-heavyness: and I looked for some to mone me, but none came: and for comforters, but I found none. 22. But they gave me gal for my meat: and in my thirst, they gave me vineger to drink. 23. Let their table be before them for a snare: & for recompenses for a trap-fal.

24. Let their eyes be darkned, that they see not: and make their loines to shake continu-

8. For for thy sake, I bear reprochful blame: cover my face dooth, ignominy-shame.

9. I am become, unto my bretheren, an utter-stranger: and a forreynour ev'n unto mine-own mothers children.

10. For, of thine howse the zeale did me devour: and the reprochful-taunts of them that thee reprochfully-doo-taunt, are failln on mee.

11. And I did weep, my fowl with fasting spent: and it was turnd, to my much-opprobrie.

12. And I put sackcloth on for my rayment: and, for a proverb unto them, was I.

13. They that sit in the gate, against me sp. ke: and strong-wine drinkers, melodies did make.

14. And as for me, my prayer is to thee, Iehovah, in a time of acceptation; o God in multitude of thy mercie: answer thou me, in truth of thy salvation.

15. Deliver me out of the myre-clay, and let me not as-drowned sink-away:

Deliv'ed let me from my haters be, and out of water deeps. Let waters flood not overflow me, nor gulf swallow me: nor let the pit, her mouth upon me shut.

17. Answer me LORD, for good is thy kind-as thy great mercies, turn to me the face. (grace:

* 2 *

18. And hide thou not thy face, frō thy servant: for on me trouble is, soon answer mee.

19. Draw-neere my fowl, to it redemption-grant: because of my foes, ransom thou me free.

20. thou, my reproch, shame, and dishonour-plights know'st: my distressers al, are in thy sight.

21. Reproch hath broke mine hart, and full I am of heaviness: and looked for some-one to mone-with-pity, but not any came: and lookt for comforters, but I found none.

22. But for my meat they gave me bitter-gall: and vineger, to slake my thirst withal.

23. Let for a snare their table fore them bee: and for full-recompense, a trap-to-fal.

24. Their eyes be darkned, that they may not see: and make their loyns to shake continual.

25. Powr

ally. 25. Powr out upon them thy detestling yre: & let the burning-wrath of thine anger, take them. 26. Let their cattel be desolate: within their tents, let ther not be a dweller. 27. For they persecute him whom thou hast smitten: and they tell, of the sorrow of thy wounded-ones. 28. Give thou iniquitie, unto their iniquity: & let them not come, into thy justice. 29. Let them be wiped out of the book of the living: and let the not be written, with the iust. 30. And I, poor-afflicted & sorowing: let thy salvation, o God, lift me up. 31. I wil praise the name of God with a long: and magnifie him with confession. 32. And it shalbe better to Iehovah, than a young bull, that hath hornes that parteth the hoof. 33. The meek shal see it, they shal rejoyce: the seekers of God, & your hart shal live. 34. For Iehovah heareth the need; and despiseth not, his prisoners. 35. Praise him let heavens & earth: seas, and al that creepeth in them. 36. For God, wil save Sion; & build, the cities of Iudah: and they shal dwel there, & have it for inheritance. 37. And the seed of his servants, shal possesse it: and they that love his name, shal dwel therin.

25. Powr out upon them thy detestling yre:
and take them, let thine angers burning-fyre.
26. Their castel let be desolated quyte:
Within their tents, let ther not any dwell.
27. For him they persecute whom thou dost smite:
and of thy woundedes sorow they doo tell.
28. Give viciousnes, unto their wicked-vice:
and let them not come into thy justice.
29. Wiped be they out of book of the living:
and with the iust, let them not written be.
30. And I, that am afflicted-poor and greiving:
o God, let thy salvation lift-up me.
31. Then wil I prayse the name of God with song:
and magnifie him with confession.
32. And it shal better to Iehovah bee,
than a young bul, that hath hornes & hoof dooth part.
33. The meek-men shal rejoyce, when they see:
seekers of God, live also shal your hart.
34. Because Iehovah he the needy hears:
and he despiseth not, his prisoners. (and al
35. Prayse him let heav'ns and earth: the seas,
36. that creeps in them. For God wil Sion save,
build Iudahs cities eke: and dwel they shal
there, and it for inheritance shal have.
37. His servants seed eke, shal possesse the same:
and dwel therein shal they that love his name.

Annotations.

¶ v. 1. Shofhannim] that is, six-stringed instruments: or Lilies, See Psal. 45. 1.
¶ v. Save me &c.] David in his trouble & being a figure of Christ, prayeth for deliverance from tentations and persecutions, under the similitudes of waters, mud, myre, pit, deeps, streams, &c. and that this Psalm had accomplishment in Christ, the Evangelists shew; Mat. 27. 48. Ioh. 19. 29. that the use herof is for us, th' Apostle sheweth, Rom. 15. 3. 4. that we through patience, and comfort of the scriptures might have hope. the towl] to wret of me; as the Greek explaineth it: that is, are ready to drown and choke me; so Ion. 2. 5. see also Psal. 45. 4.
v. 3. mud of the gulf] or, of the deep; that is, the deep or gulfy mud, in the bottoms of the sea; as Psal. 68. 23. Ion. 2. 4. an other signe of great calamitie, as also in Psal. 88. 7. wherefore Babylon that held captive Gods people, is called a Gulf, or Deep: Isa. 44. 27. no standing] no stay, or ground: but I sink more and more.
v. 4. is burnt] that is, parched, dried; or (as the Greek explaineth it,) hoarse. eyes fayl] or, are consumed, to wret, with tears, and earnest expectation, as Lam. 2. 11. &c.
4. 1. This was a curse of the law, Levit. 26. 16. Deut. 28. 65. but Christ became a curse for us, Gal. 3. 13. So after, Psal. 119. 82.
v. 5. took not away] or which I robbed not, took not

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not

not by force and rapine. **This** though it may be taken for al unjust crinations, wherof David and Christ were innocent: yet in special it was verified in Christ, who being in the form of God, thought it no robbrie to be equal with God, Phil. 2.6. notwithstanding for witnessing himself to be the son of God, he was put to death by the Jewes, Ioh. 19.7.

v. 6. my foolishnes] that is, my syn: see the note on Psal. 38.6. In David were sprung properly; in Christ, by imputation: for God made him syn for us, which knew no syn, 2. Cor. 5.21. Or this may be meant of false imputation, o God thou knowest my foolishnes, if any such be, as my foes charge me with. So Psal. 7.4.5.

v. 7. abashed for me] for my sake, to weat, if I be not delivered. So of Christ, his disciples hoped that he should be the saviour of Israel, but when he was killed, they bega to doubt and fear, Satan winnowing their faith, to make them ashamed; but Christ prayed for their confirmation. Luk. 24.20.21. & 22.31.32. So great are Christs afflictions, that blessed is he that is not offended in him. Mat. 11.6.

Iehovih] or, God: it hath the vowels of Elohim. See Psal. 68.21.
v. 8. bear reproch] that is, are reproched: contrary herunto is, to bear grace and favour, that is, to be favoured and wel liked. Esth. 2.15. 17. Compare herewith Psal. 44.23.16.

v. 9. forreynour] to weat, in their estimation and carriage towards me. This also was the case of Job, and others, Iob. 19.13. Gen. 31.15. and of Christ the Jewes sayd, they knew not whence he was, Ioh. 9.29. and his brethren beleevd not in him. Ioh. 7.5.

v. 10. zeale of thine howse] or gealouse, indignation for the polluting of thine howse, and studious fervent care to have it conserved holy. See this performed by Christ, when he whipped buyers and sellers out of the temple, Iohn. 2.15.16.17. eaten me up] devoured, or consumed. For love and gealouse, are a fyre and vehement flame: Song. 8.6. See also

Psal. 119.139. are fallen on me] that is, I have taken them on me, and willingly bear them; as the Apostle gathereth from these words, that Christ pleased not himself, (that is, sought not his own pleasure or profit,) but for his fathers sake and his brethrens did bear all things: and this is an example for us to doo the like. See Rom. 15.1.2.3.4.

v. 11. afflicted my soul] the word afflicted, is here supplied from Psal. 35.13. for often there is want of a word to be understood, which the Hebrue text sometime sheweth: as 2. Chr. 10.11.14.1, with scorpions; for which in 1. King. 12.11.14. is written, I wil chastise you with scorpions. See the like in the notes on Psal. 18.7.29. & 2.7.

it was for] or, it was turned to reproches, that is, to much reproch, and opprobrie. So Johns fasting, turned to his reproch, they sayd, he had a Divil. Luk. 7.33.

v. 12. And I made] or when I gave, that is, made, or put on. So giving is for putting Psal. 8.2.

v. 13. that sit in the gate] that is, great men in the publik assemblies. The rulers of the Jewes. Deut. 25.7. Ruth. 4.1.2. &c. spake] or talked and meditated: communed how to work me evil. Luk. 22.2.4.

strong-drink] Hebr. Sheker, which is all manner strong drink which wil make drunken, as ale, beer, wine, sider, methaglin. &c. The Greeke here turneth it wine. melodies- or songs, sung with instruments of musick, of me. So Job also complayneth, Iob. 30.9.

v. 14. And I] that is, And (or but) as for me. v. 14. time of acceptance] that is, an acceptable time: as the Apostle interpreteth this phrase 2. Cor. 6.2. from Isa. 49.8. in truth of thy salvation] that is, for thy saving truths sake, or faithful salvation.

v. 16. shut her mouth,] so that I cannot get out of miserie: as Dathan Abiram &c. went down alive into the pit, and the earth covered over them, that no hope was left of their return. Num. 16.33. But Christ in all troubles had comfort, even in the grave his flesh rested in hope, Psal. 16.9.10.

v. 17. turn the face] or respect, regard me, with favour. See Psal. 25.16.

v. 20. dishonour] or ignominie, slander, calumnie: see Psal. 4.3.

v. 21. ful-of-heaviness] or, sick, sorowful: of this word in Hebrue man hath his name A-

noth: see Psal. 8.5. to mone] to pity, & solace me; or to shew compassion. So Iob.

42.11. found none] in Christs greatest need, al his disciples forsook him and fled Mat.

26.56. and al his acquaintance stood a farr off. Luk. 23.49.

v. 22. gal] in Hebrue

Rosh,

Rosh, an herb bitter as wormwood; with which it is often joynd; Deut. 29. 18. Amos. 6. 12. Lam. 3. 19. It groweth in corn fields, Hos. 10. 4. the water or juice hereof signifieth bitter affliction, Jer. 9. 15. These things were also actually doon to Christ, whom the Jewes refreshed with gal and vinegar, Mat. 27. 34. Ioh. 19. 28. 29. 30. v. 23. and for recompenses] that is, and for a full recompense of that which they did to me, (let their table be) a trap unto them. Or, and for peaces; that is, and the things which they expect peace and welfare by, let become a trap unto them. But the first sense agreeth with the Apostles interpretation. Ro. 11. 9. These are Davids imprecations against the Jewes, and propheties of their rejections, as the Apostle sheweth, and by their table, we are to understand all means of comfort and refreshing, both of body and soul, which turn to the ruine of the wicked, even an odour of death unto death, 2. Cor. 2. 15. 16. v. 24. that they see not] so the Apostle explaineth the Hebrew phrase, from seeing: Rom. 11. 10. The like is in Isa. 44. 18. And hereby is meant the eyes of their understanding, that seeing they see and percieve not, because a veil is over their hearts. Iohn. 12. 39. 40. Act. 28. 26. 27. 2. Cor. 3. 14. 15. v. 25. make their loyns to shake] bow down their backs, sayth the Apostle, Rom. 11. 10. and this meaneth bondage and milerie; as appeareth by the contrary blessing of going upright, which God once vouch'd safe unto that people, Levit. 26. 13. v. 26. their castel] or their towr, pallace, habitation safe and orderly builded. Gen. 25. 16. Num. 31. 10. Song. 8. 9. This which David speaketh of al Christs enemies, Peter applyeth to Judas that betrayed him, Let his habitation be desert, Act. 1. 20. but Christ threatneth the like to them al Mat. 23. 38. Castel here is for Castels, or pallaces: as charret, for charrets, Ps. 68. 18. v. 27. whom thou hast smitten] Christ, the they heard, who was smitten of God, and wounded for our synns. Isa. 53. 4. 5. Mat. 26. 31. they tel, of the sorrow] that is, tel one another; hauntingly, of the sorrow, (smart or payn) of thy wounded, thy servants who are wounded for thy sake; or they preach herof: see the like phrase Ps. 2. 7. or, they tel, to the sorrow; that is, add unto and increase it; as the Greek turneth it. v. 28. Give thou iniquitie &c.] that is, Add syn unto their syn, give them over to a reprobate mind, which was Gods heavy judgment first on the Gentiles, Rom. 1. 24. 28. afterward on the Jewes, who fulfilled their synns, when wrath came on them to the utmost, 1. Thes. 2. 16. Rom. 11. 8. Mat. 23. 32. Or by iniquitie, may be understood punishment for it, as Psal. 31. 11. v. 29. not come into thy justice] that is, not beleeve thy gospel, and so come to the justice of God, which is by faith; as the scriptures shew. Rom. 10. 3. &c. Phil. 3. 9. Ioh. 12. 39. 40. v. 30. book of the living] or, book of life, wherein the just that live by faith are written: that is, let them be cut off from being any longer counted thy people, or registred in the writing of the house of Israel, as Ezek. 13. 9. Rom. 11. 20. Philip. 3. 2. 3. Psal. 87. 6. v. 31. lift me up] or, set me on a high place; that is, safely defend me. v. 32. better to] that is, more pleasing and acceptable. a young bull] so the Greek explaineth the Hebrew phrase a bul a bullock, that is a bul which is but young, or a bullock. So in Iudg. 6. 25. where the order is changed, take the bullock of the bul: that is the yong bul, or bullock. Some understand it here of two, better than bul, or bullock. that hath horns] Hebrew, horneth, that is brings forth or beareth horns, and parteth the hoof: for such were fittest for sacrifice: but confession and thanks are more pleasing to God; specially Christs obedience, see Psal. 50. 13. 14. 15. & 40. 7. v. 33. the seekers] or yee seekers of God, to wait, shal see it, & your hart shal live; ye shal have inward life, joy and consolation. See Ps. 22. 27. v. 34. his prisoners] such as are persecuted, and bound in prisons for his truth: Thus Paul calet himself the prisoner of Christ. Ephe. 3. 1. v. 36. save Sion] that is, his church, figured out by Sion, and Iudah, see Ps. 2. 6. and this building of Iudahs cities, is by preaching of the Gospel, 1. Cor. 3. 9. 10. a figure of this work, was doon by Jehoshaphat, 2. Chron. 17. 9. 12. 13. and Isaiah prophesieth the like Isa. 44. 26.

Psalm. 70.

1. To the mayster of the musick; a psalm of David for to record.

2. **O** God for to deliver me: Iehovah, to mine help make hast.

3. Let them be abashed and ashamed, that seek my soul: let them be turned backward and blush, that delyte mine evil.

4. Let them turn-back for a reward of their abashing: that say, aha aha.

5. Let al that seek thee, be joyful and rejoyce in thee: & let them say continually, magnified be God; they that love, thy salvation. 6. And I, poor-afflicted & needie, o God make hast to me: thou art mine help and my deliverer; Iehovah, delay not.

Psalm. 71.

Sing this as the 75. or as the 32 psalm.

2. **O** God for to deliver me:

Iehovah, to mine help make-hast.

3. They that of my soul seekers be, ashamed be they and abash: be backward turnd and blush doo they that in mine evil take-delyte.

4. Let them turn-back, ha ha that say: their blisful-shame for to requyte.

5. Joy let them and rejoyce in thee, al that thee seek: and let them say that thy salvations lovers be, God magnified be, alway.

6. And I, afflicted am and poor; o God to me make speedy-way: mine help and my deliverer thou art; o LORD, doo not delay.

Annotations.

vers. 1. to record] or to cause remembrance: see Psal. 38. 1. to rid me free; understand, make: hast, or vouchsafe, as Psal. 40. 14. for this psalm, is the same in substance, and almost in words, with the end of that psalm: see the annotations there.

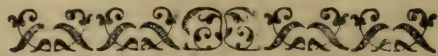
vs. 3. that seek my soul] to make an end of it, as Psal. 40. 15. vs. 4. turn-back] desolate or wasted, as Psal. 40. 16.

vs. 2. to deliver] or,

vs. 4. turn-back] de-

Psalm. 71.

Psalm. 71.



Sing this as the 55. or as the 25. psalm.

1. **I**N thee Iehovah doo I hope for-safetie: let me not be abashed for ever.

2. In thy justice, ridd thou me & deliver me: incline thine ear unto me, and save me. 3. Be thou to me, for a rock of habitation, to enter, continually; thou hast commanded to save me: for thou art my rock, and my munition.

4. My God; deliver me, out of the hand of the wicked: out of the palm, of the evil-doer and the leavened. 5. For thou art mine expectation: Lord Iehovah, my confidence from my childhood.

6. By thee, have I been holden-up from the womb: from my mothers bowels, thou tookest me: of thee is my praise continually.

1. **I**N thee doo I for-safetie-hope o IAH: o let me not abashed be for ay.

2. Thou in thy justice, ridd me & me free: incline to me thine ear, and save thou mee.

3. Be thou, a rock of habitation-hye, for me, to enter in continually: to save me thou didst give commission: for thou my rock, and my munition.

4. My God; out of the wicked hand, me ridd: from palm, of the evil and the leavened.

5. For thou mine expectation: Lord GOD, thou art my confidence from my childhood.

6. I, from the womb have been upheld, by thee: thou, from my mothers bowels, tookest mee: of the

nually. 7. As a wonder, I am unto many: but thou, *art* my strong hope. 8. Let my mouth be fylled, *with* thy praise: al the day, *with* thy glorie. 9. Cast me not away, at the time of old-age: when mine able-strength faileth; forsake not thou me. 10. For mine enemies speak of me: and they that observ my ſowl, cōſult together. 11. Saying, God hath forsaken him: pursue and take him, for *ther* is none to reskue. 12. O God, be not thou farr-away from me: my God, make-haste to mine help. 13. Let them be abashed *and* consumed, that are-adversaries of my ſowl: let thē be covered with reproch and dishonour; that seek mine evil. 14. And I, wil patiently-wayt continually: and add, unto al thy praise. 15. My mouth shal tel thy justice, al the day thy salvation: though I know not the numbers. 16. I wil enter, in the powers of the Lord Iehovih: I wil record, thy justice thine onely. 17. O God, thou hast learned me from my childhood: & hitherto, have I shewed thy marvelous-works. 18. And also unto old-age and hoarynes, ô God forsake me not: until I shew thine arme to *this* generatiō; thy power, to every one *that* shal come. 19. And thy justice ô God, *which* is unto on high: which hast doon great-things; ô God, who is like thee? 20. Which didst make me to see, distresses many, and evil: didst return *and* quicken me; and from the deeps of the earth, didst return & bring me up.

21. Thou didst much-increase my greatnes, and didst turn-about & comfort me. 22. Also I, wil confesse thee with the instrument of psalterie, *even* thy faithfulness, my God: I wil sing-psalm to thee with harp; ô holy-one of Israel. 23. My lips shal showt, when I sing-psalm unto thee: & my ſowl, which thou hast redemed.

24. Also

7. of thee my prayse alway. *As* Wonder, *?* to many am: but thou, my hope mightie.
8. Let *with* thy praise, my mouth replenisht bee: ev'n al the day, *with* glorifying thee.
9. At time of old-age, cast me not away: forsake me not, when my strength dooth decay.
10. For of me speak mine enemies: and they consult in-one, that wayt for my ſowl lay.
11. Saying, God hath forsaken him: pursue and take him: for ther is none to reskue.
12. O God, be thou not farr-away from mee: my God, unto my succour hasten thee.
13. Let them abashed be consumed also, that adversaries are my ſowl unto:

Let *with* dishonour and *with* opprobrie them cov' red be, that seek my miserie.

14. And *?*, wil patiently-wayt alwayes: and make-addition, to al thy praise.
15. My mouth shal tel thy justice, even dayly thy saving-healthe: though numbers know not *?*.
16. *?* enter wil, in powers of GOD the Lord: thy justice onely thine, wil I record.
17. God, frō my childhood learned me hast thou: and I have shewed thy marvels, until now.
18. And til old-age and hoarnes also bee, God let me not forsaken be of thee: until thine arme unto this age I shew; thy powr, to every one that shal ensue.
19. Thy justicecke ô God, which reacheth hye: weh doost great-things; ô God, who is like thee?
20. Thou which didst many scrowes make me see, and evil: didst return and quicken mee; frō deeps of the earth, didst turn & bring me thēce.
21. Thou much-increasedst my magnificence: And thou didst turn-about & comfort mee.
22. And I, wil *with* lute instrument laud thee, thy faithfulness, my God: sing psalm I wil to thee *with* harp, ô SAINCT of Israel.
23. My lips shal showt, whē I sing-psalm to thee: also my ſowl, which thou redemdest-free.

24. My

24. Also my tongue, shall talk of thy justice, all the day: for they are abashed for they are ashamed, that seek mine evil.

24. My tongue eke, shall thy justice dayly speak: for bashe for sham'd are they, that mine yll seek.

Annotations.

Of. 2. deliver] or, make me to escape safe.

I may flie and there dwell safe. God is often called a Rock, Psal. 18. 3. and a mansion (or habitation) to his people, Psal. 90. 1. The Greek here makes it plain thus, Be to me for a God protectour. [¶] hast commanded] to weet, thine Angels, as Psal. 91. 11. or, hast effectually appointed. See Psal. 44. 5.

the levened] that is, the malicious: for maliciousnes and wickednes is likened to leaven, 1 Cor. 5. 8. The Hebrue Chomets properly signifieth that which is levened or fowr, Exod. 12. 39. here used for the malicious or violent cruel man, as the Greek turneth it, the injurious: or Chomets may be used for Chomes, the violent.

the vowels of Elohim: so after, verse 16. See Ps. 68. 21. [¶] 4. evil-doer] or injurious, wrong-doer.

but in, is often used for of, as Psal. 63. 7. & 87. 3. see the note there. [¶] 5. Iehovih] or God: for it hath

to many] or, a monster to the mightie: a sign whome the many (or mighty) doo gaze upon, speak of, and shew to others, and wonder at. A wonder and a sign, are sometimes used as one: 2. Chron. 32. 24. with 2 King. 20. 8. 9. So, Christ and his disciples were as signes and wonders in Israel, Isa. 8. 18. Heb. 2. 13. Jehoshuah and his fellows, were monstrous persons, Zach. 3. 8. the Apostles, a gazing stock to the world. 1. Cor. 4. 9.

one hopeth for safetie. [¶] 10. speak of] or say of me, hope] or refuge; a place where

that God hath forsaken me; verse 11. or, they speak against me. [¶] observe] that is lay-way for: it is meant here, for evil: as is the observing of the stepps, Psal. 56. 7. but often this phrase is used for good, to keep, regard, and preserv the soul or life. Psal. 97. 10. & 121. 7. Pro. 22. 5.

have doen; or, more then others doo: as 2 Chron. 10. 11. I wil add unto your yoke, that is, increase it. [¶] 14. add unto al thy praise] that is, increase it; I wil praye thee more then I

Gods justice and salvation is innumerable waies administred: which are to be celebrated, but cannot be reckned. Psal. 40. 6. [¶] 15. though I know not] or, for I know not the numbers, to weet, of them;

praying God, in his power, not mine own: or, I wil enter, that is, begin with his powerful works, to praise him: or I wil enter, that is goe in hand, or goe forward with my busines, through his power. [¶] 16. I wil enter,] to weet, into this work of

thine arm] that is, strength, help, [¶] 17. I wil enter,] to weet, into this work of

salvation. So Psal. 77. 16. Isa. 51. 5. & 53. 1. Deut. 33. 27. [¶] 18. unto old age] or whiles old age is upon me: as vers. 9. So

this generation] the men of this age. The word this (or present) is understood by that which foloweth. See also Psal. 45. 4. [¶] 19. And thy justice O God, which is to on high] that is, which reacheth up

to heaven, viz, I wil shew it. Thus the Greek understandeth it. Wee may also translate, For thy justice is unto the high place, that is, to heaven, incomprehensible: as Psal. 36. 6. 7.

And, may be in sted of For, as Psal. 60. 13. and the High place, is by the Chaldee expounded the high heavens. so Psal. 93. 4. Mat. 21. 9. [¶] 20. didst make me see] or us see: shewedit-me,

and us: for the Hebrue hath a double reading, meaning David in special, and other Gods people with him: so after, it is read in the margine, quicken me, bring me up, (as also the Greek hath it,) but written in the line, quicken us, bring us up. By making see, is also meant

experience and feeling: as Psal. 49. 10. [¶] 21. didst return] that is, didst again quicken; or, wilt again quicken me. So after. But the

Greek

Hee turneth it in the time past. deeps]abysses of the earth: gulfs of affliction and death: מְהוֹמוֹת
 el]where caled the lowest parts, Psal. 88. 7. such Christ in his humanitie, sorrowes and death
 went down unto, and returned, Eph. 4. 9. Rom. 10. 7. וְכִי יִרְאֶה
 nificence, majestic, honour. For Christ after afflictions, entred into his glorie, Luk. 24. 26.
 1. Pet. 1. 11. Phil. 2. 8. 9. and the godly must suffer with him that they may also be glorified
 with him. Rom. 8. 17. וְכִי יִרְאֶה
 or, for thy faithful truth. וְכִי יִרְאֶה
 he is holynes it self, and sanctifieth his people, Levit. 20. 8. 26. and again is sanctified that is
 holily praised and honoured of them. Isa. 8. 13. So Psal. 78. 41. & 89. 19. וְכִי יִרְאֶה
 of] or, meditate, that is speake advisedly and after due meditation. See Ps. 1. 2. וְכִי יִרְאֶה
 or when they are abashed, that is destroyed: see Ps. 6. 11. וְכִי יִרְאֶה

Psalm. 72.

Psalm. 72.

Sing this as the 69. or as the 45. Psalm.

1. For Solomon; **O** God, give thy judgments to the king: & thy justice to the kings son. 2. That he may judge thy people with justice: & thy poor-afflicted ones with judgment. 3. The mountaines shal bring-forth peace to the people: and the hills, with justice. 4. He shal judge the poor-afflicted of the people, he shal save the sonns of the needy: and shal break-down the fraudulent-oppressour. 5. They shal fear thee with the sun: and before the moon; 10 generation of generations. 6. He shal come-down, like the rayn upon the mowen-grass: as the showres, the dispersed-moisture of the earth. 7. In his dayes shal the just-man flourish: & multitude of peace, until the moon be not. 8. And he shal have-dominion, frō sea unto sea: & frō the river, unto the ends of the land. 9. They that dwel in dry-places shal kneel before him: & his enemies, shal lick the dust. 10. The kings of Tharshish and of the yles, shal render an oblation: the kings of Sheba & Seba, shal offer a present. 11. And al kings shal worship him: al natiōs, shal serv him. 12. For he shal deliver, the needy that crieth-out: and the poor-afflicted, & to whom no helper is. 13. He shal mercifully

1. **O** God, thy judgments give the King unto: thy justice to the Kings son give also.
2. That with justice thy people judge may bee: With judgment, them that thine afflicted bee.
3. The mounts shal to the people bring-forth peace: the hills shal also, with just-righteousnes.
4. Th'afflicted of the people judge shal bee; shal save the sonns of them that needie bee: th'oppressor-fraudulent he down-shal-bear.
5. Whiles Sun and Moon indure, they shal thee fear;
6. through ages al. Like rayn on medow-mown; like showrs that moisten th'earth; shal he come-down.
7. The just shal flourish in his dayes: & store of peace, until the Moon shal be no more.
8. Also dominion, from sea to sea: from river to the lands ends, have shal he.
9. Kneel to him shal dwellers in dry-countries: and lick the dust up, shal his enemies.
10. The Kings of Tharshish and the yles, offerings they render shal: Shebaes and Sebaes Kings,
11. shal offer presents. And him worship shal al Kings: and serv him shal, the nations al.
12. For he shal ridd, the needy that makes mone: th'afflicted, and him that hath helper none.

cifully-spare, the poor & needy: and shal save the fowles of the needy. 14. He shal redeme their fowl, from fraud and violent-wrong: and precious shal their blood be, in his eyes. 15. And he shal live, and he shal give to him, of the gold of Sheba: and shal pray for him continually; shal blest him, al the day. 16. Ther shalbe a parcel of corn, in the land, in the top of the mountayns: the fruit therof shal shake like Lebanon: and flourish shal they of the citie, as the herb out of the earth. 17. His name shalbe, for ever; his name shal be continued, before the sun: and they shal blest thelves in him; al nations shal cal him blessed. 18. Blessed be Iehovah God, the God of Israel: which dooth marveilous-things himself alone. 19. And blessed be the name of his glorie, for ever: & let al the earth, be fylled with his glorie; Amen, & Amen.

20. Ended are the prayers: of David, son of Iesse.

13. The poor and needy-wright, he graciously-shal spare: and save the fowles of the needy.
 14. Their fowl, fro fraud & Wrong, redeem shal hee: and in his eyes, their bloud shal precious bee.
 15. Live shal he, Shebaes gold ech shal him pay: and pray for him still; blest him al the day.
 16. Within the land, upon the mountayns top, ther shal a parcel be of corn; whose crop shal shake like Lebanon: and citizens shal flourish, as the herb that the earth out sends.
 17. His name shalbe for aye; before the Sun, his name shal have continuation:
Al heihens blest him, blest in him shalbee.
 18. Iehovah God, Jsrels God, blest be hee: which dooth himself alone things marvelous.
 19. And blest for aye, be his name glorious: let al the earth even fylled ben
 With his glorie; Amen, yea-and Amen.

Annotations.

Ps. 1. For Solomon] the Greek addeth, a Psalm of David for Solomon: and the last verse sheweth it to be made by David, and it concerneth Christ and his kingdom, figured by Solomon, Song. 3. 11. and therefore caled by his name, as elsewhere he is caled David: Hol. 3. 5. Such also is the title of the 127. Psalm. Kings son] to whom the right of the kingdom belongeth by birth and inheritance. So Christ was King Davids son, and born King of the Jewes. Mark. 11. 10. Mat. 2. 2. & 22. 42. to him the Father gave al judgement: Ioh. 5. 22. **¶** V. 2. That he may] or, Let him judge; that is govern thy people in justice, that is justly: wherefore he is named Melchi-zedek, that is King of justice, Heb. 7. 2. of whom it was prophesied, behold a King that reign in justice, Isa. 32. 1. **¶** V. 3. The mountayns shal bring forth] or shal bear, to weat, as their fruit; for so this phrase importeth, Iob. 40. 15. This, and the rest that follow, may also be read praperwise, let the mountayns bear &c. peace] that is prosperitie, plenty of fruits, which should be enjoyed with peace; as al Solon or dayes, Israel dwelt without fear, every man under his vine and figtree, 1 King. 4. 25. And in ter Christ, the work and effect of justice, is peace, quietnes, and assurance for ever. Isa. 32. 17. Rom. 5. 1. the mountayns drop-down new wine, and the hills flow with milk. Ioh. 3. 18. Amos 9. 13. hills, with justice] that is, the hills also shal beare peace, with justice: both peace and justice, as these two are sayd to kys ech other, Psal. 85. 11. and Christ is King both of justice & peace, Heb. 7. 2. his kingdome is justice, peace, and joy, Rom. 14. 17. it may also be read, for justice. **¶** V. 4. the fraudulent-oppressor] whom the Greek here calet hieycophant, which word is used for injuring by forged cavillation, Luk. 19. 8. & 3. 14. See before Psal. 62. 11. **¶** V. 5. They shal fear] men shal reverence, that is, worship and serv thee. So fear is used for worship, Isa. 29. 13. Mat. 15. 9. with the sun] or before the sun, as is after expres- set vers. 17. and as the Hebrew ghnim, with, is elsewhere used for before, Esth. 7. 8. and before the sun and moon, meaneth continually, so long as they shine on the earth, which is so long as the

the world endureth, Gen. 8. 22. Psal. 89. 37. 38. The Chaldee interpreteth it, with the rising of the sun, and in the light of the moon, that is, at morning and evening; day and night: as the twelve tribes are said so instantly to serve, Act. 26. 7.

v. 6. the mowen-grass [the meadow, which being mowen in the beginning of summer, crabeth rayn that it may grow again. The original word signifieth also a thorn-sleece of wool; which sense some keep here, and refer it to the dew that fel on Gedeons fleece, when the land was drye, and again on the land, when the fleece was drye; Judg. 6. 37. -- 40. Solomon and Christ are here said to come down as rayn, in respect of the doctrine and administration of judgement by them. So Moses said, My doctrine shal drop as the rayn &c. Deut. 32. 2. and Job said they waited for me as for the rayn &c. Job. 29. 23. and, the Lord shal come unto us as the rayn &c. Hof. 6. 3.

the disperfed-moysture] understand, which are the moysture, that is, which shows doo moysten the earth. Zarziph the Hebyne word used onely in this place, hath the signification of dispersing moysture or water, as is by shewes, God having divided spowts for the rayn, wherby it is strowed abroad upon the earth, Job. 38. 25. Wherfore the former word showers, implieth rayn that faileth with manifold (or mill ons of) dropps, as Psal. 65. 11.

v. 7. multitude of peace] to weat shalbe, or shal flourish: and this Shalom, peace, may respect the name of Shelomoh or Solomon, which signifieth peaceable, as was promised to David, Behold a son is born to thee, which shalbe a man of rest, for I wil give him rest from all his enemies round about; therefore his name is Solomon, and I wil send (Salom) peace and quietnes upon Israel in his dayes. 1. Chron. 22. 9.

moon be not] or be taken away, as the Greek explaineth it: that is, til the worlds end: as before, vers. 5.

v. 8. from sea to sea] from the salt sea, (the lake of Sodom, Gen. 14. 3.) to the mayn sea. See Num. 34. 3. -- 6. &c. where the limits of the land are described.

from the river] the great river Euphrates, Gen. 15. 18. Deut. 11. 24. In Solomon this was accomplished, when he reigned over all kingdoms, from the river, to the land of the Philistims, and to the border of Egypt, 1. King. 4. 21. in Christ, when all nations were brought into his subjection by the gospel, as Mat. 28. 18.

v. 9. in dry-places] or, in deserts; which the Greek explaineth the Ethiopians. The Hebyne Tshim, signifieth here and Psal. 74. 14. people that dwell in drie desert places: sometime it is used for wild beasts that haunt such deserts, as Isa. 34. 14. & 13. 21. Ier. 50. 39.

lick the dust] like a serpent, as is expressed in Mic. 7. 16. noting hereby great fear and subjection; testified by bowing down their faces to the ground; as is the manner in the Eastern countries. In Isa. 49. 23. a like promise is made to the Church of Christ.

v. 10. of Tharhiish] or of the Ocean; that dwell by the mayn sea. See the note on Psal. 48. 8.

Sheba and Seba] that is, of Ethiopia and Arabia, farr southern countries, inhabited by the posterity of Sheba and Seba the nephew and son of Cush the son of Cham the son of Noah, Gen. 10. 7. The Queen of Sheba (or of the South) came from the utmost parts of the earth, to hear the wisdom of Solomon, and gave him much gold, sweet odours, and precious stones: 1. King. 10. 1. -- 10. Mat. 12. 42.

v. 12. to whom no helper] or, him that hath no helper. See the like by Job, Job. 29. 12.

v. 14 precious shal their bloud be] that is, their death; meaning, that he regardeth their life, and will not easily suffer them to be killeth; for that it is precious and dear unto him: as on the contrary Paul said, his life was not dear unto himself, when he was willing and ready to loose it for Christs cause, Act. 20. 24. See Psal. 116. 15.

v. 15. he shal give] meaning man in general, or ech one, brought in subjection, as the Greek saith, to him shalbe given; meaning to Solomon.

gold of Sheba] the Greek saith, of Arabia: see vers. 10.

v. 16. There shal be a parcel &c.] wher a handful of corn shalbe sown, on the top of the mounts (the most barren places) there shalbe such increase that the fruit shal shake and make a noyse like the trees of Lebanon.

shake] or styrr with noyse; rustle. Lebanon] that is, trees of Lebanon; as the earth, for the inhabitants of the earth, Psal. 66. 1. of this mount, see the note on Psal. 29. 5.

citizens; as, they of the world, are worldlings, Psal. 17. 14. ye of the heavens Ps. 148. 1. are, the inhabitants there. Compare herewith Isa. 27. 6. *V. 17. continued*] to weat, as a son continueth his fathers name: for the original jinnon (or janin) cometh of Nin, which is a Son: the Greek also turneth it, his name continueth: and Christs name is continued in us that beleve in him, cald Christians, Act. 11. 26. and his children, Heb. 2. 13. 14. before the sun] that is, so long as it indueth; as verse 5. So Psal. 102. 29. they shal bleis] to weat, men of al nations, shal count and speak of their blessednes in him. So Gen. 22. 18. cal him blessed] or, happy, shal beatify him. *V. 19. name of his glory*] that is, his glorious (or honourable) name. So Lord of glorie, Iam. 2. 1. for, glorious Lord. *filled with his glorie*] that is, with the manifestation of his glorious works, and praying him for the same. See the like speeches Num. 14. 21. Isa. 6. 3. Rev. 18. 1. Ezek. 43. 2. Amen] So be it. This second book of Psalms is concluded with twise Amen, as was the former, see Psal. 41. 14.

V. 20. Ended] or Complete are: meaning that this Psalm was the last of Davids prayers or hymnes, (as the Greek translateth it;) howsoever it is not set last in order, as neyther other be. Or, that this matter touching Christs kingdom, is the last thing wherof David prophesied, and for which he prayed: as 1. Pet. 1. 10. 11. Iesse] or Iihai, as the Hebrue soundeth it; and sometime, Iihai, 1. Chron. 2. 12. 13: which name signifieth strength and manhood; as David, amiable.

The third book.

Psalm. 73.

1. A psalm, of Asaph:
YEt-surely God, is good to Israel; to them that are pure in hart. 2. And I, my feet almost swarved-aside: my steps had wel-nigh slipped-out. 3. For I envied, at vaynglorious-fools: when I saw, the peace of the wicked. 4. For there are no bands in their death; and lustie is their strength. 5. They are not in the molestation of sory-man: & with earthly-man, they are not plagued. 6. Therefore, pride compasseth them-about-as a chaine: violence covereth them, as a garment. 7. Their eyes standeth-out with fatnes: they pass the imaginatiōs of the hart. 8. They doo corrupt, and speak with malicioufnes of oppression: they speak fro aloft. 9. They set their mouth against the heavens: and their tongue, walketh through the earth. 10. Therefore, his people turneth hither: & waters of a ful cup, are wrung-out to them.

Psalm 73.

Sing this as the 50. Psalm.

1. **Y**Et-surely good to Israel God is: even unto them that have in hart purenes.
2. And I, my feet almost aside-swarved: my stepps, had wel-nigh every-one slipped.
3. For I, at fools-vainglorious, envied: when I the peace of wicked-men espied.
4. For in their death no painful-bāds ther bee: and lustie is their firm-virtutie.
5. They are not in turmoyl of men-wretched: and are not with the earthly-men plagued.
6. Therefore, pride as a chain about them swayeth: them as a garment violence arayeth.
7. Ech of their eyes, with fatnes out dooth start: they passe, th'imaginatiōs of the hart.
8. They doo corrupt, and speak maliciously oppression: they speak most-lostely. (talking: against the heav'ns their mouth they set-a-also their tongue, throughout the earth is walking.
10. Therefore, his folk turns hither: & ful-cup of water, is wrung for them to drinck-up.
11. And

11. And they say; How dooth God know: and is there knowledge in the most-hye. 12. Loe these are the wicked: & in tranquillitie ever; they encrease wealthy-power. 13. Surely in wayn, have I clesed mine hart: & washed my palmes in innocencie. 14. And am plagued, al the day: and my rebuke, is in the mornings. 15. If I say, I wil tel thus: loe, I unfaithfully-wrong the generatio of thy sonns. 16. And I thought, to know this: but it was a paynful-thing in mine eyes. 17. Vntil I entred, into the sanctuaries of God: did prudently-attend, to their last-end. 18. Surely thou doost set them, in slipperie-places: doost make them fal, to desolations, 19. How are they brought to wondrous-desolation as in a moment! are they at an end are they consumed, with troublefoni-frights! 20. As a dream after one waketh: o Lord, when thou raysest up, thou wilt despise their image. 21. Surely, mine hart was leuened: & I was pricked, in my reines. 22. And I was brutish, & knew not: as the beasts, was I with thee. 23. Yet I, continually was with thee: thou hast holden me fast, by my right-hand. 24. Thou wilt guide me with thy counsel: & after, wilt receiv me to glorie. 25. Whom have I in the heavens? and with thee, I delite not any in earth. 26. Wholly-consumed is my flesh, & my hart: the Rock of my hart & my portion, is God for ever. 27. For loe they that are gone-farr from thee shal perish: thou suppressst, every one that goeth-a-whoring from thee. 28. And I, to draw-nigh to God, is good for me: I have set my hope-for-safetie in the Lord Iehovih: for to tel, al thy works.

11. And they doo say; How knoweth God-wightie: and is ther knowledge in the God Most-hye? 12. Loe these the wicked are: and in tranquillitie for ever; they increase in rich-abilite. 13. Surely in wayn, clesed mine hart have I: and have my palms washed in innocencie. 14. And al the day with plagues-afflicted am: in mornings eke, is my rebukeful-blame. 15. If I doo say, thus wil I make-narration: loe, I wrong-falsly thy sonns generation. * 2 * 16. And I thought, this by-knowledge-to-cōprise: but it a pawful-thing was in mine eyes. 17. Til to Gods sanctuaries I entred: to their last-end, did prudently-give-heed. 18. Surely thou setteest them in slipperie-places: doost make them fal, to desolated-cases. 19. How are they brought to wondrous-wasted-as in a moment! are they ended-quight (plight as they cōsum'd, with frights-that-trouble-make! 20. Even-as a dream after that one dooth wake: o Lord-my-stayes, when as thou up ariseest, their image thou contemptuously-despiseest. 21. Surely mine hart was sorrowly-leuened: Within my reynes, I also was pricked. 22. And I was brutish and unskilful-quyte: I was wuh thee, even-as a beastly-wight. 23. Yet I with thee continually remainyed: by my right hand, thou hast me firm-reicynd. 24. Thou with thy counsel wilt me guide softly: and after, wilt receiv me to glory. 25. Whom have I in the heavens? and with thee, none in the earth dehyteful-pleaseeth mee. 26. My flesh and mine hart fayleth-altogether: mine harts Rock and my porticn, God for ever. 27. For loe they that ar farr-off from thee gone, shal perish: thou suppressst, every one that dooth a whoring-gre from thee. And I, its good for me, to God for to draw-nye: I in the Lord GOD set my hopeful-station: of al thy works, for to make declaration.

Annotations.

The third book,] to twet of Psalmes. See the note on Psal. 42.

A 2 3

Ps. 1. of Asaph 102
to Asaph:

to Asaph: who was both a Prophet, and a singer: see Psal. 50.1. The like title is of the 10. Psalmes following. These are for the most part, complaints and meditations of the troubles of Gods people.

Vs. 2. almost] **oz**, a very litle lacked but my feet had swarved: so after, wel nigh; **oz**, almost nothing lacked but my stepps had been shed: noting hereby his great danger to have fallen through his own infirmities, had not faith in God susteyned him. swarved] **oz** turned, declined. This, and the next word slipped, have a double reading in the Hebrew; by the vowels, they had swarved, they had slipped: by the consonants, it had swarved, it had slipped meaning, each of his feet, and every of his steps, to his utter ruine.

slipped-out] **oz**, been powred out, to weet as water; and so I had been lost.

V. 3. invied] **oz** was gealous, had invious zeale. See Psal. 37. 1.

knotts, that is payns, sores, diseases &c.

V. 4. bands] **oz** in their death] **oz** til their death; meaning that they live long in pleasure, and dye at ease; as is explayned Job. 21. 13. They spend their dayes in wealth, and suddenly they goe down to the grave.

but lusty] **oz**, and fat is their fortitude; (their firm strength of body:) as Job sayth, one dyeth in his full strength, being in all ease and prosperitie; his breasts are full of milk, and his bones run full of marrow. Job. 21. 23. 24.

V. 5. molestation of fory-man] that is, such turmoyle as other miserable men endure. See the like phrase in 2 Sam. 7. 14. Enosh and Adam are here the names of all wretched mankind. See Psal. 8. 5.

V. 6. compasseth &c] **oz**, is a chaine to them, and to him, that is, every of them: as a collar that is hanged for an ornament about the neck. And of this word Anak, to hang a chaine, that giant Anak had his name, whose children were called Anakims, men great of stature, proud, and cruel. See Num. 13. 23. 34. Ios. 15. 13. 14.

a garment] a set, habit, **oz** ornament, finely fitted to the body; such was the harlots habit; Prov. 7. 10.

V. 7. eyes standeth] that is, Each eye standeth, **oz** starteth-out of the hole for fatnes. So in Job. 15. 27. he hath covered his face with his fatnes.

they pass the imaginations &c.] that is, they exceed in prosperitie above that they could imagine **oz** think: **oz**, they surpass in wickednes above that which mans hart can think; according to that which here followeth, and as in Ier. 5. 28. it is sayd, they are waxen fat and shining; they doo pass the words (**oz** deeds) of the wicked.

V. 8. They doo corrupt] **oz** Consume, dissolve **oz** make dissolute, by their wicked speeches, and by their oppression of men. It may be understood of corrupting **oz** making rotten with syn, themselves **oz** others; **oz** consuming and wasting with oppression.

with maliciousnes] **oz** in evil, that is, maliciously; **oz** malignantly.

from aloft] that is, loftily. **oz** of the Most-hye; that is of God: as in the next verse. **V. 9.** against heavens] that is, against God & his saints, whom they blaspheme as it is written, he opened his mouth unto blasphemie against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven: Rev. 13. 6. So elsewhere heavens are used for God, Dan. 4. 23. Luk. 15. 18.

V. 10. his people] Gods own people are by this afflicted. Therefore the Greek sayth my people; the Psalmist speaking of his brethren, as after of himself, vers. 13.

to these thoughts and tentations, which follow in the next verses. **hither]** a full] the word

cup **oz** balen, is here to be understood, as strong, for strong-pawes. Psal. 10. 9. See the note there. By waters of a full cup, are meant abundance of tears, which they must drink; that is of afflictions and tentations which they suffer; as in Psal. 80. 6.

wrung-out to them] **oz** drunk, (sucked up) by them; as in Psal. 75. 9.

V. 12. in tranquillitie **oz** quiet, safe, welthie, at ease. Compare herewith Ier. 12. 1. 2.

V. 13. clenied] that is, laboured to cleanse and purge, by sayth and continual sanctification, Act. 15. 9. 1. Iohn. 3. 3. otherwise, who can say, I have made mine hart clean? Prov. 20. 9.

innocencie] **oz** cleannes: see Psal. 26. 6. & 24. 4.

V. 14. am plagued] **oz** touched with afflictions, punished, which the wicked are not, vers. 5.

oz blame, to weet, I bear: the chastisement for my syns. my rebuke]

in the mornings] that is every morning, **oz** early: the like phrase is Psal. 101. 8. Job. 7. 18. Lam. 3. 23. Isa. 33. 2.

V. 15. I wil tel thus] that is, if these tentations prevail against me: so that I should tel and

and declare for truth these my carnal thoughts. Telling is often used for publishing and preaching to others: See Psal. 2. 7. vnfaithfully-wrong] or faithlessly-transgress against the

generation of thy sonns, (ô God:) that is, of thy people, caled the sonns of God, Deut. 14. 1. 1. Iohn. 3. 1. v. 18. prudently-attend to] or, consider their latter-end. A like speech

Moses useth Deut. 32. 29. v. 19. wondrous-desolation] such as astonisheth the be-

holders. Such suddayn strange desolation God brought on Babylon of old. Ier. 51. 37. 41. and wil agayn, Rev. 18. 10. 17. v. 20. As a dream] to weet so they are, or, so vanish-

eth their prosperitie; which when one awaketh, is gone; as is plainly set forth in Isa. 29. 7. 8. So elswhere it is sayd, he shal flee away as a dream, and not be found, & shal pass away as a vision of the night, the ey which saw him, shal doo so no more &c. Iob. 20. 8. 9. thou

raylest up] to weet thy self, that is risest up to punish them, as Psal. 35. 23. or raylest up to weet the, at the last day of iudgment: So the Chaldee paraphrasi turneth it, saying, in the day of the great iudgment they shal rise up out of the howse of the grave, in wrath thou wilt despise their image. The Greek sayth, in thy citie thou wilt despise their image: the Hebrue word baghnir

being ambiguous. In this sense compare herewith Ecclef. 8. 10. dispise their image] or their shadow; that is, destroy their transitorie estate; for, man walketh in an image, Psal. 39.

7. Or, referring it to the last iudgement, their image may mean their corrupt synful state, Gen. 5. 3. and the despising of it, is their utter rejection; for then they shal rise to shame and contempt eternal. Dan. 12. 2. v. 21. was leuened] or leuened it self, that is, was vexed,

grieved, swelled; was sower as leuen, with my fretting greif and anger. I was pricked] or, sharpned (pricked) my self; that is, felt sharp paynes, to weet, with my fretting thoughts

and desires. v. 22. brutish] that is, foolish, sensual like a brute beast, not having the understanding of a man in me: as is explayned Prov. 30. 2. See also Psal. 49. 11.

as the beasts] that is, as one of them, or a great bea; Heb. Behemoth; which is used for the vast Elephant, Iob. 40. 10. The Greek here turneth it Bestial: or, brutish.

v. 24. to glory] or with glory; that is gloriously: honourably. See 1. Tim. 3. 16. Phil. 3. 21. Heb. 2. 10. 1 Pet. 5. 1. 4. v. 25. whom have I] or who is for me, but thee to trust

in, or cal upon. delite not] or take no pleasure, in any person, or thing.

v. 26. the Rock] that is the strength and hope: the Greek sayth the God of my hart. v. 27. gone far; that is, the wicked who are here sayd to be farr from God; and in Ps. 119.

150. are farr frô his law, and therefore salvation is farr frô them, Ps. 119. 155. as here they perish: whereas the righteous are a people neer God, Ps. 148. 14. that goeth a whoring, frô thee]

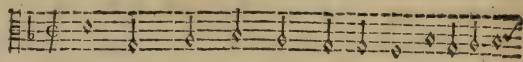
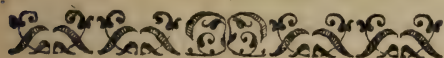
that is, goeth after idols, departing from the true God, as Hos. 1. 2. for idolatrie or breach of Gods covenant, is often caled whordom or fornication. Ier. 3. 9. 20. Ezek. 23. 5. 7. &c. Psalm.

106. 39. v. 28. to draw nigh] so both the Greek and Chaldee doo explayn the Hebrue phrase the drawing-neer of God: and thus it is also used in Isa. 58. 2. and is doon by the

faith of the Gospel, Heb. 7. 19. Iehovih] or God: see Psal. 68. 21. to tel] that I may tel, or declare; as the Greek explayneth it.

Psalm. 74.

Psalm. 74.



1. An instructing-psalm, of Asaph:

Wherefore ô God, hast thou cast us off to perpetuities: against the sheep of thy pasture, smokes thy face?

1. O God, why hast thou cast us off to perpetu-

ities: against the sheep of thy pasture, smokes thy face-

wrathfully? 2. Remember thine assemblie, which

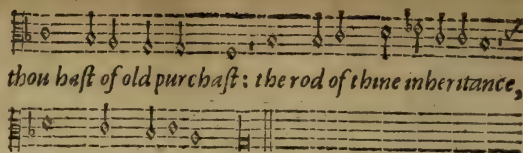
thou

2. Remember thy congregation, which

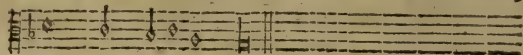
wrathfully? 2. Remember thine assemblie, which

thou

Which thou hast purchased, of old; the rod of thine inheritance, which thou hast redeemed: this mount Sion, wherein thou hast dwelt.



thou hast of old purchast: the rod of thine inheritance,



3. Lift-up thy feet, to the desolations of perpetuities: the enemy, hath doon-evil to all things, in the sanctuary.

which thou redeemed hast:

This Sion mount, wherein thou dwellest.

4. Thy distressers roar in the mids of thy synagogues: they have set, their signes, for signes.

3. Lift thou thy feet on hye, unto the desolations of perpetuity:

the enemy in th' Holy-place hath all things wasted-fore.

5. He was known, as he lifted on hye: axes, against the thicker of the wood.

4. In midst of thy synagogues doo thy distressers rore: their signes have they set up for signes.

5. Each known-was-famously, as he against th' infolded wood did axes lift on hye.

6. And now, the carved-works, thereof all together: they have bett-down, with beetle and mallets.

6. And altogether, at this time, the carved works of it: With beetles and with clubby-mauls, in peeces-down-they-bet.

7. They have cast into the fyre, thy sanctuaries: to the earth, they have profaned the dwelling-place of thy name.

7. Thy sanctuaries, they have cast in fyre: the dwelling-place of thy name, down unto the earth they did profanely-raise.

8. They sayd in their hart, let us make-spoyle of them altogether: they have burned, all the synagogues of God in the land.

8. They in their hart did say: Let us of them at-once make-spoyle: they burnt have, all the synagogues of God within the soyle.

9. We see not, our signes: there is not any prophet more; nor any with us, that knoweth how long.

9. Our signes, we doo not now behold: there is not us among a Prophet more; nor any one that knowes the time how long.

10. How long O God, shall the distresser reproch? shall the enemy blaspheme thy name to perpetuity?

10. How long O God, shall th' adverse foe upbrayd-reprochfully? shall th' enemy blaspheme thy name, to perpetuity?

11. Wherefore turnest thou away thine hand, even thy right-hand? draw it out of the mids of thy bosome, make-a full-end.

11. O Wherefore doost thou turn away thine hand, even thy right hand? it from mids of thy bosome draw make thou a complete-end.

12. For

12. For

12. For God, is my king from antiquitie: he worketh salvations, in the midds of the earth.
13. Thou didst break-asunder the sea by thy strength: didst break-in-peeces the heads of the dragons, in the waters.
14. Thou didst quite-burst the heads of Livjathan: didst give him for meat, to the people that-dwel-in drye deserts.
15. Thou didst cleav, the fountain & the stream: thou didst drye-up, the rivers of strength.
16. The day is thine, the night also is thine: thou hast prepared, the light and the sun.
17. Thou hast constituted, al the borders of the earth: the sommer and the winter, them hast thou formed.
18. Remember this, the enimie reprocheth Iehovah: and the foolish people, blasphemeth thy name.
19. Give not the fowl of thy turtle-dove to the wild-côpanie: the côpanie of thy poor-afflicted, forget not to perpetuities.
20. Have-respect unto the covenant: for ful are the darkneses of the earth, of the habitations of violent-wrong.
21. Let not the oppressed return ashamed: let the poor-afflicted and needy, prayse thy name.
22. Rise-up ô God, plead thou thy plea: remember thy reproch from the fool, al the day.
23. Forget not, the voice of thy distressers: the tumultuous-noise of them that rise up against thee, ascendeth continually.
12. For God, is from antiquitie my King: he perfecteth helpful-salvations, within the middest of the earth.
13. The sea thou by thy fortitude a sunder-broken hast: the Dragons heads, in waters eke in peeces thou hast brast.
14. Thou also brakest utterly the heads of Livjathan: didst him for meat give, to the folk in deserts that remain.
15. Thou clav'st, the fountayn and the stream: didst drye up floods of might.
16. Thine is the day, night eke is thine: thou Sun prepaerst, and light.
17. Thou al the borders of the earth hast constituted: fast: the sommer and the winter-cold, the same thou formed hast.
18. Remember this, the enimie reprochfully-dooth-blame Iehovah: and the foolish folk, they doo blaspheme thy name.
19. Give not fowl of thy turtle-dove to the Wild-companie: the company forget not of thy poor perpetually.
20. Respect have to the covenant: for the earths dark-places are full, of habitations of wrongful-violences.
21. O let not him that is oppressd return abasht. With-shame: but let the poor-afflicted and the needy, praise thy name.
22. Rise up ô God, plead thou thy plea: let the reprochful-scorn which from the fool comes, al the day, in memorie-be-born.
23. Forget not, thy distressers voices: the lowd tumultuous cry of them that up against thee rise, ascends continually.

אֶל־אֲרֹנָה *for* *posterior* *of* *Asaph*] *or*, to Asaph; see, Psal. 50. 1. If Asaph (who lived in Davids daies) made this psalm; it was a prophesie of troubles to come. If some other prophet made it when calamities were on Israel; then was it committed to Asaphs posteritie the singers, called by their fathers name; as Aarons posteritie, are called Aaron. 1. Chron. 12. 27.

אֶל־אֲרֹנָה *thy* *anger* *smoke*] *or*, thy nose smoke that is, burn; as was threatned Deut. 29. 20. A manifestation of fure displeasure: see Psal. 18. 9. & 80. 5. *אֶל־אֲרֹנָה* *sheep*] *or* flock, that is, us thy people, as Psal. 79. 13. The flock comprehendeth sheep and goats, Levit. 1. 10.

אֶל־אֲרֹנָה *2.* *purchased* *of* *old*] *or* bought of yore, when thou broughtest them out of Egypt, Exo. 15. 16. *or* understand, that thou hast purchased it, hast redeemed & c. *אֶל־אֲרֹנָה* *the* *rod* *of* *thine* *inheritance*] that is, Israel Jer. 10. 16. called elsewhere the line of Gods inheritance, Deut. 32. 9. which he measured out for himself as land is meted with a rod *or* line, It may also be read the scepter, *or* the tribe of thine inheritance, as Isa. 63. 17. for the Hebrue Sheber, which properly is a rod *or* staff, is sometime a scepter, Psal. 45. 7. sometime a tribe, Psal. 78. 67.

אֶל־אֲרֹנָה *3.* *Lift* *up* *thy* *feet*] *or* thy hammers, that is thy strokes, to stamp *or* beat down the enemy unto perpetual desolations. Thus the feet are used to tread down with, Isa. 26. 6. and so the Greek taketh it here, changing the metaphor, and translating it, thy hands, which are also instruments to strike down with. *or* lift up thy feet, that is Come quickly to see the perpetual desolations which the enemy hath made. *אֶל־אֲרֹנָה* *bath* *doon* *evil*] that is, broken, robbed, burned, wasted all things. As did Nebuchadnezar in the temple, 2. King. 24. 13. & 25. 9. 13. 14. & c.

אֶל־אֲרֹנָה *4.* *thy* *synagogues*] *or* assemblies, either the courts and places about the temple, where the people assembled; *or* the other synagogues in Jerusalem (which they say were above 400.) as after in verse 8. he speaks of al the synagogues in the land; places wher prayers and lectures of the law were used: Act. 16. 13. & 15. 21. The assemble of Christians is called also by this name synagogue, Iam. 2. 2.

אֶל־אֲרֹנָה *or* of idolatrie. See after ver. 9. *אֶל־אֲרֹנָה* *5.* *He* *was* *known*] He, that is Aman, *or* every one of the enemies was known, that is renowned, *or* famous, as having doon some notable act. as he lifted on hye] *or*, as he that bringeth aloft: that is, as a man brings the axe aloft over his head, to fel down the thick wood with might and mayn. They cut down the wood of the temple, as men doo trees in a forest.

אֶל־אֲרֹנָה *thicker* *of* *the* *wood*] that is, the thick wood *or* tree, whose boughes are wrapped one in an other: *or*, (if we understand it of the wood worke in the temple,) the infoulden graven wood: which he that did most egerly cut down, was most renowned.

אֶל־אֲרֹנָה *6.* *And* *now*] *or*, And then, at the same time. So Psal. 27. 6. carved-works] gravings, *or* (as the Hebrue phrase is) openings: used for graven *or* carved works. Exod. 28. 11. The Greek here turneth it dores; which also have their name of opening.

אֶל־אֲרֹנָה *7.* *thy* *sanctuaries*] the temple, (which had divers holy places) was burned by Nebuzar-adan, 2. King. 25. 9.

אֶל־אֲרֹנָה *8.* *Let* *vs* *make* *spoil*] *or*, wee wil oppress, prey upon them. Of this Hebrue root, the Dove hath her name in that tongue, as being subject to the prey and spoil of Hawks &c; wherfore in verse 19. he calethe the Church a turtle-dove.

אֶל־אֲרֹנָה *9.* *our* *signes*] the testimonies of Gods presence and favour; extraordinary, *or* ordinarie; as the sacrifices &c. Dan. 11. 31. So Circumcision, the Passeover, the Sabbath &c. were for signes to Israel, Gen. 17. 11. Exod. 12. 13. & 31. 13.

אֶל־אֲרֹנָה *any* *Prophet*] that could see and foretel by the spirit, an end of these troubles. A Prophet (Nabi) is one that from the inward counsel of God, uttereth oracles. An old time he was called a Seer. 1. Sam. 9. 9. Amos. 7. 12. how long] to weete, this affliction shall indure. The like speech is in Psal. 6. 4.

אֶל־אֲרֹנָה *11.* *draw* *it* *&c.*] this word, *or* some such, seemeth here to be understood, as often in the Hebrue: see Ps. 69. 11. The drawing the hand out of the bosome, denoteth a performance of the work without slacknes; as we may see by the contrary, Prov. 26. 15.

אֶל־אֲרֹנָה *ful-end*] by consuming our enemies, and accom-

accomplishing our deliverance.

¶ 13. of the dragons] or whales, meaning the noble

men of Egypt, who pursuing the Israelites were drowned in the red sea. Exod. 14. 28. For great persons are likened to Dragons or whalesfishes: as Ezek. 29. 3.

¶ 14. the heads] that is the head, as the Greek translateth it, caled heads for the excellencie and principallitie.

of Livjathan] or of the Whale, meaning Pharaoh King of Egypt, who was drowned with his Princes, Psal. 136. 15. Livjathan is the name of the great whalesh, or sea Dragon; so cal'd of the fast joyning together of his scales; as he is described Job. 40. 20. & 41. 6. &c. and is used to resemble great tyrants; here and in Isa. 27. 3.

in drye deserts] that is, to the wild beasts of the wilderness, which might devour the Egyptians after they were drowned, and cast up on the shore, Exod. 14. 30.

The beasts may be caled a people, as Conies, Pismires, Locusts, &c. are caled peoples and nations Prov. 30. 25. 26. Ioel. 1. 6. See also the note on Psal. 72. 9. unless by these dwellers in drye places, wee understand the Israelites in the wilderness; to whom the spoil of the Egyptians was as meat; as elsewhere they sayd of the Canaanites, they are bread for us. Num. 14. 9.

¶ 15. didst cleave the fountayn] byinging a wel and stream of water to thy people out of the rocks, Exod. 17. 6. Num. 20. 11. Isa. 48. 21. Psal. 105. 41.

rivers of strength] that is strong, rough, or vehement rivers, as the waters of Jordan were dyed up, that Israel might goe through, Ios. 3. 15. -- 17. The Chaldee paraphrast addeth also the rivers Arnon and Iabok; wherof see Num. 21. 14. Deut. 2. 37.

¶ 16. the light] The Hebrew Maor is properly a lightome-body, as is the Sun, moon, stars &c. Gen. 1. 14. 15. and here may be meant of the Moon; for the Sun next followeth.

For these God is elsewhere also celebrated, Psal. 136. 7. 8. 9.

¶ 19. fowl of thy turtle-dove] that is, the life of thy Church caled a turtle-dove, for their danger to be preyed upon by the wicked, as before, vers. 8. being of themselves weak, meek, and timorous; also for their faith and loialtie towards God, and innocencie of life. In these respects are doves mentioned, Hof. 11. 11. Ezek. 7. 16. Isa. 38. 14. & 59. 11. Song. 4. 1. & 6. 8. Mat. 10. 16.

wild-company] or wild-beasts, as the Greek translateth it, meaning the cruel people like wild beasts, as the Chaldee explaineth it. The same word straightway followeth for the Church or lively-flock of Christ. See the note on Psal. 68. 11. 31.

¶ 20. the covenant] which thou didst make with our fathers, (as the Chaldee explaineth it;) it may be meant of the covenant with Abzaham and his seed, as is expessed, Psal. 105. 8. 9. 10.

or which was made with Noah, that the world should no more be drowned, as once it was, when it was full of cruelty, Gen. 6. 13. 17. 18. & 8. 21. 22.

which covenant the Prophets apply to the Church after Isa. 54. 9.

the darkuefles] that is, dark-places, as in Pl. 88. 7. & 143. 3. he meaneth, that the base obscure places were full of violence, even folds or habitations of cruelty; no cottage being free from the rapine of the enemies. Dark places, may be put for base or mean; as in Prov. 22. 29. dark or obscure persons, are the base sort. The Greek here also translateth it dark persons, meaning the vile graceles enemies.

¶ 22. plead thy plea] defend thine own cause: see Psal. 35. 1. from the fool] understand, which thou suffrest from the fool, or impious, Nabal, which word was also before

verse 18. wherof see Psal. 14. 1.

¶ 23. ascendeth] that is, cometh up unto thee, it is so great; as Iona. 1. 2. or, it increaseth; as the battel is sayd to ascend, when it increased, 1. King. 22. 35.

Psal. 75.

Psal. 75.

1. To the mayster of the musk, Corrupt not: a psalm of Asaph a song.

This may be song also as the 32 Psalm.

2. **W**E confess, to thee, O God; we confess, & neer is thy name: thy



2. To thee O God, we doo confesse; we confesse, & thy

Bb 2

they tel, thy wondrous-works.

3. When I ſhal receiv the appointmēt: I, wil judge righteousneſſes.

4. Diſſolved is the earth & al the inhabitants therof: I, have ſet-ſure, the pillars therof Selah.

5 I ſayd to the vainglorious-fools, be not vaingloriouſly-fooliſh: and to the wicked, liſt not up the horn.

6. Liſt not up your horn to on hye: nor ſpeak, with a ſtiſſ neck.

7. For not from the Eaſt, or from the weſt: neyther from the deſert cometh promotion.

8. But God is the judge: he abaſeth one, & exalteth another.

9. For a cup is in the hand of Iehovah, and the wine is red, it is ful of mixture; & he powreth out of the ſame: but the dregs therof, wring-out and drink ſhal, al the wicked of the earth.

10. And I, wil ſhew for ever: wil ſing-
pſalm, to the God of Iakob.

11. And wil hew off al the hornes of the wicked: the hornes of the juſt-man ſhalbe advaunced.

thy name is nye: thy wondrous-works, they doo ex-

preſs. 3. Th'appointmēt when receiv ſhal 7: the

7, wil judge moſt-righteouſly. 4. Diſſolved is

th'earth and al they that dwell therein: ſet-ſure doo 7,

the pillars of the ſame Selah.

5. Unto wayn-fools, be not, ſayd 7, ſo fooliſh: to the wicked eke,

6. liſt not the horn. Liſt not up hye your horn: nor with a ſtiſſ neck ſpeak,

7. For neyther dooth promotion from Eaſt, Weſt; or from Deſert come.

8. But God the judge: abaſeth one, and he exalteth other ſome.

9. For cup is in 7 AHS hand, whoſe wine is red, ful mixt; and he powreth therout: but dreggs of it, out-ſteyn drink ſhal, al wicked of the earth.

10. And 7, for ever wil this ſhew: to Iakobs God, ſing-pſalm wil 7.

11. And al the wicked hornes off-hew: hornes of the juſt ſhal be liſt-hye.

Annotations.

Verſ. 1. Corrupt not] ſee Pſal. 57.1.

of Aſaph.] or to Aſaph: ſee Pſal. 50.1.

v. 2. and neer is] to weet, neer in our mouthes and harts to celebrate it. Thus Gods word is ſayd to be neer, Rom. 10.8. and, thou art neer in their mouth, 1er. 12.2. In this ſenſe the Greek alſo explyneth it, and we wil call on thy name. they tel] that is, I and others

with me: ſo the Greek ſayth, I wil tel. v. 3. receive th'appointmēt] or, take the appointed-thing, (or time;) that is, the office appointed and promiſed. They ſeem to be the words of the Pſalmiſt (as appeareth more plainly by verſe 10. & 11.) in perſon of Chriſt,

to whom the kingdom of Iſrael was appointed in due time: whome David was a figure of, in taking and adminiſtring the kingdom when it was diſtracted with troubles. See 2 Sam. 3. 17. 19. & 5. 1. 2. 3. righteousneſſes] that is, moſt-righteouſly v. 4. diſſolved] or melted, that is, ſo ſoone, with troubles, feares &c. as Iſa. 2. 9. ſet-ſure] or, wil ſtily taſten,

artiſtically

artificially stablish, as by line & measure: that they fall not.

Pillars] the mountayns; which

map also mean governours; for great personages, are likened to Pillars, Gal. 2. 9.

v. 5. the horn] the sign of power and glorie, Psal. 112. 9. & 89. 18. 25. Luk. 1. 69. In 1. Chron. 25. 5. mention is made of prophesies to lift up the horn.

aloft: or against the High God.

poke of obedience. Or, speak not a hard thing (as Psal. 31. 19.) with a neck stretched out, that is arrogantly; or with one neck, that is with joyned force: as hart, in Psal. 83. 6. is for one hart.

v. 7. the desert,] that is, the South or North: for deserts were on both ends of the land of Canaan.

promotion] or exaltation: or, as the Greek translateth, desert of the mountayns; that is, the mountainy desert; meaning that preferment or deliverance, comes not from any of the nations round about. The Hebrue Harim is ambiguous, signifying both exaltation, and mountayns.

v. 8. abaseth one] Heb. this man. another] Heb. this mā. It may also be read, He (this God) abaseth, and he advanceth.

v. 9. a cup] to measure out afflictions; as Psal. 11. 6. a similitude often used: see Hab. 2. 16. Ezek. 23. 31.

32. Ier. 25. 28. wine] that is wrath or indignation, as is expressed Ier. 25. 15. Iob. 21. 20.

Rev. 14. 10. red] or thick, troubled, muddy, noting fierce indignation. The Greek turneth it, acratou, mere, meaning strong wine, not allayed. So in Rev. 14. 10. where mere or pure wine, meaneth great afflictions. The Greek there is taken from this Psalm.

that is, of liquor mixed; ready to be drunk: as wisdom is said to have mixed her wine; Pro. 9. 2. that is tempered it ready. So Rev. 14. 10. he powreth out] to wet, unto his owne people, afflicting them, as is expressed, Ier. 25. 17. 18. 28. 29.

v. 10. wil shew] to wet, this work of God; his mercie, & judgment

of the just man, is meant his power dominion, glory. Psal. 132. 17. & 92. 11. & 148. 14. 1. Sam. 2. 10.

horns of the wicked] their power dominion and pride, whereby they afflict and scatter Gods people, Ier. 48. 25. Lam. 2. 3. Zach. 1. 21. Rev. 17. 12. 13. as by horns of the just man, is meant his power dominion, glory. Psal. 132. 17. & 92. 11. & 148. 14. 1. Sam. 2. 10.

Psalm. 76.

Psalm 76.

Sing this as the 68. Psalm.

1. To the mayster of the musk on Neginoth: a psalm of Asaph a song.

2. God is known in Iudah: his name is great, in Israel.

3. And in Shalem is his tabernacle: & his dwelling in Sion.

4. There, brake he the burning-arrows of the bow: the shield & the sword, & the warr Selah.

5. Bright, wondrous-excellent art thou: more-than the mounteyns of prey.

6. The mighty of hart, have yeilded themselves to the spoil; they have slumbled their sleep: & none of the men of power have found their hands.

7. At thy rebuke, o God of Iakob: both charret & horse, hath been cast-a sleep. 8. Thou, thou art fearful; & who shal stand before thee;

2. IN Judah God is known: his name is great in Israel.

3. His tent eke is in Salem: and in Sion he dooth dwel.

4. There, brake he th' arrows of the bow: shield, sword, and warr Selah.

5. Bright, Wondrous-excellent art thou: more-than the mounes of prey.

6. The mighty barred, leave themselves unto the spoyl-resigned; they slept their sleep: of men of power their hands eke none could find.

7. At thy rebuke, o Iakobs God: both carr and horse, slept hath.

8. Thou, fearful art, and who can stand fore thee, when thou art wrath.

thee; when thou art angry.

9. From the heavens, thou causedst judgment to be heard: the earth, feared and was still.

10. When God arose to judgment: to save, al the meek of the earth Selah.

11. Surely the wrathful-heart of earthly-man shal confesse thee: the remnant of the wrathful-hearts thou wilt gyrd.

12. Vow ye & pay, to Iehovah your God: al they that be round about him; let them bring a present, to the FEAR.

13. To him that gathereth-as-grapes, the spirit of the Governours: that is fearful, to the kings of the earth.

9. From heav'ns, thou mad'st judgment be heard: th'earth feared, and styllay.

10. When God to judgment rose: to save, al meek of th'earth Selah.

11. Surely the Wrathful-heart of man confess shal unto thee: the remnant of the Wrathful-hearts by thee shal gyrded bee.

12. Vow yee and pay, to JAH your God al that about him wonne: a present let them bring to him that is the Fearful-one.

13. To him that of the governours the spirits gathereth: even unto him that fearful is unto the Kings of th'earth.

Annotations.

Ps. 1. on Neginoth] 02, with stringed instruments: see Psal. 4. 1.

of Asaph] 02, to A-

saph: see Psal. 50. 1. 02. 3. Shalem] 02 Salem, the city of Melchisedek, Gen. 14. 18. afterwards called Jerusalem; wherof see the note on Psal. 51. 20. The Greek translatheth it, in Peace; which is the interpretation of the name Salem, as the Apostle sheweth, Heb. 7. 2. The Chaldee paraphrase sayth, Jerusalem.

his tabernacle] 02 tent, pavilion, which is both a mean dwelling, and a moveable, Levit. 23. 42. 43. Heb. 11. 9. 10. For both Moses Tabernacle and Solomons Temple, were mean cottages in respect of Gods glory. 1. King. 8. 27.

02 burning-arrows] 02 syrie-darts (as the Apostle callth the tentations of that wicked one, Ephe. 6. 16) The Hebrew Rishphei is properly burning-coles, Song. 8. 6. figuratively here the glystring-brass-headed arrowes, elsewhere the fyrt-hunderbolts, Psal. 78. 48. and burning-plague, Deut. 32. 24. Habak. 3. 5. likened to arrowes, Pl. 91. 5. Here it may lead us to mind this Psalm to celebrate the victories against Satan, figured by the vanquishing of the Assyrians and other enemies, 2. King. 19. 35.

and the warr] that is, the army of warriors; the battel-ray. See Psal. 27. 3. And thus Shalem 02 Peace, is interpreted, by breaking all warlike instruments: as Isa. 2. 4.

02. 5. Bright] made-light, that is, Glorious: speaking to God, as verle 7. wondrous-excellent] magnificent, see Psal. 8. 2.

mounts of prey] the mountayns of the Lions and Leopards, Song 4. 8. meaning, the kingdoms of this world, which make prey and spoil one of another, like wild beasts Dan. 7. 4. 5. 6. 7. Whom the Lamb on Mount Zion, excelleth in power and glorie, Rev. 14. 1. & 17. 14. 02 from the mounts of prey, that is, when thou comest from conquering the enemies, which lye in the mountayns to make prey of thy people.

02. 6. mighty of hart] 02 stowt, stubborn harted; a title of the wicked, that are farre from justice, Isa. 46. 12. called here in Greek, unwise in hart. their sleep] their eternal sleep, 1er 51. 39. 57. the sleep of death, Psal. 13. 4. So in the next verse.

02. 7. al (02 any) have not found; that is none found. So 1. Ioh. 3. 15. every manslayer hath not, that is, none hath life. See also Psal. 143. 2.

men of power] able men, for strength, courage, and riches (in which last sense the Greek taketh it here,) these did not resist, 02 could not; as Psal. 77. 5.

02. 7. thy rebuke] that is, punishment, destruction: see Pl. 9. 6. charret] that is, princes and captayns riding on charrets and horses, on which they were wont

wont of old to fight. Iudg. 4. 3. 1. King. 22. 31. 34. These al by Gods rebuke have been slayn, as in the camp of Asshur, 2. King. 19. 35. and the host of Antichrist. Rev. 19. 18. — 21.

8. when thou art angry] Heb. from then (that is, from the time of) thine anger: after thine anger is once kindled.

11. shall confesse thee] that is, shall turn to thy praise, when thy people are delivered from the rage of thine foes. the remnant] or, the remaynder, that is, thy people which remayn and perish not in the rages of the wicked.

thou wilt gyrd] to weete with joyfulness, that they shall sing praise to thee; as the Greek expresseth it, that keep a feast to thee. As in Ioe. 1. 13. Gird ye, ther is understood with sorrow, or sackcloth: so here seemeth to be understood joy or gladnes, wherewith persons (or things) are sayd to be gyrded, Psal. 30. 12. & 65. 13. or thou wilt gird with strength, as Psal. 18. 40.

Or if we refer it to the hot rage of the wicked, the residue therof thou wilt gyrd, that is, bind or restrayne, from attempting further evil.

12. Vow ye] men in danger, delivered from it, were wont to make vowes unto God, Gen. 28. 20. Iona. 1. 16. Psal. 66. 13. 14.

round about him] a description of his people, as the twelve tribes pitched round about the Tabernacle, Num. 2. 2. and the 24. Elders were round about Gods throne, Rev. 4. 4.

to the Fear] that is, the most Fearful God; called Fear or Terroure, for more reverence and excellencie, unto whom al fear is due, as Isa. 8. 12. 13. Mal. 1. 6. So Jaakob called God, the Fear of his father Isaak. Gen. 31. 53.

And this was performed, when after Asshurs overthrow, many brought offerings to the Lord, 2 Chron. 32. 21. 23.

13. To him that gathereth] so the Greek, to him that taketh away: or wee may read, He gathereth, (or Cutteth off as in vintage;) a similitude from grape-gatherers which cut off the clusters of the vines, applied here to the cutting off the lives of men. The like is in Rev. 14. 18. 19. 20. also in Iudg. 20. 45.

Governours] or Princes, Captayns, that lead and goe before the people. So Gods Angel destroyed all the valiant men, and princes, and captayns in the camp of the King of Asshur.

2. Chron. 32. 21.

Psalm. 77.

Psalm. 77.

This may be sung also as the 8. Psalm.



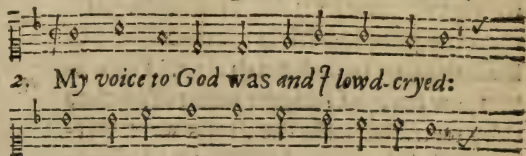
1. To the mayster of the musik to Ieduthun; a psalm of Asaph.

2. MY voice was to God and I cried-out: my voice was to God, and he gave ear unto me.

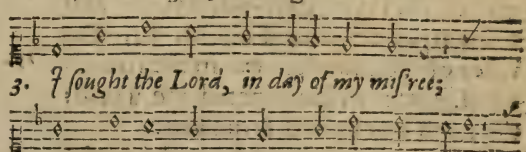
3. In the day of my distress, I sought the Lord: my hand by night retched-out and ceased not: my sowl refused to be comforted.

4. I remembred God and made a troubled-noyse: I meditated, & my spirit was overwhelmed Selah.

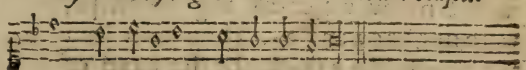
5. Thou



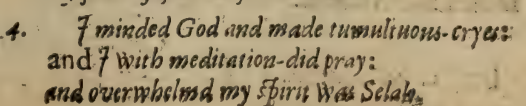
my voice to God, and he gave ear to mee.



my hand by night reight-out and not ceased:



my sowl refused comforted to bee.



and I with meditation-did pray:

and overwhelmed my spirit was Selah.

5. Thou heldest the watches of mine eyes: I was stricken-amazed, and could not speak.

6. I recounted the dayes of antiquitie: the yeres of ancient-times. 7. I remembered my melodie, in the night: with my hart I meditated; and my spirit serched-diligently. 8. Wil the Lord

cast off, to eternities: and not adde, favourably-to-accept any more? 9. Is his mercy ceased to perpetuities: is his word ended, to generation & generation? 10. Hath God forgotten to be gracious: hath he shut-up in anger, his tender-mercies Selah? 11. And I sayd;

dooth this make me-sick: the change, of the right-hand of the most-hye? 12. I wil record the actions of Iah: surely I wil remember, thy miracle from antiquitie.

13. And I wil meditate of al thy work; & wil discourse of thy practises. 14. O God, thy way is in the sanctuarie: who is so great a God, as God. 15. Thou art the God that doest a marveilous-work:

thou hast made-known thy strength among the peoples. 16. Thou halt redeemed thy people with arme: the sonns of Iacob, & of Ioseph Selah. 17. The waters, saw thee, O God; the waters saw thee they trembled: also the deeps were styrr-ed. 18. The clouds, streamed-down waters; the skyes, gave-out a voice: also thine arrowes, walked-about. 19. The voice of thy thonder, was in the round-
 tier; Lightnings illuminated the world: the earth was styrr-ed, & quaked.

20. Thy way was in the sea; & thy paths in the many waters: & thy footsteps, were not known. 21. Thou didst lead thy people like a flock: by the hand of Moses and Aharon.

5. Thou heldest fast the watches of mine eyes: I was amazed, and could nothing say.

6. Dayes of antiquitie I thought upon: the yeres of ancient-eterneitie.

7. I minded in the night my melodie: I with my hart had meditation; my spirit also serched-diligently.

8. Ah wil the Lord for ever cast-away: and add no more, to accept-favourably?

9. Is his mercy ceased perpetually? is his word ended, to ech age for aye?

10. Hath God forgot for to deal-graciously?

Hath he in wrath his mercies shut Selah?

11. And is this it that makes me sick, sayd I: the change, of the right hand of the most-hye?

12. I wil record the actions of Iah: Wil sure thy marvels mind from anciencie.

13. Of al thy work I wil eke meditate; and of thy practises discourse wil I.

14. O God, thy way is in the sanctuary: Who is, as God, so great a Potentate?

15. Thou art the God, that workest wondrously:

Thou mad'st thy strength moe peoples known to bee.

16. Thou didst with arm thy folk redeme-away: the sonns of Iacob, and Ioseph Selah.

17. O God, the waters did thee see; thee see the waters did, tremble-with-payn did they:

Also the deeps tumultuous-styrr-ed were.

18. Clouds, streamed waters: skyes, a voice gave-out: thine arrowes also, they did walk-about.

19. Voice of thy thonder, was in th' aery-sphere; lightnings the world illumined throughout:

The earth, was styrr-ed & treblingly-quaked.

20. In sea thy way, in waters mighty-flown, thy path was: and thy footsteps were not known.

21. Thy people like a flock thou forth didst lead: by hand of Moses and of Aharon.

Annotations.

vers. 1. to Ieduthun] 02, for him: see Ps. 39. 1, & 62. 1.

b. 2. he gave ear] so the Greek

Greek explaineth the Hebrew phrase to give ear: see the like Psal. 65. 17.

v. 3. reached out] or flowed, was poured out, that is was stretched out in prayer: (a Hebrew figurative speech, like that of pouring out the hart, Psal. 62. 9.) or was wet with continual weeping of mine eyes. or by hand may be meant plague or sore (as in Job. 23. 2.) which continually ran.

v. 4. meditated] or prayed. See Psal. 55. 3. 18. overwhelmed] or covered it self, that is, swowned or rained with sorow. So Psal. 142. 4. & 143. 4. & 107. 5. Lam. 2. 12.

v. 5. the watches] or the wards, custodies, (that is as the Chaldee explaineth it, the lids) of mine eyes; so that I can not sleep. Stricken-amazed] beaten with terror, as with a hammer: or, as the Greek saith, troubled. So Dan. 2. 1. 3. Gen. 41. 8.

could not speak] so the Hebrew phrase spake not, it is sometime to be interpreted: as, who shall judge, 2. Chron. 1. 10. for which in 1. King. 3. 9. is written, who can (or, is able to) judge, So Psal. 78. 20:

v. 6. of ancient tunes] or, of eternities, that is of ages past. This he did according to the commandment, Deut. 32. 7. for former histories, are written for our learning. Rom. 15. 4. 1. Cor. 10. 11.

v. 7. my melody] or musical-play, to witt, how I had afore time played and sung songs of prayes for thy benefits; (see Psal. 33. 2. 3.) or I remembered my musik, and took my instrument and thus I sung.

v. 11. dooth this make me sick] dooth it greiv and weaken me that the right hand (the administration) of God is changed, and he keepeth not one constant course in his works: The prophet seemeth to check himself for his infirmite. Or, (taking it not for a question) it maketh me sick, or this is my infirmite.

the change] or, that changed is, for so the Hebrew phrase to change may be resolved.

v. 12. wil record] wil remember for my self, and mention to others: the I have unplied both these, by a double reading. miracle] that is miracles or wondrous-works (as the Greek explaineth it,) al and every of them, down of old.

So after in verse 15. v. 13. discourse] or meditate, intreat of, both in mind and talk.

v. 14. in the sanctuary] or in sanctitie, in the holy place, as the Greek turneth it: meaning, it is most holy, and secret, hidden from the eyes of the world: as holy things were hidden in the sanctuaries, especially the Ark and Cherubims where God sate. So as it was not lawful for people or priests to see them. Num. 4. 6. 7. 15. 20. Levit. 16. 2. Compare also herewith, Psal. 73. 16. 17.

a God] or a mighty one, a Potentate. Heb. Al. So in the next verse.

as God] in Greek, as our God.

v. 15. marvellous-work] that is, works: wonders. This is taken from Exod. 15. 11.

v. 16. with arm] that is, with power: an arm stretched out, as Exod. 6. 6. in Greek, with chine arm.

of Iacob] that is the tribes of Israel, born of him. of Ioseph] this may be meant (as the Chaldee paraphrast taketh it) of al the Israelites whom Ioseph nourished. Gen. 45. 10. 11. & 50. 21. called therefore his sonns: or in special, of the tribes of Ephraim and Manasses, the sonns of Ioseph, noted from the rest, for more honour. Compare also herewith Psal. 80. 2. 3.

v. 17. The waters] of the red sea. Exod. 14. 21. Psal. 114. 3.

trembled] or were payned, as a woman in travail. So Psal. 29. 8. & 97. 4.

v. 18. streamed] or gushed with a tempest. These things were when the Lord looked into the host of the Egyptians out of the purp and cloudy pillar, and so feared and hindered them with stormy tempests that their charret wheels fel off &c. Exod. 14. 24. 25. And thus, Israel was baptized in the clowd and in the sea, 1. Cor. 10. 1. 2.

thine arrowes] or stones (as this word also signifieth Lam. 3. 16.) meaning haylstones. See Psal. 18. 15. Iof. 10. 11.

v. 19. in the round-aier] in the sphere, or globe. The aier is so called of the round form, which it (with all the heavens) hath. Of the thonder in the aier, see Iob. 37. 2. 5. Psal. 29.

v. 20. Thy way] wherein thou wenterst, and leddest thy people, confounding the foes. Exod. 14. 19. 20. 22. Nehem. 9. 11. So elsewhere, his way is in the whirlwind, Nahum, 1. 3.

were not known] to witt, before that time; nor after, for the waters returned to their force, and drowned the Egyptians. Exod. 14. 27. So his other waves are past finding out, Rom. 1. 33. that men must walk by faith, not by sight. 2. Cor. 5. 7.

v. 21. lead thy people] through

נָגַד

הִתְעַשֵּׂר

נִפְעַמְתִּי

יָמִים

מִקֵּדָם

חֲלוּתִי

הִיא

אֶזְכֹּר

הַגִּתִּי

רֶשֶׁת רִבְכָּה

נִסֵּיהַ פֶּלֶא

יִי-יַעֲקֹב

יוֹסֵף

רַמּוֹ מִיָּם

אֵי שָׁמַיִם

וְנִפְעַמְתִּי

וְנִפְעַמְתִּי

the sea, and after through the wilderness towards Canaan; Moses being their King, and Aaron their Preist. The memorie of which mercy is often celebrated. Deut. 8. 2.--5. 15. & 32. 10. Jer. 2. 2. 6. Amos 2. 10. Mic. 6. 4. Psal. 136. 16. Act. 7. 35. 36.

Psalm. 78.



1. An instructing-psalm, of Asaph:

Give ear my people, to my law: incline your ear, to the words of my mouth.

2. I wil open my mouth in a parable: I wil utter hidd-things, of antiquitie.

3. Which we have heard, and have known them: & our fathers, have told us.

4. We wil not hide, from their sonns; to the generation after, telling the pray-ses of Iehovah: his power also and his marveil, which he hath doon.

5. How he stablished a testimonie, in Iaakob; and put a law, in Israel: which he commanded our fathers; to make them known, to their sonns.

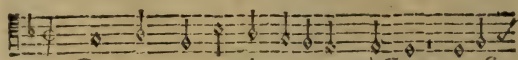
6. That the generation after, sonns that should be born, might know: might rise up, and tel their sonns. 7. And they might put their constant-hope, in God: & not forget the acts of God; & might keep his commandements. 8. And not be, as their fathers; a generatiō, perverse and rebellious: a generation that prepared-not-aright their hart; & whose spirit was not faithful, with God.

9. The sons of Ephrayim, armed shooting with bow: turned-back, in the day of battel. 10. They kept not the covenant of God: & in his law, they refused to walk.

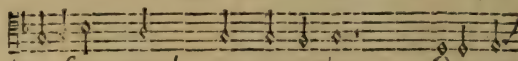
11. And

Psalm. 78.

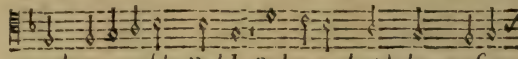
This may be sung also as the 37. Psalm.



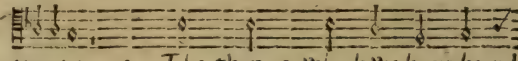
1. Give-ear my people, unto my doctrine: to say-



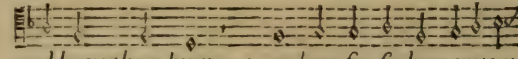
ings of my mouth, your ear incline. 2. Open my



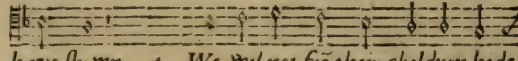
mouth in parables wil I: wil utter hidd things of an-



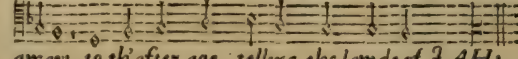
tiquitie. 3. The things which we have heard,



and have them known: and our fore-fathers unto us



have sh-w'n. 4. We wil not fro their children hide-



away; to th' after age, telling the lawds of JAH:

His pow'r & his marvels which he did.

5. How he in Ia'kob, witness stablished; and put a law in Isr'el: which he bade our fathers; to their sonns, known to be made.

6. That th' after age, sonns to be born, might know: might rise up, and unto their sonns forth show.

7. And they their cōstant-hope, in God might set: his precepts keep; and not Gods acts forget.

8. And that they might not be, as their fathers, a race that was rebellious and perverse:

a race that settled not their hart aright; also with God, not faithful was their spirit.

9. Ephrayims sonns, shooting with bow armed: they in the day of battel, back-turned.

10. Gods covenant, they did not keep-in-use: and in his law, to walk they did refuse.

11. They

11. And forgave his actions: & his marvelous works, which he had shewed them. 12. Before their fathers, he had doon a miracle: in the land of Egypt, the feild of Ifoan.

13. He cleft the sea, and made them pass through: and made the waters to stand as an heap. 14. And led them with a clowd by day: and at the night, with a light of fyre. 15. He clave the Rocks in the wildernes: and gave drink, as out of the great deeps. 16. And brought forth streams out of the rock: and made waters descend, like rivers. 17. And they added yet, to syn against him: to provoke-bitterly the most-high, in the drye-desert. 18. And tempted God in their hart: asking meat, for their fowl. 19. And they spake, against God they sayd; Can God, furnish a table, in the wildernes? 20. Loe he smote the Rock, and waters gushed-out, and streames overflowed: can he also give bread; or can he prepare, flesh for his people? 21. Therefore Iehovah heard, and was exceding-angry: and fyre was kindled against Iakob; and also anger, came up against Israel. 22. Because they beleaved not in God: and trusted not in his salvatio. 23. Though he had commanded the skyes from above: and opened the dores of heavens. 24. And rayned upon them Manna to eat: & the wheat of heavens, he gave to them.

25. Man did eat the bread of the mighties: he sent them meat, to satietie. 26. He made an East-wind to pass-forth in the heavens: & brought on, a South-wind by his strength. 27. And rayned flesh upō them as dust: & feathered fowl, as the sand of the seas. 28. And made it fall, in the midds of his camp: round-about his dwellin^g-places. 29. And they did eat & were tyllied vehemently.

11. They also were forgetful of his facts:
& (which he had the shew'd,) his wondrous-acts.

12. Before their fathers, he had marvels doon:
in land of Egypt, in the feild of Ifoan.

13. He cleft the sea, and made them thorow goe:
made waters as an heap to stand also.

14. And with a clowd by day conducted them:
and at the night, with fyrie light som-beam.

15. The Rocks within the wildernes he clave:
and as out of the great deeps, drink he gave.

16. And streams out of the rock he forth did send:
and waters, he like rivers made descend.

17. And they yet added, for to syn'gainst him:
in desert, to provoke the most-supreme.

18. And in their hart, tempted the God-of-might:
requiring meat, for their souls-appetite.

19. And speaking against God, sayd; Is God able,
to furnish in the wildernes a table?

20. Loe rock he smote, and waters out-gushed;
and streams out flow'd: can also he give bread?
flesh for his people can he ready-dress?

21. Iehovah heard, and angry was for this:
and against Iakob kindled was a fyre;
gainst Isrl also, came-up wrathful-re.

22. Because in God, they firm-beleef had none:
and trusted not, in his salvation.

23. Though from above the skyes command did bee:
the doors of heav'n, he also op'ned-free.

24. And raynd upon them, Manna for to eat:
and gave unto them, of the heavens wheat.

25. Echi-man did eat the bread of the Mighties:
he sent them meat, unto satietie.

* 2 *

26. An east-wind in the heav'ns he forth did move:
& south-wind by his strength, he forward-drove.

27. And flesh upon them as the dust he raynd:
and feathered fowl, as the seas gravel-sand.

28. And he within his camp them down did fell:
even round about places wher he did dwell.

29. And they did eat, and vehemently were fylld:

and their desire, he brought unto them.

30. They were not estranged from their desire: their meat was yet in their mouth.

31. When the anger of God, came up against them; and slew of the fatt of them: & smote down, the choyle-yong-men of Israel.

32. For al this they synned yet: & beleevd not, for his marvelous-works.

33. And he consumed their dayes in vanitie: and their yerres, in hasty-terroure.

34. When he slew them, then they sought him: & returned, & sought God early.

35. And remembered, that God was their Rock: and the most high God, their redemer.

36. But they flatteringly-allured him with their mouth: & with their tongue, they lyed to him.

37. For their hart was not firmly-prepared with him: neither were they faithful, in his covenant.

38. And he being compassionate, mercifully-covered iniquitie, and corrupted not: but multiplied to turn-away his anger; & did not styrr-up, al his wrathful-heat.

39. For he remembered that they were flesh: a wind that goeth, & shal not return.

40. How oft did they bitterly-provoke him in the wilderness: greiv him, in the desert!

41. For they returned, and tempted God: & limitted the holy-one of Israel.

42. They remembered not his hand: nor the day, in which he had redeemed them from the distresser.

43. When he put his signes in Egypt: & his wonders, in the feild of Tsoan.

44. And turned their rivers, into blood: & their streams, that they could not drink.

45. He sent among them a mixed-swarm, which did eat them: & the frog, which corrupted them.

46. And he gave their fruit to the caterpillar: and their labour, to the locust.

and their desire, he unto them did yeild.

30. Estranged they were not from their desire:

31. their meat yet in their mouth was. When Gods ire came up against them, & their fatt-men slew: and choyse-yong-men of Israel, down-threw.

32. For al this yet with-syn-themselves-they-blot: and for his Wondrous-Works beleevd not.

33. And he their dayes in vanitie did spend: and did their yerres, with hasty-terroure end.

34. When he the slew, they sought him-carefullye and turnd-agayn, and sought for God early.

35. And calld-to-mind, that God their Rock (should bee:

and the most-hye God, their redeemer-free. (ly: 36. But with their mouth they'llueryd him flatteringly and with their tongue, they unto him did lye.

37. For their hart had with him no settlednes: nor in his covenant shewd they faithfulness.

38. Yet he having compassionate-pitty, in mercy-coverd iniquitie, and stroyd them not: but oft turnd-back his ire: and did not al his wrathful-heat up styre.

39. For that they flesh were, he to mind did cal: a wind that goes, and turneth not-at-all.

40. How oft provok'd they him to bitterness in desert: greivd him, in the wilderness?

41. For they did turn-agayn, and God tempted: and Israels Holy-one, they limitted.

42. They calcd not to mind his hand: the day, when from the foe he them redeemed-away.

43. When he his signes in Egypt-land had shown: and his Works-wonderful in feild of Tsoan.

44. And turnd their rivers into bloody-gore: also their streams, that drink they could no

(more. 45. He sent a mixed-swarm, which ate the up: and frogs among them, which did the corrupt.

46. And gave their fruit to Caterpillers-Spoyle: and to the Locust, their laborious-toyle.

47. He kyled their vine with hayl: and their wild fig-trees, with the blasting-haylstone. 48. And he shut-up their cattel to the hayl: & their flocks-of-cattel, to the lightnings. 49. He sent among them, the burning of his anger; exceeding-wrath and indignation, and distress: by the sending, of the messengers of evils. 50. He weighed-out a path, to his anger: he withheld not their soul from death: & their wild-beast, he shut-up to the pestilence. 51. And smote al the first born in Egypt: the beginning of strengthes, in the tents of Cham. 52. And he made his people pass-forth as sheep: & led them on as a flock, in the wildernes. 53. And led them in confident-safety, & they dreaded not: and the sea, covered their enemies. 54. And he brought them to the border of his holynes: this mountayn, which his right-hand purchased. 55. And he cast-out the hethens, from their faces: & made them fall in the line of possession: and made the tribes of Israel, to dwel in their tents. 56. And they tempted and bitterly-provoked, the most-hye God: and kept not, his testimonies. 57. But turned-back & unfaithfully-trasgressed, like their fathers: they were turned, like a warping bow. 58. And provoked him to anger by their hye-places: & by their graven-idols, they styrrd-him to gealoufie. 59. God heard, & was exceeding-wroth: and vehemently abhorred Israel. 60. And he forsook the dwelling-place of Shilo: the tent, he had placed-for-a dwelling among earchly-men. 61. And gave his strength into captivitie: & his bewteous-glorie, into the hand of the distreser. 62. And shut-up his people to the sword: & was exceeding-wroth, with his inheritance.

47. Their vine-trees with the scattering-hayl he kyled: & with the blasting-hayl, their fig-trees-wyld. 48. Their cattel to the hayl he gave-up-fast: also their flocks, unto the lightnings-blast.

49. He sent on them, his angers ardentnes; fierce-wrath & indignation, & distress: by sending-forth the Messengers of yll. 50. He weighed a path out, to his angry-will: their soul he from the death did not reprove: and to the pest, their beasts he up-did-give. 51. And al the first-born he in Egypt smyte: in tents of Cham, the chiefest of their mights.

* 3 *

52. He made his folk as sheep forth-for to press: and as a flock led them, in Wildernes. 53. And led them safely, and they did not dread: and those their enemies, the sea cov'ed. 54. And to his holy border, he them traynd: this mountayn, wch his right-hand had obteynd. 55. And from their faces cast-out hethens all; and made them in line of possession fall:

And he did cause the tribes of Israel, within their tabernacles for to dwel.

56. Yet tempted they, and bitterly-grieved high God: and to his bests, they took no heed. 57. But turned-back; and faythlesnes did show, like to their fathers: turn'd, as warping bow. 58. And styrrd his anger by their places hye: and by their idols, styrrd his gealoufy.

59. God heard this, & he was exceeding-wroth: and Israel, he vehemently did loath. 60. The dwelling-place of Shilo, lest he then: the tent, that he had placed among men. 61. And gave his strength into captivitie: into distressers hand like, his glorie. 62. And to the sword his folk he gave-up-fast: and with his heritage, his wrath surpassst.

63. The fyre did eat their choise-yongmen: & their virgins, were not prayled.

64. Their Preists, fel by the sword: and their widowes, wept not. 65. And the Lord awaked, as one out of sleep: as a mighty one, shewing after wine.

66. And smote his distressers behind: he gave them, eternal reproch. 67. And he refused the tent of Ioseph: and chose not, the tribe of Ephraim.

68. But he chose the tribe of Iudah: the mount Sion, which he loved.

69. And builded his sanctuarie, like hye-places: like the earth, which he founded for ever. 70. And he chose David his servant: and took him, from the folds of sheep. 71. From after the ewes-with-yong, brought he him: to feed Iaakob his people; and Israel, his possession. 72. And he fed them, according to the perfection of his hart: and by the discretions of his palms, led he them.

63. Their choise-yong mē the fyre devouring-ate: their Virgins, none with song- did-celebrate.

64. Their sacrificers, by the sword did fall: their widowes also, did not weep-at-all.

65. The Lord then, as one out of sleep, did wake: as strong-man, after wine that shewt-drooth-make.

66. And did behind smyte his distressing-foes: gave them eternal shame-opprobrious.

67. And he the tent of Ioseph did refuse: and tribe of Ephraim, he did not chuse.

68. But tribe of Iudah, he by-choise-approv'd: the mountayn Sion, which he dearly-lov'd.

69. And like hye-places, built his sanctuarie: like th' earth, which he founded i' eternitie.

70. And of his servant David choise-did-make: and from the folds of sheep, he did him take.

71. Fro' th' ewes with yōg, he brought him: his people Ia'kob to feed; and his own, Israel. (pl)

72. And them he with his harts perfection fedd: and by discretions of his hands, them ledd.

Annotations.

Verf. 1. my law] or my doctrine; for of it the Law hath the name in Hebrue; see Psal. 19. 3. Christ speaketh in this Psalm, to his people, as the next verse sheweth. So Isa. 51. 4.

¶ v. 2. in a parable] that is, in (or with) parables; as the holy Ghost expoundeth it. Mat. 13. 34. 35. All these things spake Iesus to the multitude in parables &c. that it might be fulfilled which was spoken by the Prophet, saying, I wil open my mouth in parables &c. Here the narration and applying of ancient histories are called Parables, because all these things came unto our fathers as types, and were written to admonish us. 1. Cor. 10. 11. What a parable meaneth; see Psal. 49. 5. wil utter] or well-out as from a spring or fountain. hidd-things]

so the holy Ghost expoundeth it in Greeke, Mat. 13. 35. the Hebrue word signifying sharp or obscure speeches, or riddles: see Psal. 49. 5. of antiquitie] or from old: that is, since

the foundation of the world. Mat. 13. 35. v. 5. stablished] or reared-up. a testimonie] or witness, meaning the Covenant: see Psal. 19. 8. in Iaakob] among the Israelites, the children of Iaakob.

to their sonns] all their posteritie, as Deut. 4. 9. teach them thy sonns, and thy sonns sonns. So Deut. 6. 6. 7. 21. v. 8. perverse] or roward, stubborn.

So Israel is noted to be, Exod. 32. 9. Deut. 31. 27. ¶ v. 9. Ephraim] the ten tribes of Israel, of which Ephraim was chief, though they were valiant warriors, yet for their sinns, fel before their enemies. 1. King. 17. Hol. 10. 11. 14. Some understand it of that slaughter of Ephraims sonns mentioned, 1. Chron. 7. 21. 22. 23. which was while their father lived in Egypt. v. 10. refused to walk] as 2. King. 17. 14. 15. they would not obey, but hardened their necks &c. and refused his statutes and his covenant, which he made with their fathers &c.

v. 12. a miracle] that is, miracles, marvels, as in verf. 2. parable is for parables.

of Tsoan] or of Tanis, as the Greeke and Chaldee caleth it. It was a chief citie in Egypt, and

and the kings Court or pällace; and a place of great antiquitie, Isa. 30.3.4. Num. 13. 23. So after, verl. 43.

¶ 13. cleft the sea] the red sea, where the Israelites were baptised, Exo. 14. 1. Cor. 10. 2.

¶ 14. a cloud] to shadow them from the sun; and to guide them in their journeyes: a figure of Gods protection over his Church, and guidance of the same. Exod. 13. 21. & 40. 38. Num. 9. 17--22. Nehem. 9. 19. Isa. 4. 5.

¶ 15. the Rocks] once at Horeb, Exod. 17. 6. and again at Cadessh, Num. 20. 1. 11. The Rock was spirituall Christ, 1. Cor. 10. 4.

great deeps] that is, the great deep, as the Greek turneth it: the phrase is taken from Gen. 7. 11. though here deeps is put for deep; for the more vehementie.

¶ 17. to provoke-bitterly] by rebellion, exasperating & causing wrath and bitterness; as both the Hebrue and Greek words signify. Psal. 5. 11. Heb. 3. 16.

¶ 18. for their soul] that is, their lust, their appetite: see Psal. 27. 12.

¶ 20. bread] that is generally food, Psal. 136. 25. and in special flesh, as after is explained, and the Hebrue lechem sometime signifieth, Levit. 3. 11. Num. 28. 2. Of this their lusting, see Num. 11. 4. &c.

¶ 21. ascended] that is, burned: for fyre mounteth upward: so verl. 31.

¶ 24. Manna] or as in Hebrue, Man; a smal round thing like Coriander seed, coloured like Bdelium, (that is like waxe, and clear but white;) hard, to be ground in mills, or poundd;

of it cakes were made, whose tast was like the best fresh oil, and like wafers made with honiey. When the dew fel on the host by night, the Manna fel with it, when the dew was ascended, the Manna appered like the hoar frost on the earth; then the people gathered it, for when the heat of the sun came, it was melted.

¶ 25. man did eat] It was a meat which they knew not, nor their fathers: when they saw it, they sayd It is Manna (that is, a ready meat, or What is this?) for they wist nor what it was; and Moses sayd, This is the bread which the Lord hath given yow to eat. Num. 11. 7. 8. 9. Exod. 16. 14. 15. 31. Deut. 8. 3.

¶ 26. Of this they had to eat forty peres in the wilderness, til they came into Canaan. Exod. 16. 35. Ios. 5. 12. It was a figure of Christ, and his spiritual graces, Iohn. 6. 31. 32. 33. Rev. 2. 17.

¶ 27. man did eat] Every one did eat, bread of the Mighties] that is, of the Angels, (as the Chaldee and Greek explaineth it.) which are mighty in strength, Psal. 103. 20. and Manna is cald their

bread, either because by their ministry God sent it; or because it came fro heave the habitation of Angels, as the Chaldee paraphraseth; or because it was excellent, so as the Angels (if they needed any food) might eat it.

¶ 28. So the tongue of Angels, 1. Cor. 13. 1. is the most sweet and excellent tongue.

meat] The Hebrue shedah properly signifieth venison, that is, meat caught with hunting: but generally is used for all food. So Psal. 132. 15.

to satietie] or yenough: for every man had an Omer ful (that is, the tenth part of an Ephah or Bushel) of Manna for a day. Exod. 16. 16. 36. and of flesh, they had store, til it came out at their nostrills, and was lothsome unto them, Num. 11. 19. 20.

¶ 26. brought on] led or drove forward; as Num. 11. 31. Then there went forth a wind fro the Lord, and brought quails from the sea &c.

¶ 27. flesh as dust] that is, quails in great abundance; so that he that gathered least, gathered ten Homers full, (that is an hundred Ephahs or Bushels:) for one Homer contened ten Ephahs, Num. 11. 32. Ezek. 45. 11.

¶ 28. made it fall] the flesh, the quails, being fat and heavy fowle, and by the most south-east wind made more heavy, fel upon the camp, a dayes journey on eith side, round about the host, and they wer about two cubits above the earth. Num. 11. 31. his camp]

the Lords, because he dwelt among them, Num. 5. 3. cald it where the hosts of the Lord, Exod. 12. 41. or his, that is, Israels: so verl. 63. 64.

¶ 30. They were not estranged] that is, (as the Greek explaineth it) they were not deprived, their desired meat was not taken away from them: as it is written, the flesh was yet between their teeth, it was not yet cut-off: that is, taken from them, as Ios. 1. 5.) and the wrath of the Lord was kindled against the people. Num. 11. 33.

¶ 31. Or it may be understood, of their affections and lust not yet changed.

vers. 31. ascended] that is burned; as vers. 21. This is meant of the plague wherewith God smote the people, Num. 11. 33. 34. fat] that is the chief, and strongest; as Iudg.

3. 29. So weak poor or base men, are called lean or thin, Psal. 41. 2. Fat, (or fatnesses,) is here figuratively put for fat persons. See the notes on Psal. 36. 12. & 106. 15.

choise-yong-men] yong men are called choise, because they are selected for wars and other serviceable affairs; when ancient men are let rest. Num. 1. 3. & 8. 24. 25. 26. Exod. 24. 5. Of. 33. hairy-terrou] or, a sudden plague; as was threatened. Levit. 26. 16.

Of. 36. flatteringly-allured] or deceived, that is went about to deceive, by perswading flattering words. Of. 37. firmly-prepared] a right-settled ready and stable, as is the hart of the godly; Psal. 112. 7. & 57. 8.

Of. 38. mercifully-covered] made expiation, and forgave; so Psal. 65. 4. & 79. 9. corrupted] that is, destroyed utterly: so Deut. 4. 31.

multiplied to turn] that is, much and often turned away his anger. Of. 39. flesh] that is, weak, and corrupt. see Psal. 56. 5. a wind] mans life is a vapour that appeareth for a litle time, and afterward vanisheth away. Iam. 4. 14.

Of. 40. How oft!] ten times (as the Lord said, Num. 14. 22.) this people tempted him, and obeyed not his voice. 1. At the

red sea, for fear of the Egyptians; Exod. 14. 11, 12. 2. At Marah, where they wanted drink; Exod. 15. 23, 24. 3. In the wilderness of Sin, where they wanted meat; Exod. 16. 2. 4. In

keeping Manna til the morrow, which God had forbidden, Exo. 16. 20. 5. In going out for Manna, on the Sabbath day; Exod. 16. 27, 28. 6. At Rephidim, murmuring for lack of water, Exod. 17. 1, 2, 3. 7. At Horeb, where they make the golden calf. Exod. 32. 8. In Ca-

berah, murmuring for tediousness of their way, Num. 11. 1. 9. At E. by both hattaabah, where they lusted for flesh; Num. 11. 4. 10. In Paran, where they refuse the land of Canaan, being discouraged by their spies, Num. 14. 1, 2. &c. And after this they spinned seven times; as

1. In pressing to goe fight, when God forbade them, Num. 14. 44, 45. 2. In the rebellion of Azaah, Dathan, and Abiram. Num. 16. 1. &c. 3. In the murmuring for the death of Azaah, and his company, Num. 16. 41. &c. 4. At Meribah, murmuring for lack of water, Num. 20. 2, 3. &c. 5. For grief of their way, murmuring and loathing Manna, Num. 21. 4, 5. &c. 6. At Shittim, committing whoredom with the daughters of Moab; 7. and in

the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead. Num. 25. 1, 2, 3, &c.

Of. 41. returned and tempted] that is, oftentimes, again and agayn tempted; contrary to the law, Deut. 6. 16. limited] prescribed limits, bounds, or marks; as before verse 20.

Of. 44. to blood] The first of the ten plagues, wherewith God smote the Egyptians, which had drowned his children in their rivers. Exo. 7. 19, 20. 21. & 1. 22. wherto agreeth the third vial of wrath poured out on Antichrists kingdom; spir-

ituallly called Egypt, Rev. 16. 4, 6. & 11. 8. Of. 45. a mixed-swarm] a mixture,undry sorts of flies, vermin, or hurtful beasts: by the Greek they were flies. It was the fourth

plague of Egypt. Exod. 8. 24. the frog] that is froggs, (as afterward caterpillar, locust, for locusts &c.) The second plague of Egypt, Exod. 8. 6. figures of unclean spirits, which gather the Kings of the world to the battel of the great day of God. Rev. 16. 13, 14.

Of. 46. their fruit] all that growes out of the earth. caterpillar] a worm that consumeth and spoileth grafs and fruits. Ioc. 1. 4.

Locust] or grasshopper, (which have their name of their multitude, for they are many together, Prov. 30. 27. Nahum, 3. 15. Iudg. 6. 5.) Locusts in those countries, flye in the aer, multitudes togither; and whersoever they fall, they devour every green thing. This was

the eight plague of Egypt, wherby all herbes and fruits were consumed, Exod. 10. 14, 15. Figures of Antichrists ministers, Rev. 9. 3, 4. &c. Of. 47. blasting-haylstone] a word no

where found but in this place. The seventh plague of Egypt was greivous hayl mixed with fyre, that kyled men, beasts, herbes and trees, Exod. 9. 24, 25. So in Rev. 16. 21. hayl of talent weight, falleth on blasphemers.

Of. 48. he shut-] that is, gave; see Psal. 31. 9. so

vers. 50. lightnings] or, the flying-fyre-coles, thonderbolts: see this word Psal. 76. 4.

The Greek here turneth it, fyre.

O. 49. messengers] or Angels of evils; or as the Greek saith, evil Angels: such in deed God useth to punish men by; Job. 1. 12. 16. &c. but hereby may be meant Moses and Aaron, whom the Lord sent to denounce these plagues before they came, and by their hand brought them on Egypt. Exod. 7. 1. 2. 19. & 8. 1. 2. 5. 16. 21. & 9. 14. 15. &c.

O. 50. He weighed] to weigh, making his punishments proportionable to their synns and obstinacie: for as men increase sin, so dooth God judgement. Levit. 26. 21. 23. 24. 27. 28.

wild-beast] that is, beasts, which have their name of livenes (as is noted Psal. 68. 11.) therefore some turn it here, life; but the Greek plainly saith cattel.

The first plague of Egypt, was the pest or murrain of al beasts and cattel, Exod. 9. 3.

O. 51. the first born] the tenth and last plague, was the death of al the firstlings of Egypt, in the night that Israel kept the passover, and departed the land; Exod. 12. 27. 29. 30. The first born usually ministered to God: but God smote al such idolatrous ministers in Egypt, and upon their Gods also, he did execution. Num. 33. 4. but spared the first born of Israel, by the blood of the Lamb, and after chose the tribe of Levi, to minister in their stead. Num. 3. 42. 41. 45. & 8. 16. —19.

beginning of strengthes] or cheifest of painful mights; so the eldest child is named: Gen. 49. 3. Deut. 21. 17. Therefore were they to be given to the Lord.

tents of Cham] the dwellings of the Egyptians, which were the posteritie of Cham, the son of Noah; Gen. 10. 6. See the note on Psal. 68. 32.

forth] the Israelites took their journeyes from Rameses, Exod. 12. 37. See Psal. 77. 21.

O. 54. border of his holynes] his holy border, meaning the land of Canaan, sanctified to be the possession of his people, and limited in all the borders of it, as Num. 34. 2. 3. —12. or, border of his sanctuary.

this mountayn] that is, mountany countrie Canaan; caled a land of mountayns and vallies, Deut. 11. 11. So Exod. 15. 17. Or in special he may mean, mount Si-on: whereof after, in vers. 68.

O. 55. the hethens] the seven mighty nations of Canaan, where Jeshuah, and Israel kysled one and thirtie kings. Deut. 7. 1. Ios. 12. 7. —24.

made them fal, in the line] that is, made their country fal out by line and mesure, to be the inheritance of Israel. Ios. 15. & 16. & 17: chapters.

tribes] the posterity, of the 12. sons of Israel, caled tribes, after the Romane name where at first, the whole multitude was divided into three parts, caled therof tribes: but the Hebrew name signifyeth Staves or rods, as growing out of one stock or tree: and these were twelv. Num. 13. 3. 5. —16.

O. 56. And they tempted] The Israelites notwithstanding all former mercies, tempted God and spurned in Canaan their possession, as is manifested in the book of Judges.

O. 57. like their fathers] whose harknesses fel in the wilderness. For of six hundred thousand men that came out of Egypt, not any one came into Canaan, save Caleb and Jeshuah. Exod. 38. 26. Num. 14. 29. 30. & 26. 64. 65.

a warping bow] or, bow of deceyt, that shooteth awry, and so deceiveth. So Hos. 7. 16.

O. 58. hye-places] Temples, Chapels and consecrated places on mountains, where the nations used to sacrifice, and Israel imitated them. Num. 33. 52. Deut. 12. 2. 1. King. 11. 7. & 12. 31. 32. & 14. 23.

to gealoufie] or gealous anger, for which, a man wil not spare in the day of vengeance, nor can bear the sight of any ransom, Prov. 6. 34. 35. unto this God is moved by idolatrie, which is spiritual fornication. Exod. 20. 4. 5. Deut. 31. 16. 17. & 32. 21.

O. 59. abhorred] or refused, with loth-somnes and contempt. So after, vers. 67.

O. 60. the dwelling-place] the tabernacle see in Shilo, 1. Sam. 1. 3. There God dwelt among men, Exod. 29. 44. 45. 46.

O. 61. his strength] the Ark of his covenant, (caled the Ark of his strength, Psal. 132. 8.) this was captived by the Philistims, 1. Sam. 4. 11.

bewteous-glorie] or sayrnes; magnificence; meaning the ark forementioned, as Rhineas wife sayd, the glorie is departed from Israel, for the Ark of God is taken. 1. Sam. 4. 20. 22.

O. 62. shut up] that is, delivered his people to the sword of the Philistims, who killed thirtie thousand Israelites, 1. Sam. 4. 10.

O. 63. The fyre] that is, Gods wrath, by the sword of the Philistims, as vers. 21.

were not prayed] by hymnes, and songs, as was the wont at their esowials and marriages: that is, they were

not married.

v. 64. Their Preists] Hophni & Phineas, 1. Sam. 4. 11. The Hebrew is singularly, His Preists, and so before and after, his choise yong men, &c. meaning Israels; who is spoken of, as of one man. But the scripture useth these phrases indifferently; as All Edom was servants, 2. Sam. 8. 14. for which in 1. Chron. 18. 13. is written, All Edom were servants. Of this name Preists; see Psal. 99. 6. wept not] that is, lamented not at their funeral; for Phineas wife her self dyed in travel, 1. Sam. 4. 19. 20. v. 65. awaked] stirred up himself to punish the Philistims, whereas before he seemed to sleep; as Psal. 44. 24.

after wine] or, by reason of wine: that is, when he hath drunk wine, which cheareth and encourageth the hart; so did God behave himself. v. 66. behind] that is, in the hinder secret parts; for so God smote the Philistims with piles or hemorrhoids for abusing his Ark; 1. Sam. 5. 1. 6. 9. 12.

eternal reproch] by this punishment, and the monuments thereof, for the Philistims were forced to make similitudes of their hemorrhoids and secret parts, of gold, and sent with the Ark home to Israel, as an oblation for their sin. 1. Sam. 6. 4. 5. 11. 15. 17.

v. 67. he refused] or abhorred, despised; as verse 59. the tent of Joseph] that is, the tribe of Ephraim the son of Joseph, where the Tabernacle and Ark had remayned many yeres in Shiloh: God returned not the Ark thither, but to Bethshemesh and Kirjathjearim, cities of Judah. 1. Sam. 6. 12. & 7. 1. 2. Wherefore Shiloh is used after for an example of judgement, 1er. 7. 12. 14. & 26. 6. 9. Or this may be meant of the ten tribes of Israel, (of whom Ephraim of Joseph was chief) which were cast off for idolatrie, and captived by the Assyrians. 2. King 17.

v. 69. builded his sanctuary] the glorious Temple, by Solomon Son of David. 1. King. 6. 1. 2. 3. &c. like hye-places] kings pallaces or towres. The Greek and Chaldee turneth it unicorns, whose horns are hye, Psal. 92. 11. For Ramim, hye places, they read Remim, Unicomes.

v. 70. from the fold of sheep] that is, from base estate. For David keeping his fathers sheep, was by Samuel anointed King over Israel. 1. Sam. 16. 11. 13. 2. Sam. 7. 8. So Amos. 7. 14. 15. v. 71. to feed Iacob] so the Greek well explaineth the Hebrew phrase, to feed in Iacob, where in is to be omitted in English, as the like phrase sheweth, 1. Sam. 16. 11. & 17. 34. and the Hebrew it self often omitteth it, as 2. Sam. 5. 2. & 7. 7. So here in the former verse, he chose in David, that is, he chose David. Kings are sayd to feed their people, because their office is like to the good shepherds, in guiding and governing. See Psal. 23. 1. And Pastours are Princes, 1er. 43. & 12. 10.

v. 72. Prudencies of his palms] that is, with most prudent and discreet administration, menaged he them; figuring Christ herein who is called David, and the great and good Pastour of his flock. Ezek. 34. 23. Ioh. 10. 11. Heb. 13. 20.

Psalm. 79.

1. A psalm, of Asaph;
O God, the heathens are come, into thine inheritance; they have defiled the pallace of thine holynes: they have layd Ierusalem on heaps.

2. They have given, the karkesss of thy servants; for meat, to the fowl of the heavens: the flesh of thy gracious-saincts, to the wild-beast of the earth.

3. They have shed their blood, like waters; round about Ierusalem; and there was none to bury them.

Psalm. 79.

Sing this as the 59. Psalm.

1. O God, into thine heristage, the heathens are come in; the pallace of thine holynes they have defild. unclean: Jerusalem on wastful-heaps they-layd-have. They have given, the karkesses of thy servants, meat, to the fowl of heaven: flesh of thy saincts to the earths wild-beasts.
3. As waters, shed-they-have their blood, about Jerusalem; and none that-layes-in-grave.

4. We are a reproch, to our neighbours: a scoff & a scorn, to them *that are* round about us.
5. How long Jehovah, wilt thou be angry to perpetuities: shal thy gealoufie, burn as the fyre?
6. Powr out thy wrathful-heat, upō the hethens, which know thee not: and upon the kingdoms; which cal not, on thy name.
7. For, he hath eaten-up Iakob: & his habitation they have wondrously-desolated.
8. Remember not against us, former iniquities: make hast, let thy tender-mercies prevent us; for, we are brought-low vehemently.
9. Help us, ō God of our salvation; because of the glory of thy name: and ridd-us-free and mercifully-cover our synns, for thy names sake.
10. Why shal the hethens say, wher is their God? known be amōg the hethens before our eyes; the vengeance, of the blood of thy servants that is shed.
11. Let the sighing of the prisoner, come before thy face: according to the greatnes of thine arm, reserv thou, the sonns of death.
12. And render, to our neighbours seven-fold, into their bosom: their reproch, wherwith they have reproched thee ō Lord.
13. And we thy people, and sheep of thy pasture, wil confesse to thee, for ever: to generation & generation; we wil tel, thy praise.
4. To those that neer-unto-us-dwel, reproch become-are wee: a scoffing and a scorn, to them that round-about us bee.
5. How long ō LORD, wilt thou be wroth to perpetuities: burn shal like to the very fyre, thy fervent-gealoufie?
6. Powr out thy wrath on hethen-folk, which doo not know thy fame: on kingdoms eke, which doo not cal on thy renowned-name.
7. For, he hath eaten-up Iakob: his habitation they also wondrously have brought to desolation.
8. Mind not 'gainst us, iniquities which have been heretofore: hast, us prevent let thy mercies; for, low-brought are we sore.
9. God of our saving-health, us help, even for thy names glorie: and ridd us free for thy names sake our synns purge-graciously.
10. Why say the hethens wher is their God? mong hethens let be known before our eyes; the vengeance of thy servants blood out-flower.
11. The sighing of the prisoners, ō let it come fore thee: as thy great arm is, let the sonns of death reserved bee.
12. And to our neighbours sevenfold, into their bosome, pay: that their reproch, with which ō Lord, reproched thee have they.
13. And we thy folk, and pastures sheep, confesse will unto thee, for ever: unto age and age, thy praise tel forth wil wee.

Annotations.

D. 1. of Asaph] or to him: see Ps. 50. 1. thine inheritance] or possession; the Land of Canaan, invaded by the Gentiles. Exod. 15. 17. 2. Sam. 20. 19. Jer. 50. 10. 11. Lam. 1. 10. heaps] that
Dd 2 18,

is, ruines, Mic. 1.6. & 3.12.

and prisoner, vers. 11. for prisoners. see Psal. 34. 8.

most dishonourable. Eccles. 6.3. Compare herewith Rev. 11.2.9. **v. 3. none to bury**] which is a thing
is hot wrath burn, as Psal. 89.47. So Ezek. 36.5. elsewhere, it is said to smoke, Deut. 29.19. this
fyre is the flame of Iah, Song. 8.6. **v. 6. which cal not &c.**] a note of prophanenes,

Psal. 143.4. This sentence Jeremie useth, Ier. 10.25.

v. 8. former iniquities] iniquities of former times (or persons) doon by us, or our fathers, as Psal. 25.7. Lam. 5.7. both are
joined together, Levit. 26.40. Former, and iniquities, differ in gender, yet many times such
are coupled, the sense being regarded more then strict form of words; which the Hebrew text
sometime manifesteth; as tabo, 2 Sam. 8.5, for which in 1 Chron. 18.5, is jabo. lahen, 2 Chro.
18.16, lahem, 1 King. 22.17. So again in this Psalm, verse 10. brought low] or, weak-

ed, emptied, impoverished. See this word, Psal. 41.2, & 116.6.

v. 10. known be] Here again the words differ in gen-
der, (as was noted before, verse 8.) wherfore some turn it, let him (that is God) be known,
by the vengeance &c. Compare herewith Deut. 32.42, 43. Ier. 51.36, 37.

v. 11. the sigh-
ing] or the groning mournful-cry: so Psal. 102.21. **reserv**] or, make to remayn, that is,
keep alive from destruction; which if God had not doon, they had been as Gomorrah, Isa. 1.

v. 9. And this God promised to doo, Ezek. 6.7, 8, & 12.16. **sonns of death**] that is, per-

sons appointed to dye, or worthy of death; as 1 Sam. 20.31. Deut. 25.2. So Psal. 102.21. and,

Son of perdition, 2 Thes. 2.3. **v. 12. seven fold**] that is, fully and abundantly. See
Psal. 12.7. **into their bosome**] that is, largely, and that it may affect, and cleave unto
them; so Isa. 65.7. Ier. 32.18, see also Luk. 6.38.

Psalm. 30.

Psalm 30.

1. To the mayster of the muske on Sho-
Thannim: Eduth, a Psalm of Asaph.

2. **O** Thou that feedest Israel, give-
ear; thou that leadest Ioseph as
a flock: thou that sittest on the Cheru-
bims, shine-bright. 3. Before Ephra-
im, and Benjamin, & Manasseh; styr-
up thy strength: and come, for salvation to
us. 4. O God return us: and cause
thy face to shine; and we shal be saved.

5. Ichovah God of hosts: how long
wilt thou smoke, against the prayer of
thy people? 6. Thou makest them eat,
the bread of tears: & makest the drink,
of tears a great-melure. 7. Thou put-
test us a strife to our neighbours: & our
enemies, mock among themselves. 8. O
God of hosts return us: and cause thy
face to shine; & we shal be saved.

9. Thou removedst a Vine out of E-
gypt: thou drovest-out the hethens, and
plantedst it. 10. Thou preparedst the-

Sing this as the 78. or as the 55. Psalme.

2. **G**ive ear, o thou that Israel doost feed;
o thou that Ioseph as a flock doost lead:
that surest on the Cherubs, clearly shine.
3. Fore face of Ephraim, and of Benjamin,
and fore Manasseh; thy strength-valourous
styr-up: and come, for saving-heal to us.
4. O God return us: and thy countenance
make shine; and we shal have deliverance.
5. LORD God of hosts; how long while smoke in-
wilt thou, against thy peoples meek-desire? (irc
6. The bread of tears, thou makest them to eat:
and mak'st them drink, tears in a mesure-great.
7. Doost to our neighbours us a strife expose:
among them selves, mock also doo our foes.
8. God of hosts turn us: and thy countenance
make shine; and we shal have deliverance.
9. A Vine thou didst remove out of Egypt:
drovest the hethens out, and plantest it.
10. Thou didst prepare the way before it: and
mad'st it take deep root, and it fylld the land.

way before it: and rooted it in the roots of it; and it filled the land. 11. The mountains were covered with the shadow of it: and the boughes of it, were like the Cedars of God. 12. It sent out the branches thereof unto the sea: & the sucking-spriggs thereof, unto the river.

13. Why, hast thou burst-down the
hedges of it: so that al which pass by the
way, have plucked it? 14. The boar
out of the wood hath wrooted it up: &
the store-of-beasts of the feild, have fed
it up. 15. O God of hosts, return ō
now: behold from heavens and see; and
visit this vine. 16. And the stock,
which thy right-hand planted: and the
son, *whom* thou madest strong for thy-
self. 17. *It* is burned with fyre, *it* is cut-
down: at the rebuke of thy face, they
perish. 18. Let thy hand be, upon the
man of thy right-hand: upon the son of
Adam, *whom* thou madest strong for thy
self. 19. And we wil not goe-back
from thee: quicken thou us, and we wil
return us: cause thy face to shine, & we st

11. The mountayns Were with shadow of it clad:
and boughes of it, were like Cedars of God.

12. She sent out to the sea her branching-twigs:
and to the river, her yong-sucking-sprigs.

13. Why hast thou down the hedges of it born:
that al which passe the way by, have her torn:

14. Wroot up the same dooth Boar out of the Wood:
Wild-beasts eke of the field, make it their food.

15. O God of hosts, turn now, behold and see
out of the heavens: and visit this vine-tree.

16. And stock which thy right hād hath plāied-fast:
and sin, whom for thy self thou strengthned hast.

17. Burned with fyre it is, cut-quite-away:
at the rebuke of thy face, perish they.

18. On man of thy right-hand; let thine hand bee:
on son of man, whom thou mad'st strong for thee.

19. And we wil not goe-back away from thee:
quicken us, and on thy name cal wil wee.

20. LORD God of hosts, turn us: thy countenance
make shine, and we shal have deliverance.

Annotations.

Verf. I. Shoshannim] that is, six-stringed-instruments, or Lilies: see Psal. 45. 1.

Eduth] that is, a testimony, or Ornament. An excellent testimonial, of the faith of Gods
people in afflictions. See also Psal. 60. 1. B. 2. feedest Israel] o God, pastor of the

tribes. Joseph is named as principal, the first birth-right being taken fromuben; and given to him. 1 Chron. 5, 1. 2. So Psal. 77. 16. 21. on the Cherubims] which were upon the Ark of the covenant, in the sanctuary; from whence God gave oracles to his people, when they sought unto him. Exod. 25. 22. Num. 7. 89, 1 Sam. 4. 4. 2 Sam. 6. 2. 2 King. 19. 15. & f these Cherubs see the note on Psal. 18. 11. shine-bright] that is, shew thy glorie, and

thy favour to us, as Psal. 50.2. & Job. 10. 3. where Shining, is favour. This is taken from Deut.33.2. So after in Psal.94.1. Ch. 3. Ephraim, Benjamin, and Manasseh] that is, the tribes or posterity of these three Patriarches: which were all joined together in one quarter, on the west side of Gods tabernacle; and when it removed, they went next after it; Num.2. 17.18.20.22. & 10.21.22.23.24. After the captivity of Babylon also, the remnants of these tribes, dwelled in Jerusalem, for which they were thanked by the people, 1 Chron.9.3. Nehem.11.2. a salvation] or ful salvation, and deliverance. By adding a letter, the signi-

that is, cheerful, comfortable. See Psal. 4. 7. & 31. 17. & 67. 2. Day. 9. 17. and we shal]

02 that we may be saved: as Psal. 43, 4. so vers. 8, & 20.

grie, against the prayer; that is, not hear, but shut it out; as Habak. 1. 2. Lam. 3. 8. See [smoke for anger, Psal. 74, 1.

02 tears in stead of bread, as Psal. 42, 4. meaning great afflictions; a great measure] The Debye Shalish is the name of a measure, so called of three, as conteyning a third part of the greatest measure, four times as big, as the usual cup to drink in.

02 contradiction; that our neighbours contend and speak against us; 02 [strife] contention, 02 [strife] who shall vanquish and possess us.

among themselves] for their pleasure. 02, mock at them, (as Psal. 2, 4.) that is, at thy people, as vers. 6. that is, at us, as the Greek translateth it. This may be the meaning, though us went before; for the Debye sometime changeth person, though it mean the same, as Deut. 5, 10. that love me, and keep his (that is, my) commandments. See also Psal. 59, 10. & 65, 7. & 115, 9.

02, that we may be saved; This verse is the same with the 4. save that there was onelp God; here is added, God of hosts; and in verse 20. where it is the third time repeated, is added, Iehovah God of hosts; thus increasing faith and earnestness in their prayers.

02, removedst a Vine] that is, a Church, the common wealth of Israel, as it is written, the Vinyard of the Lord of hosts is the howse of Israel, and the men of Iudah, are his pleasant plant. Isa. 5, 7. Ier. 2, 21. And removing 02 translating, is the word so often used in Num. 33. where al the journeyes of Israel are rehearsed.

the hethens] the seven nations of Canaan. See Psal. 78, 55. v. 10. preparedst] 02 madest ready: so this word is translated in Greek Mat. 3, 33. from Isa. 40, 3. & Mat. 11, 10. from Mal. 3, 1. where the word way is expressed; and here also the Greek saith, thou madest-way, properly it signifieth to take away all impediments, that the playn way may appear.

rootedst in] that is, madest to take deep root. v. 11. Cedars of God] that is, the great and goodly Cedars, as Psal. 36, 7. 02, Cedars planted of God, as Psal. 104, 16.

v. 12. the river] Euphrates; see the notes on Psal. 72, 8. v. 13. the hedges] the fences, wherupon the spoil of it followeth, as Isa. 5, 5. So after Psal. 89, 41, 42.

v. 14. bore] beattly tyranns, like swine; as the Assyrians, Babylonians, &c. which wast'd the land of Canaan. 2. King. 17, 6. & 25, 1, 2. &c. store-of-beasts] as Psal. 50, 11. So the law threatned, I wil send wild beasts upon you, which shal spoil you, &c. Levit. 26, 22. But here, beasts, are wicked people.

v. 16. the stock] 02 vine-yard; the base 02 place which beareth up the vine branches. and the son] 02 branch: understand againe, visit him, 02 look upon him. By the son, may be meant Christ, as the Chaldee paraphrast plainly saith, the King Messias: (called in verse 18. the son of man, and so here also in the Greek version :) who is the true Vine; his Father, the husbandman; his disciples, the branches; Ioh. 15, 1, 5. who taketh part with th' afflictions of his people, was himself called out of Egypt, Mat. 2, 15. and when his servants are vexed, it is doon unto him. Act. 9, 4. Otherweise, by the son, may be understood a yong vine, 02 branch; as elswhere boughes are called daughters; Gen. 49, 22. And so by the son, be meant Israel, as Exod. 4, 22. the Lords plant, Isa. 5, 7.

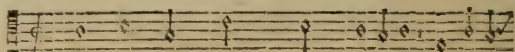
v. 18. man of thy right hand] whom thou lovest, honourest, and powrfully helpst. So Jacob called the son whom he loved, Benjamin, that is, the Son of the right hand. Gen. 35, 18. Hereby also is meant Christ, called the son of Gods love, Colos. 1, 13. and the Church his body, translated into his kingdom.

Psalm. 81.

Psalm. 81.

1. To the maver of the musik upon Cithith, a psalm of Asaph.

2. Showt-joyfully, unto God our strength: showt-triumphantly,



2. TO God our strength, showt-joyfully: to Jacob's God

unto the God of Iakob.

3. Take-up a Psalm, & give the timbrel: the pleasant harp, with the psalterie.

4. Blow up the trumpet in the new-moon: in the appointed-time, at the day of our feast.

5. For it is a statute to Israel: a judgment- due, to the God of Iakob.

6. He put it, in Ioseph for a testimonie; when he went forth from the land of Egypt: were I heard a language, that I knew not.

7. I removed his shoulder from the burde: his palms, passed frō the basket.

8. Thou caledst in distress, and I released thee: I answered thee in the secret place of thonder: I proved thee, at the waters of Meribah Selah.

9. Hear o my people, and I wil testifie unto thee: o Israel, if thou wilt hearken to me.

10. If ther shal not be in thee a forreyn God: neyther thou bow-down thy self, to a strange God.

11. I, am Iehovah, thy God; which brought thee up, out of the land of Egypt: open wide thy mouth, & I wil fill it.

12. But my people hearkned not to my voice: & Israel, was not wel-affected to me.

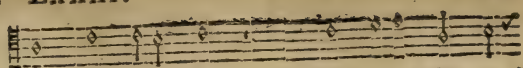
13. And I sent him away, in the perverse-intendement of their own hart: let them walk, in their own counsels.

14. O that my people, had bene obedient to me: that Israel, had walked in my wayes.

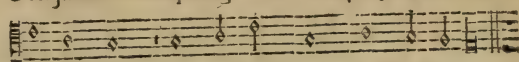
15. Even soon, would I have humbled their enemies: & turned my hand, upon their distressers.

16. The haters of Iehovah. should have falsly-denied to him: & their time, should have been for ever.

17. And



God shew triumphing. 3. Take-up a psalm, and



timbrel bring: the pleasant harp, with psalterie.

4. Blow-up the trumpet at new-moon: in set-time, at day of our feast.

5. For it is to Iſr'el is an heast: to Iakobs God, due-to-be-doorn.

6. He this in Ioseph did bestow a winnes; when as forth he saerd from land of Egypt: where I heard a language, that I did not know.

7. His back from burden I discharg'd: his hands, did from the basket passe.

8. Thou caledst in distressed-case, and I releasing-thee-inlarg'd:

I answer'd thee in secrecie of thonder: proovd thee, at water of Sirife Selah. My people hear and I to thee wil testifie:

If hearken unto me wilt thou; o Iſrael. If that in thee a forreyn God ther shal not bee: nor thou unto a strange God bow.

11. Iehovah God of thee I am; which thee ascending-up did guide from land of Egypt: open wide thy mouth, and I wil fill the same.

12. But my people did not obey unto my voice: and Iſrael, to me was not affected-wel.

13. So I dismissed him away, in their harts wrong-intention; in their own counsels let them walk.

14. Oh that obeyd me had my folk: that Iſr'el in my wayes had gone.

15. Their enemies I had humbled, soon: I turned my hand their foes upon.

16. The haters of th' Eternal-one, had seighnedly-to him-yeilded: and their time should for ever bee.

17. And

17. And he would have fed him, with the fat of wheat: & out of the rock, with honey would I have sufficed thee.

17. And with the fat of wheat they should be fed: and from the Rock, I would with honey have sufficed thee.

Annotations.

Vers. 1. Gittith] see the note on Psalm. 8. 1. **Vs. 3.** Take up] to sweet in your mouths, or lift up your voice with psalm or song **So** in Isa. 42. 2. to lift up, is meant the voice, give] that is, bring the timbrel &c. of these instruments see Psal. 68. 26. & 33. 2.

Vs. 4. Blow the trumpet] or, the Cornet; (whereof see Ps. 98. 6.) this was done, both to proclaim the solemnity unto men, and to be a memorial for them before God, Levit. 23. 4. Num. 10. 10. for in their public worship, the Israelites used trumpets with other musical instruments; 2 Chron. 5. 12, 13. & 29. 27.

the new-moon] when as a solemn feast, with special worship was appointed of God, Num. 28. 11. 14. and at these times (as on the Sabbath) they used to assemble to worship, and hear Gods word, 2 King. 4. 23. Ezek. 46. 3. Isa. 66. 23. these feasts were a shadow of things to come, but the body is in Christ, Collos. 2. 16. 17. the appointed-time] or, the solemnity, solemn feast, which was thine in the pere, 1. at the Passover, 2. at Pentecost, and 3. at the feast of Tabernacles Deut. 16. 16. of which last, some understand this festivity, Ceseh, as having the name of covering in beetles; others, of the covering, that is, the change of the moon, when it is hid by the sun. feast] or daunce; see Psal. 42. 5. This may be meant of all feasts; or in special, of the feast of blowing trumpets, in the first day of the seventh month, Lev. 23. 24. or of the passover, as after, verse. 6.

Vs. 5. a judgment] that is, a rite, or ordinance; made by God, and a dutie to be performed to him. So judgment, is for dutie, Deut. 18. 3.

Vs. 6. in Joseph] among the posterity of Joseph, and the other tribes of Israel. Joseph is named, as principal, having the birthright. 1. Chron. 5. 1. 2. So Psal. 80. 2.

from the land] to the Greek turneth it; the Hebrew ghal, being here for meghal; the same that min, from: as 2. Chron. 33. 8. with 2. King. 21. 8. Zach. 4. 3. At their going out of Egypt, the feast of the Passover was appointed, Exod. 12. after, in the wilderness, the other feasts. Levit. 23. or we may read it, against the land, viz. to destroy it, and the first born. Exod. 11. 4. 5.

I heard a language] Heb. a lip, used for the speech or language, as Gen. 11. 1. **Vs. 7.** from the burden] what is burdens, wherewith they were wred in Egypt, making bricks, building cities &c. Exod. 1. 11. & 5. 4. 5. 7. 8.

Vs. 8. Thou caldest] Israel having left Egypt, Pharaoh with his host pursued them, and they were sore afraid and cried to the Lord, Exod. 14. 10, 15. **secret place of thonder]** out of the black cloud, wherewith God guided and protected Israel, but with thonder, rayn &c. dismanned the Egyptians; Exod. 14. 19, 20, 24, 25. See also Psal. 77. 18, 19.

of Meribah] that is of strife. So named because Israel there strove with Moses, and almost stoned him. Exod. 17. 1. 2. 3. 4. 7. **There God proved them,** to know what was in their hart, whether they would keep his commandments or no, Deut. 8. 2. Exod. 15. 25. and there they proved God, Psal. 95. 9.

Vs. 9. testify] or protest, take to witness, namely the heavens and earth &c. as Deut. 31. 28. & 32. 1. 46. & 30. 19: and deeply charge thee. Compare here with, Exod. 19. 3. 4. 5. &c. & 20. 22. 23. Jer. 11. 7. 8.

Vs. 11. open-wide] that is, speak and ask freely. This sentence our Saviour openeth thus, If ye abide in me, and my words abide in you; ask what ye wil, and it shall be done to you, Joh. 15. 7. and th' Apostle thus, whatsoever we ask of God, we receive of him, because we keep his commandments &c. 1. Joh. 3. 22.

Vs. 12. not well-affected] had no will, or good inclination; which they shewed presently after the giving of the law, by making themselves Gods of gold, and by their continual rebellions afterward. Exod. 32. 1. — 31.

Vs. 13. perverse intendment] or, stubborn opinion, writhing and obstinate intention, which they looked after in their erroneous hart. This word

word is taken from Deut. 29. 19. and after often objected to them by Jeremie; Ier. 3. 17. & 7. 24. & 9. 14. & 11. 8. And this is noted for a judgment of God, when he suffereth people to walk in their own wapes; Act. 14. 16. *Uf. 16. falsely-denied] or feignedly-submitted. see Psal. 18. 45. & 66. 3. their time] if this be referred to the enemies, it is meant their time of distress; as Psal. 10. 1. & 31. 16. So time is used, Ier. 27. 7. Isa. 13. 22. If to Gods people, it meaneth their continued settled state. U. 17. fed him] that is, his people, verse 14. fat of wheat] the principal, or flower of corn. so Deut. 32. 14. Psal. 147. 14. out of the rock] out of which God had made his people such honey and oil. Deut. 32. 13. Spiritually, the Rock is Christ, 1. Cor. 10. 4. the honey is the gracious words that flow from him; sweetness to the soul, and health to the bones; Prov. 16. 24. Psal. 19. 11. Song. 4. 11*

Psalm. 82.

Psalm. 82.

1. A psalm, of Asaph:

Sing this as the 34. Psalm.

God, standeth in the assemblie of Gods. 2. How long wil ye judge injurious-evill & accept, the faces of the wicked, Selah? 3. Iudge ye the poor-weakling & the fatherless: justifie, the afflicted & the poor. 4. Deliver the poor-weakling & the needy: ridd-free out of the hand of the wicked. 5. They know not, neyther wil they understād; they wil walk-on in darknes: moved shal be, al the foundatiōs of the earth. 6. I have sayd, ye are Gods: and ye al are sonns, of the most-high. 7. But-surely, ye shal dye as earthly-mē: & as one of the Princes, shal ye fall. 8. Rise-up o God, judge thou the earth: for thou shalt inherit, in al nations.

1. **G**od, standeth in the assemblie of God: dooth judge the Gods amidd.
2. How long judge yee injuriously: and accept faces, of wicked.
3. The Weak and fatherless judge yee: th' afflicted and poor justifie.
4. The weak and needy ridd-away: out of the Wicked's hand release.
5. They doo not know, neyther wil they ought understand; but in darknes they wil walk on: though moved shal of th' earth be the foundations al.
6. I sayd, yow Gods are: and children of the most-high God are yee al.
7. But yee shal dye as earthly-men: and as one of the princes, fal.
8. O God rise, judge the earth: for thou inherit shalt, al nations th' row.

Annotations.

Verf. 1. the assembly of God] that is, the assise (or session) of Magistrates; whose office is the ordinance of God, Rom. 13. 1. 2. Deut. 16. 18. and who are to execute not the judgments of man, but of the Lord, who is with them in the cause and judgement. 2. Chron. 19. 6. Deut. 1. 17. in mids of the Gods] that is, among the judges, or Magistrates, (verse 6.) who in the law are also caled Gods, Exod. 22. 8. 9. 28. because the word of God was given to them, Ioh. 10. 34. 35. **U. 2.** How long &c.] Thus God by his Prophet judgeth and reproveth the Gods or judges, for unrighteous judgment. accept the faces] respect the persons, lift up, admire, honour or favour the faces; a thing forbidden both concerning rich and poor, Deut. 1. 17. & 16. 19. Levit. 19. 15. Prov. 18. 5. Iam. 2. 1—9. **U. 3.** Iudge ye] that is, defend, deliver; see Psal. 43. 1. Isa. 1. 17. justifie] that is, doo justice, as 2. Sam. 15. 4. and acquitt or absolv him, his cause being right. Deut. 25. 1. Ier. 22. 3.

U. 5. They know not] The judges ar ignorant of their duty Mic. 3. 1. Ier. 10. 21. Prov. 29. 7. **Ec** they

חלכחם
מור רכש

ערת אר

חשדן

מור רכש

they wil walk on] *that is*, continue wilfully ignorant, and synful in perverting justice Mic. 3. 9. To walk in darknes, *is* to live in syn. 1. Iohn. 1. 6. Eph. 4. 17. 18. & 5. 8.

moved *shal be*] *to weat*, therefore moved, or though moved be al the foundations; though al lawes and orders be violated, al estates disturbed, and strongest helps come to ruine. Isa. 24. 18. 19.

v. 6. sonns of the most high] *the Chaldee paraphraseth*, as the Angels of the high God. And Magistrates should be as Angels for wisdom: 2 Sam. 14. 20.

v. 7. as earthly-men] as Adam; *that is*, as any other mortal man: so after, as one of the Princes, *that is*, of the other Princes of the world: for this Psalm was spoken to the Magistrates of Israel: for whatsoever the law sayth, it sayth it to them that are under the law Ro. 3. 19.

v. 8. inherit] *that is*, have sovereignty and dominion. So this word meaneth, Levit. 25. 45. 46. Ier. 49. 2. And Christ is caled heyr, (*that is* Lord) of all. Heb. 1. 2.

Psalm. 83.

Psalm. 83.

1. A song, a psalm of Asaph.

2. **O** God keep not thou silence: cease-not-as-deaf, & be not still o God.

3. For loe thine enemies, make a tumultuous-noyse: and thy haters, lift-up the head.

4. Against thy people, they have craftily-taken secret-counsel: and consulted, against thine hidden-ones.

5. They have sayd, Come & let us cut them off from being a nation: that the name of Israel, may be remembered no more. 6. For they have consulted in hart together: against thee, they have striken a covenant.

7. The tents of Edom, & the Ismaelites; Moab & the Hagarens. 8. Gebal and Ammon, and Amalek: the Philistines, with them that dwel in Tyrus. 9. Also Ashshur, is joyned with them: they have been an arm, to the sonns of Lot Selah.

10. Doo thou to them as to Midian: as to Sisera, as to Iabin; at the brook of Kishon.

11. Which were abolished in En-dor: they became doun for the earth.

12. pus

Sing this as the 74. Psalm.

2. **O** God doo not thou silence-keep: cease-not-as-deaf, and bee

3. not still o God. For loe thy foes, make noyse-tumultuouslie: thine haters eke, lift up the head.

4. They crafty counsel take, against thy folk: against thine hidd, they consultation-make.

5. They sayd; Come, let us cut them off that they no nation bee: that name of Isr'el may no more be had in memorie.

6. For they consult joynly in hart: strike cov'nant, thee agaynst.

7. Both Edoms tents, and th' Ismaelites; Moab and th' Agarens.

8. Gebal, Ammon, and Amalek; the Philistines, with those

9. that dwel in Tyre. Ashhur also with them is joyned-close: they have been for an arme, unto the sonns of Lot Selah.

10. To them as vnto Midjan doo, as unto Sisera:

11. As unto Iabin, at the brook of Kishon. In En-dor which were abolisht: and became doun for the earthly-floor.

12 Put them even their nobles, as Oreb & as Zeeb: & as Zebach and as Salmunnah, at their authorized-princes.

13. Who sayd, Let us possess to ourselves, the habitations of God.

14 My God; let them as a rolling-thing: as stubble before the wind.

15. As the fyre burneth a wood: & as the flame, seareth the mountains.

16 So, pursue them with thy tempest: and suddenly trouble them with thy storm.

17. Fill their faces with shame: that they may seek, thy name Iehovah.

18. Let them be abashed, & suddenly-troubled unto perpetuities; and let them be ashamed & perish.

19. That they may know, that thou whose name is Iehovah onely thou: art the most hye, over al the earth.

12. Put them their Nobles every one, as Oreb and as Zeb:

as Zebach and as Salmunnah, at their authorized.

13. Who sayd, Let us, Gods mansions, for our possession-take.

14. My God; as rolling-thing, as chaff, before the wind, them make.

15. As fyre dooth burn a wood: and as the flame the mounts dooth sear.

16. So, With thy tempest them pursue: and With thy storm soon-sear.

17. Their faces fyll With shame: that they may seek thy name o' IAH.

18. Let them abashd and troubled be unto perpetual-aye:

and shamed be and perish they.

19. That they may know; onely thou thou whose name I EHOVAH: art 'bove al the earth most-hye.

Annotations.

Verse. 2. Keep not silence &c.] Heb. let not silence (or stilnes) be to thee: that is, sit not still, but stir up thy self, to help, and avenge us on our enemies. So silence is used for sitting still, Iudg. 18. 9.

v. 3. lift up the head] insolently and boldly, vaunting themselves, and warring against us. So Iudg. 8. 28. on the contrary, Gods people shal lift up their heads, that is, be of good comfort and courage, when their redemption draweth neer, Luke. 21. 28.

v. 4. thine hidden ones] that is, as the Greek explaineth it, thy saints; which are hid-den of God in his tabernacle in the day of evil, from the strife of tongues; Psal. 27. 5. & 31. 21. whose life is hidd with Christ in God, Colos. 3. 3.

v. 5. from being] or, that they be no more a nation; Moab and others consule this against Israel; after, the like is against Moab, and effected, Ier. 48. 2.

v. 6. in hart together] this noteth, their earnestnes, craftynes, and joynt consent in evil.

v. 7. The tents] that is, armies with their Kings and captaines. Iudg. 7. 13. 14. 2. King. 7. 7. 10. Ier. 6. 3. Hab. 3. 7.

Ædom] the Ædomites, or Idumeans, which were the sons of Esau, named Ædom: the brother of Israel: see the note on Psal. 60. 10.

the Ismaelites] children of Ismael, the son of Abraham, who was (with the bondwoman Hagar his mother,) cast out of his fathers house for persecuting his brother Isaac; in whose evil waves his children here walk. Gen. 16. 1. 15. & 21. 9. 10. 14. Gal. 4. 22. 29. 30.

Moab,] the Moabites, the posterity of Lot; see Psal. 60. 10.

the Hagarens] the Chaldee paraphrast calleth them Hungarians. They were the posterity of Ietur, Maphih, and other like children of Ismael, son of Hagar, of whom came twelve princes of their nations, Gen. 25. 12, 15, 16. some of which were cald by their fathers name, Ismaelites, (as before,) some by their grandmothers name Hagarens, and dwelt in Arabia, eastward from Gilead, neer to the Israelites. 1 Chron. 5. 10, 19.

The word Hagarens, signifieth fugitives, or strangers, (as the Greek turneth them paroikous, 1 Chron. 5. 10.) they were after cald Saracens, which in the Arabick tongue is thieves.

v. 8. Gebal] that is, the

Geblites

Gebalites or Gibleans, that dwelt in the Province or Citty Gebal (or Gabala) in Phoenicia neer Sidon, whence Solomon had Masons, or stone-hewers; 1. King. 5. 18. Ezek. 27. 9.

Ammon Ammon] the Ammonites, that came of Lot, as did the Moabites, Gen. 19. 37. 38. These nations which were nearest allped unto Israel, and whom God would not suffer the Israelites to molest, when they came out of Egypt, Deut. 2. 4. 5. 9. 19. combine here together against Israel to cast them out of Gods inheritance, so evil did they reward them, as **h.** Jhosaphat complained, 2. Chron. 20. 10. 11. 12.

malek Amalek] the Amalekites, which were of Esau the son of Esau, the brother of Israel, Gen. 36. 12. 16. they dwelt in the south country neer Canaan, Num. 13. 30. were the first that fought against Israel, Exod. 17. 8. &c. for which God would have had their remembrance put out from under heaven, Deut. 25. 17. 18. 19. and **h.** Saul was sent to performe it, but did it not fully, 1. Sam. 15. 2. 3. 9. & 28. 18. and was himself slain by an Amalekite, 2 Sam. 1. 8. 9. 10.

Tyrus] the Tyrians, which remembered not the brotherly covenant that had been between them and Israel, Amos 1. 9. See the note on Psal. 45. 13.

h. 9. Ashur] the Assyrians, the posterity of Shem the son of Noah, Gen. 10. 22. This nation was the rod of Gods wrath against Israel, who in the end captived ten tribes, Isa. 10. 5. 6. 2 King. 15. 29. & 18. 9. 11. 13. &c.

an arm] that is, an help (as the Greek sayth,) and a strength to Lots sons, the Moabites and Ammonites. Thus were here ten peoples, confederates against God and his people.

idian **h.** 10. as to Midian] the Midianites, the posterity of Abraham, by his concubine Keturah, 1 Chron. 1. 32. who being turned Idolaters, drew Israel to sin in the wilderness, for which Moses revenged the Israelites of them, by the slaughter of all their males, and their five kings, and a wonderful great spoil, Num. 31. 1. 7. 8. 16. 32. &c. but after that, recovering and oppressing Israel in their own land, were by Gedeon and 300 men, vanquished, when they lay in the valley like grasshoppers in multitude, Iudg. 6. 1. & 7. 7. 12. 22. &c. and to this victory hath the Psalmist here reference.

as to Sisera] the Captayn in the host of Iabin, King of the Canaanites; he had nine hundred charrets of iron, and vexed Israel sore, but by Deborah a prophetess, and Barak a captain of Naphtali, the Lord destroyed Sisera, with all his host and charrets, there was not a man left; and Sisera flying, was kyled by Iael, Hebers wife; who drove a nail into the temples of his head. Iudg. 4. 2. 3. - 21.

Iabin] the King of Canaan, who upon the death of his captain Sisera, forementioned, was subdued and destroyed before the Israelites, Iudg. 4. 23. 24.

at the brook] or in the bourn, that is, the valley of Kishon; the Hebrue Natchal (as our English bourn,) signifyeth both a vally and a river running in it. Kishon was a river at the foot of mount Carmel, by it, Sisera and the Kings of Canaan fought, and were vanquished; and the bourn Kishon swept them away. Iudg. 4. 13. & 5. 19. 21.

Endor] a citie by Kishon, neer unto Taanach and Megiddo where the Canaanites perished, Josh. 17. 11. Iudg. 5. 19.

doung for the earth] that is, lay rotting above ground, unburied, as is explained, Ier. 8. 2. & 16. 4.

h. 12. Put them] or him; that is every one of their nobles, and all joyntly. See the note on Psal. 2. 3.

Oreb & Zeeb] two Princes of the Madianites, whom Gedeon slew, Iudg. 7. 25.

Zebach and Salmunnah] two Kings of the Madianites, whom Gedeon also pursued, and kyled, Iudg. 8. 12. 21.

authorized] or, anointed, that is, Princes, as the Greek expresth. See the note on Psal. 2. 6.

h. 14. as a rowling-thing] or wheel; but here is meant a light thing, as chaff or straw, that rolleth or turneth round before the whirlwind, as the next words shew, and a like speech in Isa. 17. 13. plainly manifest. Elsewhere the word signifyeth also a wheel, Isa. 28. 28. and the sphere or round orb of the aier; Psal. 77. 19.

h. 15. fear] or burn up. See the like similitudes Deut. 32. 22.

h. 17. with shame] or dishonour, contempt: the Hebrue word properly signifyeth lightnes; as the contrary honour, is so raled of weightines; Psal. 3. 4.

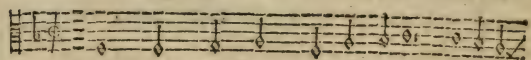
that they may seek] or, and let them seek: it may be meant of the enemies fore mentioned, forced to seek and call on God, as Psal. 18. 42. or indefinitely, that men may seek. So after in verse 19.

h. 19. Iehovah]

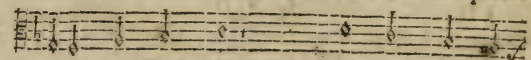
h. 19. Iehovah] This is the chiefest name of the Eternal and most blessed God, so called of his Essence, being, or existence, which is simply one, Deut. 6. 4. The force of this name the holy Ghost openeth by He that is, that was, & that wilbe, or, is to come, Rev. 1. 4. 8. & 4. 8. & 11, 17, & 16, 5. and the form of the Hebrue name, implieth so much Ie, being a signe of the time to come, Ieveh, he wilbe; ho, of the time present, Hoveh, he that Is; and vah, of the time past, Hayah, he was. It importeth that God Is, and hath his being of himself from before al worlds, Isa. 44. 6. that he giveth being or existence unto al things, and in himself are and consist, Act. 17. 25. that he giveth being unto his word, effecting whatsoever he hath spoken, whither promises Exod. 6. 3. Isa. 45. 2. 3. or threatnings, Ezek. 5. 17. & 7. 27. It is in effect the same that Ehjeh, I wilbe, or I am, as God saileth himself, Exod. 3. 14. Of this the Gentiles named the greatest God, Iove, and Iu-piter, that is Iah father, (of the shorter name Iah, mentioned Psal. 68. 5.) and varro the learnedest of the Romanes, thought Iove to be the God of the Jewes, August. 1. 1. de consens. evan. c. 22. Herof also in Greeke writers he is called Iao, Diodor. Sicul. 1. 2. c. 5. Clem. Alex. Strom. 1. 5. Macrob. 1. 1. Saturnal. c. 18. But in the Greeke tongue the name Iehovah cannot rightly be pronounced; and for it the Greeke Bibles have Lord, which the new testament foloweth, as Mark. 12. 29. from Deut. 6. 4. and elsewhere usually; and the Hebrue text sometime putteth Adonai, Lord, or Elohim God, for Iehovah, as Psal. 57. 10. compared with Psal. 108. 4. 2 Chron. 25. 24. with 2 King. 14. 14. When Adonai, Lord, is joyned with it, it is written Iehovih, as Psal. 68. 21. then the Jewes read it Elohim, God; as at other times they read it Adonai Lord; and pronounce not Iehovah at al at this day; though in ancient dayes it appeareth to be otherwise. The Greeke historie of Baruch, seemeth to use in stead of it, Aionios, that is, the Eternal, or Everlasting. Bar. 4. 10, 14, 20, 22, 24, 35. & 5. 2. onely thou] or, onely thine, that is, which onely hast Iehovah for thy name; for the true God, hath onely being; and Idols are nothing in the world, 1 Cor. 8. 4. and Angels, and Magistrates are called Elohim Gods, Psal. 8. & 82. but Iehovah is peculiar to very God alone. And this is that name (I suppose) which the authour of the booke of Wisdom, saileth incommunicable, Wisd. 14. 21. Yet this is the name of Christ, called Iehovah our iustice, Ier. 23. 6. for Gods name is in him, Exod. 23. 21. and he is very God, and eternal life, 1. Ioh. 5. 20.

Psalm. 84.

Psalm 84.



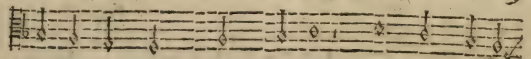
2. O LORD of hosts, how amiable are places



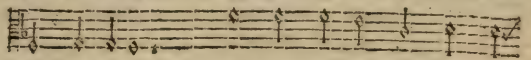
wherin thou doost dwell! 3. My soul, dooth long



and faint also, even for the courts of Iehovah: my



hart and my flesh, shewt doo they, to come the li-



ving God unto. 4. Yea the sparrow, an howse fin-

deeth

1. To the mayster of the musk upon Gittith: a psalm to the sons of Korach.

2. **H**ow amiable are thy dwelling-places; o Iehovah of hosts!

3. My soul, longeth & also fainteth, for the courts of Iehovah: my hart & my flesh, doo shewt, unto the living God.

4. Yea the sparrow, findeth an howse, and

and the swallow, a nest for her, where she layeth her yong: thine altars, Iehovah of hosts; my king, and my God.

5. O blessed are they that abide in thine howse: still, they shal praise thee Selah.

6. O blessed is the earthly-mā, whose strength is in thee: they in whose hart, are the hye-ways.

7. They that passing thorow the vale of Baca, put him for a wel-spring: also with blessings, the rayn covereth.

8. They shal goe, fro power to power: he shal appear, unto God in Sion.

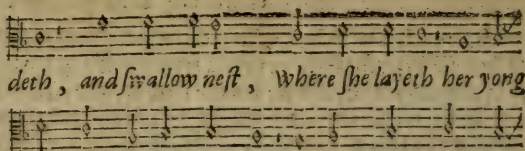
9. Iehovah, God of hosts, hear thou my prayer: give ear, o God of Iakob Selah.

10. See thou o God, our shield: and look-upon, the face of thine Anoynted.

11. For, better is a day in thy courts, than a thousand: I have chosen, to sit-at the-threshold, in the howse of my God; rather than to remayn, in the tents of wickednes.

12. For Iehovah God, is a Sun, and a sheild: Iehovah wil give, grace & glorie: he wil not with-hold good, from them that walk in perfection.

13. Iehovah of hosts: o blessed is the earthly-man, that trusteth in thee.



deth, and swallow nest, where she layeth her yong ones: thine altars, o IAH of hosts; my King, & eke my God. 5. They that in thine howse have a-

bode, are blest: they still, praise thee Selah.

6. Blest is the man, whose strength thou art: they that hye-ways have, in their hart.

7. That passing-through the Baca vale, doo put him for a welling-stream: with blessings eke, rayn covereth them.

8. From pow'r to pow'r, procede they shal: to God in Sion, shal appear.

9. LORD, God of hosts, my prayer hear: give ear, o Iakob's God Selah.

10. O our sheilding-protection, see thou o God: and look upon, face of thine oynted-Messiah.

11. For, better is a day within thy courts, than thousand elsewhere been: I chosen have, me to depre.ß at threshold, in howse of my God; rather-than for to have abode, within the tents of wickednes.

12. For IAH God, is a Sun and sheild: both grace and glorie, IAH wil yeild: not any good with-hold wil hee, from them that walk in perfectnes.

13. O LORD of armies: blessed is the earthly-man, that trusteth in thee.

Annotations.

Wers. 1. Gittith,] see Psal. 8.1. on Psal. 43.3.

2. dwelling-places] or habitacles; see the note on Psal. 43.3. 3. for the courts] that I may come into them: for the Priests onely went into the Temple; the people stood in the courtards, which were two. 2. King. 21.5. See Ps. 65.5. showe] to wret, for desire to come unto God.

4. the sparrow,] or bird: the Hebrue shippor is generally any bird. Psal. 11.1. Gen. 7.14. specially the sparrow; when o-ther birds are named, as here and Psal. 102.8. for such haunt mens howses. swallow]

or Free-bird, cal'd in Hebrue dror, of libertie which this bird seemeth to have above others, flying boldly and nestling about howses: so Prov. 26. 2. The Greek and Chaldee take it here for the Turtle dove; which hath in Hebrue an other name, Psal. 74. 19. thine altars] to weat, are the places where the birds nestle neer unto them, in howses, or trees, which sometime were by Gods tabernacle, Ios. 24. 26. or understand as before, (I long for) thine altars.

¶ 6. the hye-wayes] or caufeyes; namely which lead to thy house: that is, they which affect hartily, long after and delyte to goe up to thy howse. Spiritually these wayes or pathes are made by preaching of the gospel; Isa. 40. 3. & 35. 8. & 11. 16.

¶ 7. They that passing] or, of them that pass. of Baca] that is, of mulberie trees; which use to grow in dry places. The Greek sayeth, vale of tears. Both mean, that through wants and afflictions we must come into the kingdom of God. This valley was neer unto Jerusalem, as may be gathered by 2 Sam. 5. 22, 23. Ioi. 15. 8.

¶ put him] or set him, that is God; making him by faith a wel of life unto them; for he is the fountayn of living waters, Ier. 2. 13. Or, let it, that is, the vally, making it a fountayn, by digging wells therein. And this may be an allusion to that wel digged by the Princes and Captrayns of Israel, Num. 21. 16, 18.

sings &c.] that is, bountifully and abundantly, the rayn shal cover them. Rayn figureth out the doctrine of the gospel; Deut. 32, 2. Isa. 45. 8. Ioiel. 2, 23. Revel. 11, 6. the rayn of blessings, Isa. 40. 9. 6. is to sow abundantly, or liberally: and blessing, is liberalitie, 2 Cor. 9. 5. Prov. 11. 25. So God would cause a bountifull rayn of grace and comfort, to cover them that goe up to his house in Jerusalem; as elsewhere he is sayd to refresh his inheritance, with the rayn of liberalities strowed upon it, Psal. 68. 10. whereas on the contrary, who so wil not goe up to Ierusalem, to worship the King the Lord of hosts, upon them shal come no rayn, Zach. 14. 17. The Greek turneth this sentence thus, the Lawgiver (or Teacher) shal give blessings; the original Moreh being ambiguous, sometime signifying a Teacher, Iob. 36. 22. sometime rayn, Ioiel. 2. 23. Isa. 30. 20. so that from the Hebrue it may also be interpreted, with blessings, the teacher shal cover them; the meaning much like the former; the Teacher being God or Christ, in whom we are blessed with all spiritual blessings in heavenly things, Ephe. 1. 3. Some understand bracoeth, blessings, to be here as brecoth, pools digged and filled with rayn. Both mean one thing.

¶ 8. from power to power] that is, increasing their power (or strength) dayly more and more; as the Apostle sayth, we are changed into Gods image, from glory to glory; 2 Cor. 3. 18. and Gods justice is reveled from faith to faith, Rom. 1. 17. our faith and glory increasing more and more. Prov. 4. 18. Or from army to army, (from troupe to troupe) respecting the troupes of Israel which went al the males thrice every pere, to appear before the Lord, Exod. 23. 14-17. The Hebrue Chajil power, is used sometime for an army of men, Psal. 33. 16. and sometime for riches Psal. 49. 7. which also may be implid here. he shal appear] or, till he, that is, every one of them, appears, according to the law, Exod. 34. 23. Zach. 14. 16.

¶ 10. of thine Anoynted] or Messiah; our Lord Christ, in whom God respecteth us: or David, his figure and father in the flesh, cal'd also Gods anoynted, 2. Sam. 23. 1.

¶ 11. than a thousand] to weat, in any other place. sit at the threshold] that is, be in the lowest room, and basest estate: as the Greek sayth, be cast down, (or an abject);

And by Gods howse, may be meant his tabernacle; as Luk. 11. 51. with Mat. 23.

35. to remayn] or abide my whole life long. v. 12. is a Sun]

or, wilbe a Sun, that is a light Isa. 60. 19. Rev. 21. 23.

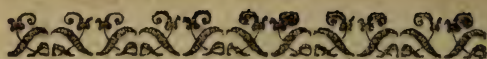
understanding hereby al blessings and com-

forts, by Christ the Sun of righ-

teousnes. Mal. 4. 2.

1. To the mayster of the musick, a psalm to the sonns of Korach.

2. **T**Hou hast been favourable to thy land ô Iehovah: thou hast returned, the captivity of Iakob. 3. Thou hast forgiven, the iniquitie of thy people: thou hast covered, al their syn Selah. 4. Thou hast gathered-away al thine exceding-anger: thou hast turned, frô the fervencie of thine anger. 5. Turn thou us, ô God of our salvation: and cause, thine indignation against us to cease. 6. Wilt thou be angry with us for ever? wilt thou draw-out thine anger, to generation and generation? 7. Wilt not thou turn & revive us: that thy people, may rejoyce in thee? 8. Shew us Iehovah, thy mercy: and give us, thy salvation. 9. I wil hear, what God Iehovah wil speak: for he wil speak peace, unto his people & unto his gracious-saincts: and let them not return to unconstant-folly. 10. Surely his salvation is neer to them that fear him: that glorie, may dwell in our land. 11. Mercy and truth are mett: justice, and peace have kyssed. 12. Faithfulness, springeth out of the earth: and justice, looketh down from heaven. 13. Also Iehovah, wil give the good: & our land, shal give her fruit. 14. Iustice, shal goe before his face: and he wil put, her foot-steps in the way.



Sing this as the 8. or as the 77. Psalme.

2. **T**Hou favored hast thy land ô Iehovah: thou turned hast, Iakobs captivity.
3. Thou pard'ned hast, thy felks iniquitie. thou cov'red hast, even-al their syn Selah.
4. Thou gathred hast thine anger al away: Thou turned hast frô thy wraths fer vent-ire.
5. Turn us ô God of our salvation: and cease 'gainst us thine indignation.
6. Wilt thou for ay 'gainst us thine anger-styre? Wilt thou to age and age draw-out thine ire?
7. Wilt not againe revive us: that in thee thy felk may joy? To us Iehovah show thy mercy: and thy health on us bestow. (bee;
9. What God the LORD wil speak, He hearkning for to his felk and saincts, speak peace wil hee: And let them not return to foolishnes.
10. To his fearers his health is sure at hand: that glory, may have dwelling in our land.
11. Mercy and truth mett: justice kyss't & peace.
12. Out of the earth eke springeth, faithfulness: Justice from heav'ns hath looked-down also.
13. Also Iehovah, giveth bounteousnes: and eke our land shal give her fruitfulness.
14. Just-right'ousnes before his face shal goe: and he wil put her steps the way into.

Annotations.

- Vers. 1. to the sonns]** **or, of them.** See Psal. 42. 1. **Vs. 2. hast been favourable to]** **or, hast favourably-accepted,** been wel-pleased; **to weat, in times past.** This also respecteth the promise, Levit. 26. 42. **captivity]** that is, the company of captives, **or prisoners;** as Psal. 68. 19. See also Psal. 14. 7. **v. 4. gathered-away]** that is, withdrawn, ceased, **or asswaged;** as the Greek interpreteth it. So in Joel. 2. 10. the stars gather-away, (that is, withdraw) their shining. **v. 5. Turn us]** to our former estate. **cause to cease]** **or, dissipate;** as Psal. 33. 10. **v. 6. wilt thou draw]** that is, continue: see Psal. 36. 11. **v. 7. wilt not thou turn and revive]** that is, agayn revive us. See Psal. 71. 20. The Greek saith, O God, thou turning wilt revive us. For halo they read ha-al: the letters transplanted. **v. 8. Shew us]** **or, Let us see;** that is, enjoy. So Psal. 50. 23. **v. 9. the God]** **or, the Almighty:** Al. **and let them not]** **or, that they turn not to** **folly:** that is, to syn: see Psal. 125. 3. The Greek saith, and to them that turn the hart to him. that

1. *that glory may dwell* *or* *glory shal dwell*; meaning that glory of God, which we are desir-
 ous of by (pn, Rom. 3. 23. shal be restored by grace in Christ, and God wil dwell among men,
 and communicate with them his glory, Rev. 21. 3. 11. Isa. 60. 1. and they are changed into the
 same image, from glory to glory, as by the spirit of the Lord. 2. Cor. 3. 18. *Or*, by glory is
 meant, Christ, the salvation of God, who dwelt in our land, when the Word was made flesh,
 and men saw the glory thereof, as the glory of the only begotten of the Father, full of grace
 and truth, John. 1. 14. *Or* *11. are mett*] that is come together, which before seemed
 asunder; and they have mutual societie; (so meeting importeth, Prov. 22. 2. Isa. 34. 14) The
 truth of Gods promises, are in Christ fulfilled. Luke. 1. 68. 69. &c. Act. 13. 32. 33.
Or *have kysed*] as secinds use when they meet, Exod. 4. 27. & 18. 7. a signe of concord, love
 and joy. So Christ is king of justice and of peace, Heb. 7. 2. and the work of justice by him,
 is peace, Isa. 32. 17. *for*, being justified by faith, men have peace towards God. Rom. 5. 1. Luke.
 2. 14. *Or* *12. Faithfulness springeth* *or* *Truth buddeth out of the earth* (*or* *land*); that is
 the land bringeth forth faithful increase, answerable to Gods blessings upon it. The land figu-
 ring the minds of men Heb. 6. 6. 7. 8. which by faith apprehend Gods mercy in Christ.
Or *from heaven*] the justice of God through faith, not our own justice which is of the law. Philip. 3. 9.
Or *13. the good*] *or* *good things*; that is the good gift of the holy Ghost, to sanctify his peo-
 ple: as Luk. 11. 13. compared with Mat. 7. 11. See also the note on Psal. 65. 5.
Or *our land*] our earthly nature sanctified, brings forth good fruits in Christ. Mat. 13. 23. See
 Ps. 67. 7. *Or* *14. Justice shal goe*] *or*, He wil cause justice to goe before him.
Or *wil put her footsteps*] *or*, wil set (her,) in the way, of his footsteps: which seemeth to mean
 a settled course of walking in vertue. *Or*, when he shal put his footsteps into the way.

17

Psalm. 86.

Psalm. 86.

1. A prayer, of David:

Bow-down thine ear Iehovah answer
 me: for I am poor-afflicted & need-
 dy.

2. Keep my soul, for I am merciful:
 thou my God, save thy servāt; that trust-
 eth unto thee.

3. Be gracious to me Iehovah: for
 unto thee doo I cal, al the day.

4. Rejoyce, the soul of thy servant: for
 unto thee Lord, lift I up my soul.

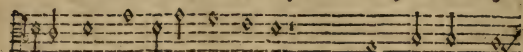
5. For thou Iehovah, art good and
 mercifully-pardonest: & much of mer-
 cy, to al that cal upon thee.

6. Give ear Iehovah, to my prayer:
 & attend, to the voice of my supplica-
 tions-for-grace.

7. In



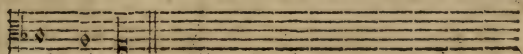
1. BOW-down, thine ear Iehovah answer mee: for



I am poor-afflicted & needie. 2. Keep thou my soul,



for merciful am I: my God, thy servant save, that



trusts in thee.

3. Iehovah be thou gracious to mee:
 for, al the day, cal unto thee doo I.

4. Thy servants soul, rejoyce-thou-cheerfully:
 for Lord, I lift my soul up unto thee.

5. For thou Iehovah, good and pardonest:
 of mercy much, to al that cal on thee.

6. Give ear Iehovah, to my pray'r: and bee
 attent, unto the voice of my requests.

ff

7. In

7. In the day of my distress, wil I call unto thee, for thou wilt answer me.

8. *There is none like thee, among the Gods: o Lord; and none like thy works.*

9. All nations, whom thou hast made; shall come, and bow down themselves before thee o Lord: and shall glorify thy name.

10. For great art thou, & doest marvelous things: thou, art God thy self alone.

11. Teach me, o Iehovah, thy way; I wil walk in thy truth: unite my hart, for to fear thy name.

12. I wil confesse thee, o Lord my God, with all my hart: & wil glorify thy name for ever.

13. For thy mercy, is great toward me: and thou hast delivered my soul, from the lowest hel.

14. O God, the proud are risen up against me; and the assemblie of violent men, seek my soul: and they have not set thee before them.

15. But thou Lord, art a God pitiful and gracious: long suffering, and much of mercy and truth.

16. Turn the face unto me, & be gracious to me: give thy strength to thy servant; & save, the son of thine handmayd.

17. Doe with me a signe, for good: & let my haters see and be abashed: because thou Iehovah, hast holpen me & comforted me.

7. In day of my strait-tribulation, I call on thee; for thou wilt answer mee.

8. Among the Gods, not any is like thee: o Lord; and like unto thy works are none.

9. He that shall come, whom thou hast made, shall bow down before thee Lord: and shall glorify thy name.

10. For great art thou, and marvels doest: thou, God thy self alone.

11. Teach me thy way, walk in thy truth wil I, o LORD: to fear thy name, unite mine hart.

12. I will laud thee, Lord my God, with all mine hart: and will thy name for ever glorify.

13. For great thy mercy towards me hath been: and thou hast ridd my soul from lowest grave.

14. O God, the proud against me risen have: and seek my soul dooth crew of violent-men:

Also before them they propose not thee.

15. But thou Lord, God of grace and tender-ruth: long suffering, much of mercy and of truth.

16. Turn me thy face, and to me gracious bee:

Unto thy servant give thy strength; & save, thine handmayds son. A signe for good, shew mee:

and let mine haters see and shamed bee: that I, from thee LORD, help & comfort have.

Annotations.

Verf. 1. A prayer] the like title is of Psalm 17. To Christ may this Psalm first be applied.

Vf. 2. merciful] v. 2, a gracious-saint: pious, holy. See Psal. 4. 4. This title God taketh to himself, Ier. 3. 12.

V. 4. Lift I up] see the note on Psal. 25. 1.

V. 5. mercifully-pardonest] v. 2 art propitious, a forgiver. See Psal. 25. 11.

V. 8. Among the Gods] Though there be that are called Gods, whither in heaven or in earth, (as there be many Gods, and many Lords;) yet unto vs there is but one God &c. 1. Cor.

8. 5. 6. all the Gods of the peoples, are idols, Psal. 96. 5. and none] to woe, can doo works like thine; v. 2, no works are like thy works, Psal. 136. 4.

V. 11. Unite my hart] apply and knit it to thy fear onely, and that with simplicitie.

V. 13. hel] v. 2 grave; the state of death: see Psal. 16. 10.

V. 14. the proud] Compare this with Psal. 54. 5.

V. 15. pitiful] v. 2, full of ruth, mercy and tender love. When Gods name was proclaimed before Moses, this title with other, was in it, Exod. 34. 5. 6.

V. 16. son of thine handmayd] that is, born thy servant, of gods

in parents that were thy servitors. Of Christ this also was true, the son of Marie the vir-

gin.

ſon, the handmaid of the Lord. Luk. 1. 48. See the like ſpeech Pſal. 116. 16.

v. 17. Doo with me a ſign] or, Shew it me : that is, So deal with me, in my deliverance and preſervation, that I may have my ſelf, and may be to others a ſigne, for good. Korah and his company were for a ſigne to the Iſraelites, Num. 16. 38. & 26. 10. Ionaſ, a ſign to the Ninevites, and Chriſt to the Jewes, Luk. 11. 30.

Pſalm. 87.

1. To the ſonns of Korach, a Pſalm a ſong:

His foundation, among the mountayns of holynes.

2. Iehovah loveth, the gates of Sion: above al the dwelling places of Iſaakob.

3. Glorious-things, ſpoken is of thee: o citie of God Selah.

4. I wil make mention of Rahab & Babel, to them that know me; loe Paleſtina & Tyruſ with Cuſh; this-man was born there.

5. And of Sion, it ſhalbe ſayd; man & man, was born in her: and he, the moſt-high ſhal eſtabliſh her.

6. Iehovah, wil recount, when he writeth the peoples: this man was born there Selah.

7. And fingers as players-on-fluits: al my welſprings in thee.

Pſalm. 87.

Sing this as the 89. Pſalm.

1. **A**mong the mounts of holynes, is his foundation.
2. Above al Jakobs dwellings; *IAH* dooth love gates of Sion.
3. Of thee, curſe of God Selah; things-glorious, ſpoken bee.
4. Rahab and Babel ile rehearſe, unto them that know mee; Loe Paleſtine and Tyre wuh Cuſh: this-man, he born was there.
5. Of Sion eke, it ſhalbe ſayd; ech man is born in her: and he, that is the Higheſt one ſhal her eſtabliſh faſt.
6. Iehovah, when he writeth up the peoples, count-wil-caſt: this man, he born was there Selah.
7. And there the fingers bee as alſo they that play on fluits: my wel-ſprings al in thee.

Annotations.

Verſ. 1. His foundation] or The foundation therof, Gods groundwork of the Temple which was built upon the mountayns Moriah and Sion. 2. Chron. 3. 1. Pſal. 2. 6. Some refer it to the Pſalm, the foundation (or argument) wherof, is of the Church of Chriſt.

v. 2. gates of Sion] the publik aſſemblies of his people: ſee the note on Pſal. 9. 15. The law was to come out of Sion, Mic. 4. 2. and the ſcepter of Chriſts kinadom; Pſal. 110. 2.

v. 3. ſpoken is] that is, are particularly ſpoken; al and every of them. of thee citie of God] that is Ieruſalem; ſo cald alſo Pſal. 46. 5. & 48. 2. a figure of the Church. What honourable things are ſpoken of this city, ſee Iſa. 54. & 60. & 62. & 65. Rev. 21. & 22. chapters. The Hebrew phraſe in thee, is rightly turned according to the Greek, of thee or concerning thee: which many times hath ſuch ſignification, as Pſal. 63. 7. & 71. 6. & 119. 46. 1 Sam. 19. 4; ſo alſo in the Greek, as Rom. 11. 2.

v. 4. Rahab] that is, as the Chaldee paraphraſt ſayth, th' Egyptians. So Egypt is cald Rahab, in Pſal. 89. 11. Iſa. 51. 9. eyther for the ſtrength and pride of Egypt, (which the word Rahab ſignifieth;) or of ſome chief city ſo named; as elſewhere Tſoan; Pſal. 78. 12. The caling of Egypt to the fellowſhip of the church,

is also prophesied, Isa. 19. 19. 21. 25.

Babel] the Babylonians, see Ps. 137. 1. Their chief city was Babel. Of a Christian church there, mention is made 1 Pet. 5. 13. to them] or, among them that know me; to weete my familiars.

Palestina] the Philistims: see Psal. 60. 10.

Tyrus] the Tyrians; see Psal. 45. 13. Of them were Christian disciples, Act. 21. 3. 4.

Cush] the Ethiopians, as the Greek translateth; see Psal. 68. 32.

this-man] that is,

(as the Greek saith,) these-men; meaning, all before mentioned. So the Hebrew often speaketh of a whole nation, as of one man. See Psal. 25. 22. & 130. 8. was born there]

in the city of God, as of a city. There, of immortal seed by the word of God, are men born anew, 1. Pet. 1. 23. I am, 1. 18. A thing to come, is here set down as already done: so in Isa. 9. 6.

U. 5. man and man] so the Greek also expresseth the Hebrew. Heretofore seemeth to be meant every man, successively, as Hest. 1. 8. For Jerusalem is the mother of us all, Gal. 4. 26. (So day and day, is every day; Hest. 3. 4. Psal. 61. 9.) Or, man and man, is many men, of this and that nation, of each estate and degree.

stablish her] that the gates of hell shall not prevail against her, Mat. 16. 18. Therefore this city lieth foursquare settled in all changes. Rev. 21. 16. Ezek. 48. 16--20.

U. 6. writing the peoples] in the writing of the howle of Israel, that is the Church, Ezek. 13. 9. Isa. 4. 3.

U. 7. And singers] or, And singing are &c. This may have reference to the solemn worship of God, used in the Church of Israel; where singers and players on instruments, had in charge continually to laud the Lord, &c. 1. Chron. 9. 33. & 25. 1. 2. &c. and dances were used at their holy feasts, to honour him with, Iud. 21. 19. 21.

So Christ the Lamb, hath harpers with him on mount Zion, that sing as it were a new song before the throne, Rev. 14. 1. 2. 3. Or, it may respect that which followeth, all my springs in thee (or of thee) are singing (that is, doo sing) as also dance, (or as they that dance,) that is, shew joyfulness.

players on flutes] or, dancers, for so this word may also be taken for dancing, (to weete at the sound of the fluit or pipe,) as Iudg. 21. 21. Compare herewith Isa. 30. 29. The Greek here turneth it, rejoicers.

my wellsprings] or fountayns, (streams of water, as Ps. 104. 10.) that is, all gifts and graces: which the scripture noteth by lively fountayns of waters, wherewith they are refreshed that serve God in his temple, day and night, Rev. 7. 15.

17. and wellsprings of salvation, Isa. 12. 3. And as Christ is called a fountayn, so is his church, Song. 4. 15. 12.

in thee] for now, unto principalities and powers in heavenly-places, is known, by the Church, the manifold wisdom of God, Eph. 3. 10. 1. Pet. 1. 12. Or we may read it, as before in the 3. verse, of thee all my springs, doo sing, &c.

Psalm. 88.

1. A song a psalm, to the sons of Korach: to the mayster of the musk, on Machalath leannoth: an instructing-psalm, of Heman the Æzrachite.

2. **O** Jehovah, God of my salvation: by day I cry-out, & in the night before thee. 3. Let my prayer, come before thee: bow thine ear, to my shrill-cry. 4. For my soul is fylled with evils: and my life, draweth neer to hell. 5. I am counted, with them that goe-down the pit: I am, as a mā that hath no strength. 6. Among the dead,

free:

Psalm. 88.



Sing this as the 13. Psalm.

2. *Jehovah, thou the God of my salvation: before thee, day & night, I make-clamatio. (shrill,*
3. *For thee, let come my pray'r: unto my clamour-*
4. *bow thine ear. For with evils my soul it hath the my life, drawes neer to hell. (fyll:*
5. *I counted am, with the that doo go-down the pit: I am, as man that hath abilitie no whit. (lays*
6. *Eve free, amōg the dead: as slayn, in grave that*

free: like the slayn, that lye in the grave; whom thou remembrest no more: and they, are cut-away from thine hand.

7. Thou hast put me, in the pit of the lowest-places: in darknes, in the deep-places.

8. Thy wrathful-heat stayeth upon me: and with al thy billowes, thou afflictest me Selah.

9. My known-acquaintance thou hast put-farr-away, from me: hast set me for abominations to the: I am shutt-up, and cannot get out.

10. Mine eye languisheth, through mine affliction: I cal on thee Iehovah, al the day: I spread-out my palms unto thee. 11. Wilt thou doo a miraculous-work to the dead: or shal the decessed rise up, shal they confesse thee Selah?

12. Shal thy mercy be told in the grave: thy faithfulness, in perdition?

13. Shal thy miraculous-work be known, in the darknes: & thy justice, in the land of oblivion?

14. But I, unto thee Iehovah doo I cry-out: & in the morning, my prayer shal prevent thee.

15. Wherefore Iehovah, doost thou reject my sowl: doost thou hide thy face frō me? 16. I am poor-afflicted, & breathing-out-the-ghost from my yowth: I bear thine affrightings, I am doubtfully-troubled. 17. Thy wrathes pass over me: thy terrours, doo dismay me.

18. They compass me about as waters, al the day: they are gone-about, against me together. 19. Thou hast put-farr away frō me, lover & fellow-freind: my known-acquaintance are in darknes.

whom thou doost mind no more: because from thy have quite been cut-away. (hand, they

7. Thou putst me, in the pit of nether-places-sleep: in obscure-darknes, in gulfy-places-deep.

8. Thy wrathful-fervecie, upō me firm-dooth-stay: and with thy billowes al, upō me thou doost lay-affliction Selah.

(hast me set

9. My known-freinds thou hast put-farr, frō me: losbom to them: shut-up, that out I cannot get.

10. Through mine afflictio, mine eye doth pine-away: thee doo I cal upon Iehovah, al the day: my palms to thee display.

11. Wilt thou doo to the dead a work-miraculous? or shal they rise-agayn that are decessed from us?

12. Shal they lawd thee Selah? Shal thy benigne-mer-be told within the grave? or thy fidelitie, (cie in forlorn-miserie?

(known?

13. Shal thy work-marvelous be in the darknes and thy justice, within land of oblivion?

14. But I, doo unto thee Iehovah make my cry: my prayer also, shal even in the morn-early prevent-thee-speedily.

15. Wherefore doost thou reject my sowl, o Iehovah? thy countenance frō me, why doost thou hide-away?

16. I poor-afflicted am, & breathing-out the spright, even from my youth: I bear, thy fears-that, doo I am in doubtful-plight. (affright,

17. Thy wrathes pass over me: thy terrours, me dismay.

18. They compass me about as waters, al the day: (may, against me altogether, gone round about they are.

19. Lover & freind, frō me thou hast removed farr: my known-freinds darknes are.

Annotations.

Verf. 1. Machalath] a kind of wind-instrument; or, by interpretation, Infirmities. See מַחֲלָת
 Psal. 53. 1. leannoeth] or, to sing-by-turns, which is, when one part answereth another in singing; it may also be interpreted to afflict (or humble). This Psalm is the most
 doful of al the Bible, ful of complaints even to the end. Heman the Ezrachite] so the
 next Psalm is intitled of A than the Ezrachite: there were two of this name, Heman &
 A than, sons of Zerach the son of Judah the patriarch, 1. Chron. 2. 4. 6. men renowned for
 their

their wisdom, 1. King. 4. 31. also Heman & Athan Singers and Musicians of the posteritie of Levi the Patriarch, 1. Chron. 15. 17. 19. & 16. 42. Heman being son of Joel the son of Samuel the Prophet, 1. Sam. 6. 33. himself being also a Seer or Prophet in K. Davids daies; 2. Chron. 25. 5. And of the kingdom promised to David, dooth Athan intreat Psal. 89. 4 &c. Christs afflictions and kingdom are in these Psalms foretold: he was the true David, Hof. 3. 5.

v. 4. draweth neer] or toucheth hel, or the grave. So, to touch (or come neer to) the gates of death, Psal. 107. 18.

v. 5. a man] Hebr. geber, that is, a strong man, but without abilitie or power to help my self, as the Greek sayth helples.

v. 6. free] that is, acquitted, or discharged from the troubles and affayres of this life: for in death, the prisoners rest together, and the servant is free from his master. Job. 3. 18, 19. or free, that is, sequestred, apart from others; as K. Azariah being leprous dwelt in an howle of freedom, that is alone, apart from other men, 2. King. 15. 5.

from thine hand] that is, from thy care help guidance &c. as K. Azariah before said, was cut off from the howle of the Lord, 2. Chron. 26. 21. or by thine hand; and so understand, from the land of the living, as Isa. 53. 8.

v. 7. pit of the lowest places] the nethermost pit, as the Greek sayth; which the Chaldee paraphraseth thus, in captivity, which is like to the nether pit. darknes] or dark places: so Ps. 143. 3. deep-places] or gulfs: see Ps. 69. 3.

v. 8. stayeth] or, is imposed, and lyeth hard. billowes] breaking-waves of the sea, see Ps. 42. 8.

v. 9. set me abominations] that is, made me most abominable (or lothsome), to every of them. can not get out,] so Lam. 3. 7. Job. 19. 8. Of this phrase see the note on Ps. 77. 5.

v. 10. languisheth] or pineth away; the Chaldee sayth, droppeth tears. Compare herewith Levit. 26. 16.

v. 11. the deceased] Hebr. Rephaim, dead men are so caled, as being incurable or unrecoverable to life; so Isa. 14. 9. & 26. 14. 19. Prov. 2. 18. & 9. 18. & 21. 16. See also Psal. 6. 6.

v. 12. perdition] Hebr. Abaddon, the grave where bodies perish, and seem to be lost. So Job. 28. 22. & 26. 6.

v. 13. darknes] that is, the place and state of the dead; caled the land of darknes and shadow of death, Job. 10. 21, 22. So Eccles. 6. 4. Note here the sundry titles given to the state of death. land of oblivion] where dead men are, (as is before noted;) which also are forgotten, out of mind, Psal. 31. 13. Eccles. 8. 10. & 9. 5.

v. 16. breathing out the ghost] that is, ready to dye, expiring: through continual miseries. The Greek sayth, in labours from my youth. from the youth] or, for the shaking-off; that is, the affliction. am doubtfully-troubled] or distracted, for fear least evils doo befall me.

v. 17. dismay] suppress, or cut me off. The Hebrue word is larger then usual, to increase the signification. The Greek turneth it, trouble.

v. 19. my known acquaintance are in darknes] that is, withdraw and hide them from my sight; and (as Job complaineth,) are strangers unto me; See Job. 19. 13. 14. Or as the Greek referreth it to the former, and my known-friends (to wret, thou hast put farr) from calamitie; or for the calamitie, that is upon me. Or, as the Chaldee paraphraseth, and to my known friends, dark I am in their sight.

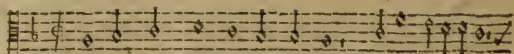
Psalm. 89.

Psalm 89.

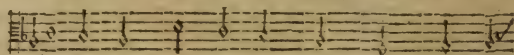
1. An instructing-psalm, of Athan the Ezrachite.

2. I Wil sing, the mercies of Jehovah, for ever: to generation and generation, wil I make known, thy faithfulness with my mouth.

3. For



2. I Jehovahs mercies I wil sing, unto eternitie:



to age and age, Wil with my mouth make known thy

veritie.

3. For I sayd; mercy shalbe built-up,
for ever: the heavens, thou wilt stablish
thy faithfulness in them.

4. I have stricken a covenant, with my
chosen: I have sworn, to David my ser-
vant.

5. I wil stablish thy seed, unto eterni-
tie: to generation and generation, wil I
build up thy throne Selah.

6. And the heavens, shal confess thy
marvelous-work Iehovah: also thy faith-
fulness, in the Church of the saints.

7. For who in the skye, may be com-
pared to Iehovah: may be likened to Ie-
hovah, among the sonns of the migh-
ties?

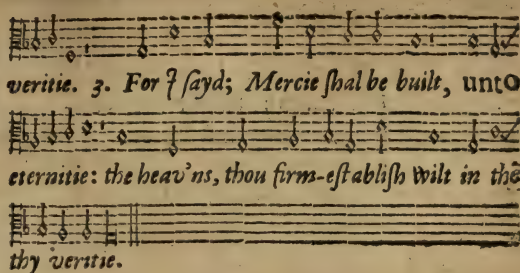
8. God is daunting-terrible, in the
secret of the saints very-much: and fear-
ful, over al round-about him.

9. Iehovah, God of hosts; who is like
thee, mightie Iah? and thy faithfulness,
round-about thee.

10. Thou rulest, over the swelling of
the sea: when the waves therof rise-hye,
thou stillest them.

11. Thou hast beaten-down Rahab
as a wounded-man: thou hast scattered
thine enemies, with the arm of thy
strength.

12. Thine are the heavens, thine also
the earth: the world & plenty therof
thou



4. With mine elected-one, I have
stricken a covenant:

a ratifying-oath I gave
to David my servant.

5. Thy seed I wil establish-sure,
unto eternal-eye:

thy throne I also wil build-up,
to age and age, Selah.

6. And heavens, o Iehovah, shal
thy wondrous-work confess:
Within th'assemblie of the saints,
also thy faithfulness.

7. For who may to Iehovah be
compared in the skye:
may to Iehovah likened be,
among sonns of the Mighties?

8. God, in the Secret of the Saints,
much terrible is hee:
and to be feared, over al
that round-about him bee.

9. Iehovah, o thou God of hosts;
who like unto thee is,
o mightie Iah? and round-about
thee is thy faithfulness.

10. Over the swelling of the sea,
thou ruling-bearest-sway:
When waves therof doo rise on hye,
thou stylling-them doost lay.

11. Proud-Rahab beaten-down thou hast
even-as a wounded-wight:
thine enemies thou scatted hast,
With arm of thy strong-might.

12. To thee the heav'ns, also the earth
dooth unto thee belong:

thou hast founded them.

13. The North and the right-side,
thou createdst them: Tabor and Her-
mon, in thy name they shal showt.

14. Thou hast an arm, with might:
strong is thy hand, exalted is thy right-
hand.

15. Iustice and judgment, are the
prepared-place of thy throne: mercy &
truth, goe-before thy face.

16. O blessed are the people, that
know the showing-sound: Iehovah, in
the light of thy face they shal walk-on.

17. In thy name, they shalbe glad at
the day: and in thy justice shal they be
exalted.

18. For thou art the glory of their
strength: & in thy favourable-acceptati-
on, our horn shalbe exalted.

19. For of Iehovah, is our shield: and
of the holy-one of Israel our King.

20. Then spakest thou in a vision, to
thy gracious-sainct; and saydest; I have
put help, upon a mightie-one: I have
exalted, one-chosen out of the people.

21. I have found, David my servant:
with oil of mine holynes have I anoint-
ed him.

22. With whom my hand shal be
established: also mine arm shal streng-
then him.

23. The enemy shal not exact upon
him: and the son of injurious-evil, shal
not afflict him.

24. And

the world and plentie of the same;
thou hast them founded-strong.

13. The North and on right-side the South,
thou hast created them:
the Tabor and the Hermon-hill
they showt shal in thy name.

14. Thou hast an arm with puissance:
thine hand is powerfully-
corroborated, thy right-hand
it is exalted hye.

15. Justice and judgment of thy throne
are the prepared-place:
mercifulnes and faithful-truth,
doe goe-before thy face.

16. O blessed are the folk, that know
the trumpets sounding-shrill:
Iehovah, in thy faces light
they shal walk-forward-stil.

17. In thy renoumed-name, they shal
be glad some at the day:
and in thy justice-righteous,
exalted be shal they.

18. For thou art of their fortitude
the bewtiful-glorie:
and in thy favourable-grace,
our horn shal be lift-hye.

19. For our protecting-shield, unto
Iehovah dooth perteyn:
10 Holy one of Israel
eke, our King-soveraign.

* 2 *

20. Then didst thou to thy gracious-Sainct,
speak in a vision:
and saydest; I have help imposed,
upon a mighty-one:

a choyse-one I out of the folk
exalted. Found have I,

David my servant: oyned have
him with mine oil holie.

22. With whom my hand shal stable be:
yea strength him shal mine arme.

23. The foe shal not exact on him;
nor son of wrong, him harme.

24. And

24. And his distressers I wil beat-down from his face: and them that hate him I wil plague.

25. And my faithfulness and my mercy shalbe with him: and in my name, shal his horn be exalted.

26. And I wil set his hand in the sea: and his right hand in the rivers.

27. He shal call on me, my father thou: my God, and rock of my salvation.

28. I also wil give him to be the first-born: High, above the Kings of the earth.

29. For ever, wil I keep for him my mercy: and my covenant, shalbe faithful to him.

30. And his seed I wil put to perpetuities: and his throne, as the dayes of heavens.

31. If his sonns shal leav, my law: & shal not walk, in my judgments.

32. If they shal profane my statutes: and not keep, my commandements.

33. Then wil I visit their trespasses with the rod: and their iniquities with stripes.

34. But my mercy I wil not make-frustrate from with him: nor deal-falsly, against my faithfulness.

35. I wil not profane my covenant: and that which is gone out of my lips, I wil not change.

36. Once, I have sworn by my holyness: if I lye unto David.

37. His seed, shalbe for ever: and his throne, as the Sun before me.

38. As the Moon, it shalbe stablished for ever: and a witness in the skye, faithful Selah.

39. But

24. And I wil beat-down from his face his straye-afflicting-foes: and them that haters of him are, with plague-I-smite wil those.

25. Likewise with him my faithfulness shalbe and my mercie: and-also in my name, his horn shalbe exalted-hye.

26. His hand in sea; his right hand, in the rivers set wil I.

27. My Father, (shal he call to me,) thou art, my God-mightie, And rock of my salvation thou.

28. I also, wil grant him to be the first-begott: above the Kings of the earth, supreme.

29. For ever I wil keep for him my merciful-kindnes: my covenant eke to him shalbe of constant-faithfulness.

30. And I wil-put his seed for aye: as dayes of heavens, his throne.

31. If his sonns leav, my law: and shal not, in my judgments gone.

32. If they my statutes shal-profane: and not observ, my bests.

33. He visit then their syn with rod: with stripes their crookednes.

34. And-yet I wil not frustrate-make from with him, my mercie: neyther against my faithfulness, use-lying-fallacie.

35. The covenant which I have made, I wil not it profane: and that which is gone-out my lips, I wil not change the same.

36. Once, sware I by my holyness: if I to David lye.

37. His seed, shalbe for ever: and his throne, as Sun fore mee.

38. As Moon, it shalbe stablished unto eternal-aye: and as a witness in the skye, that faithful is Selah.

39. But thou hast cast off, & refused:
hast been exceeding-wroth with thine
Anointed.

40. Hast abolished, the covenant of
thy servant: hast profaned his crown to
the earth.

41. Hast burst down al his hedges:
hast put his fortresses a ruine.

42. Al that pass by the way, robb
him: he is a reproch, to his neighbours.

43. Thou hast exalted, the right hand
of his distressers: hast rejoyced, al his
enemies.

44. Also thou hast turned, the edge
of his sword: and hast not made him to
stand, in the battel.

45. Thou hast made his brightnes to
cease: & his throne, thou hast cast down
to the earth.

46. Thou hast shortned, the dayes of
his youth: hast enwrapped him, with
shame Selah.

47. How long Iehovah, wilt thou
hide thy self to perpetuitie? shal thy hot-
wrath burn like the fyre?

48. Remember how transitorie I am:
unto what vanitie, thou hast created al
the sonns of Adam.

49. What strong-man shal live, & not
see death: shal deliver his sowl, from the
hand of hel Selah?

50. Where be those thy former mer-
cies Lord: thou swarest to David, by thy
faithfulness?

51. Remember Lord, the reproch of
thy servants: that I bear in my bosome,
of al great peoples.

52. Wherewith thine enemies, Ieho-
vah,

39. But thou hast cast off, and refus'd:
art-wroth, with thine oincted.

40. The covenant of thy servant,
thou hast abolished:

thou hast profaned, to the earth
41. his crown. Thou hast down-brast
his hedges al: his fortresses
a ruine, put thou hast.

42. Al they that pass along the way,
spoil him with robbery:
he to his neighbours is become,
a shameful-opprobrie.

43. Thou hast exalted the right-hand,
of his afflicting-foes:
and al his hatefull-enemies,
thou hast rejoyced those.

44. Also the sharp-edge of his sword,
rebat it thou hast:
and in the battel, hast thou not
established him fast.

45. His brightnes thou hast made to cease:
and cast his throne to ground.

46. Dayes of his youth thou shortned hast:
with shame hast wrapt him round.

47. How long LORD, wilt thou hide thy self
to perpetuitie?
and burn shal as the very fyre
thy wrathful-fervencie?

48. O cal thou to remembrance how
I transitorie am:
to what vain-state, thou didst create
al children of Adam.

49. What man shal live, and not see death:
deliver shal away
his sowl, out of the powerful-hand
of deaths estate Selah?

50. Where be thy former mercies, Lord:
thou by thy veritie,

51. to David swar'st? Remember Lord,
thy servants opprobrie:
that I doo in my bosome bear,
of al the folks misery.

52. Wherewith thy foes Iehovah, doo
reproch

vah, doo reproch: wherwith they doo reproch, the footsteps of thine Anointed.

53. Blessed be Iehovah for ever; Amen, and Amen.

reproch-opprobriously:
Wherwith the footsteps of thy Christ,
reprochful-blame doo they.
Amen Amen & say.

Annotations.

b. 1. of Aethan] see the note on Psal. 88. 1.
Therefore the Greek changeth the person, and translateth, thou (Lord) saydest.
up] that is conserved, propagated, increased continually.
that so long as the heavens endure, thy faithfulness shall continue; as verse. 30. 37. 38. Psal. 72.
5. & 119. 89. or by heavens may spiritually be meant the church, called often heaven, and the
kingdom of heaven, Isa. 66. 22. Rev. 4. 1. 2. & 12. 1. & 15. 1. Mat. 3. 2. & 13. 24. 31. and the plant
ting of the church, is called the planting of the heavens, Isa. 51. 16.
mine elect people. Therefore the Greek changeth the number; my chosen ones.
the figure and father of Christ according to the flesh; who also is called David, Ezek. 34. 23.
Ier. 30. 9. Hof. 3. 5. of him is this and other psalms chiefly to be understood, Act. 2. 30. & 13.
36. & c. b. 5. thy seed] Christ and Christians, the children of Christ the son of David.
Heb. 2. 13. Rev. 22. 16. thy throne] the kingdom of Christ, unto whom God gave the
throne of his father David, to reign over the howse of Iakob for ever, Luk. 1. 32. 33. 69. Ierusalem
is this throne, Ier. 3. 17. which is continually builded of God, Psalm. 147. 2.
b. 6. the heavens] the heavenly creatures, Angels, and godly men; Luk. 2. 13. 14. Phil. 3. 20.
Rev. 7. 9. 10. 11. 12. See also Pl. 50. 6. in the church] or in the congregation, to werc,
shalbe confessed, or celebrated. b. 7. sonns of the mighties] or of the Gods; that is,
Princes of the world. See Psal. 29. 1. & 82. 1. 6. The Greek sayth sonns of God, wherby al
so Angels may be meant, as Iob. 1. 6. and so the Chaldee here paraphraseth.
b. 8. daunting-terrible] in Greek, glorified. See Pl. 10. 18. the secret] or mysterie,
or (as the Greek turneth it) council: meaning the church or congregation, where the secrets
or mysteries of Gods Kingdom are manifested. Mat. 13. 11. Rom. 16. 25. 1. Cor. 4. 1. Eph. 3. 4.
This word is sundry times used for a Council or Congregation, Pl. 111. 1. Ezek. 13. 9. Ier.
6. 11. & 15. 17. or it may here be understood of the company of Angels, as 1. King. 22. 19.
very-much] to werc, terrible, or referring it to the later, in the great secret-council.
over al] or, above al; see Pl. 76. 12. b. 11. Rahab] in Greek, the prowd; hereby
may be meant the Egyptians, as Psal. 87. 4. or, the prowd sea, as Iob. 26. 12. both were sub
dued, when Israel came out of Egypt, Exod. 14. & 15. See Isa. 51. 9. The raging sea, and
swelling waters, doo also signify wicked enemies of God and his people, Isa. 57. 20. Iude. 13.
Psal. 124. 4. 5. thine] or, to thee the earth to werc belongeth; See Psal. 24. 1. 2.
b. 13. The North] which God hath stretched out over the empty-place; Iob. 26. 7.
the right side] that is the south (as the Chaldee paraphrast explaieth;) so called because a
man standing with his face to the east, (as they were wont when they prayed,) the south
is on his right hand. So the East is called Kedem, before, and the west, achar, that is, behind;
Iob. 23. 8. Isa. 9. 12. It seemeth this turned to superstition and idolatrie that men prayed
towards the east, therefore God so ordered his tabernacle and temple, that al worshipped ther
with their faces to the west, Ezek. 8. 16. Exod. 27. Num. 3. Tabor] a goodly mountayn
in Galilee, Ios. 19. 22. Iudg. 4. 6. 12. Hermon] an other sayr mountayn, eastward,
with out Jarden, cald also Shirion, See Psal. 42. 7. & 29. 6. by these are meant the east and
west parts, answerable to the former North and south: as the Chaldee paraphrast sayth,
Chermon that is in the east. b. 15. the prepared-place] establishment, or base, on
which the throne is setled, so the word sometime signifieth, as Esra. 3. 3. Pl. 104. 5. See Pl. 97. 2.
Eg 2 goe.

goe-before] or come-before, prevent; as prest and ready at hand. ¶ U. 16. the showing-found] or the alarm, the shrill clanging-sound of the trumpet, which was blown at the wars, journeys, assemblies, solemn feasts, and over the sacrifices of Israel, Pl. 81. 4. & 27. 6. Num. 10. 3. 9. 10. Joel. 2. 1. 15. or the howling, the jubilation, to weat of the King that is among his people, as Num. 23. 21. who by the sound of his word, as of a trumpet, warneth, is for-meth and guideth his people. Isa. 58. 1. Ezek. 33. 3. - 7. 8. Hof. 8. 1. Jer. 6. 17. 2. Chron. 13. 12. 15. Zach. 9. 14. Rev. 1. 10. & 4. 1. ¶ light of thy face] the favour of God shining in the

gospel and light of the knowledge of the glory of God, in the face of Iesus Christ, Iohn. 12. 35.
2. Cor. 4. 6. See also the note on Pf. 4. 7. & 44. 4. v. 18. the glory] o2 bewty, by w^ho
they conquer, and triumph over their enemies. our horn] a signe of honour, strength, King-
dom glory and salvation, Pf. 112. 9. & 92. 11. & 148 14. 1 Chron. 25. 5. Luk. 1. 69. So after,
verse 25. v. 19. of Iehovah] o2 to him, to weat perteyneth. our sheild] that is

verse 25. **v. 19.** of Jehovah] **o2** to him, to weat perteyneth. our protection; **o2** protector, meaning David and Christ. see Psal. 47. 10.

v. 20. in a vision] by the spirit of prophesie; Isa. 1. 1. Lam. 2. 9. to thy gracious saint] that is Saints, (for so the Greek changeth the number;) meaning the prophets Samuel, and Nathan; the one of which anointed David, the other foretold of the perpetuities of his Kingdom; 1. Sam. 16. 2. Sam. 7. 4. 5. &c. upon a mighty-one] or a Worthy, a Cham-

beloved, as Mat. 12, 18. from Isa. 42, 1. v. 21. oyl of mine holynes] that is, mine

4. 18. 21. Iohn, 3. 34. v. 23. The enemie that not exact] or not seaze, as a creditoꝝ dooeth

rious-evil] that is, the injurious, wicked, person: this promise is in 2 Sam. 7. 10. applied in

give him powr and dominion over them that dwell by the sea and rivers; whereof see the notes on

2. Sam. 7. 14. The Hypocrite applieth this to Christ, and proveth hereby that he is greater than

after explained. For the first born had three prerogatives, a double portion of goods, Deut

Mal. 2: 5, 6, 7 & 3: 2. See the note on Psa. 78: 51. This honour is peculiar to Christ, who

Feb. 1. 6. and prince of the Kings of the earth. Rev. 1. 5. b. 30. his seed] Christian

2. Sam. 7. 13. Heb. 1. 8. Dan. 2. 44. & 7. 14. The accomplishment of these promises can not be

h. 31. If his sonns &c.] This explyneth the promise, If he syn &c. 2. Sam. 7. 14. 15. for

2. Cor. 5. 21. and the sinners of his sinners or people, are counted his, for God layd on him the in-

11. 34. not make frustrate] not break off, or cease, (as Ps. 85. 5.) that is, n

utterly take: for the mountayns shall sooner remove, Mat. 24. 19. and the afflictions can separate us from the love of God which is in Christ Jesus our Lord, Rom. 8. 35.—39. See the full Lin

see Pl. 62. 12.

by my holynes] by my self who am the holy God, Gen. 22. 16. Isa. 5. 16. Because he hath no greater to swear by, God sweareth by himself; and willing more abundantly to shew to the heyr of promise the stables of his counsel, bindeth himself by an oth. Heb. 6. 13. 17. 18.

if I lye] that is surely I will not lye: for so the Hebrew phrase is sometime explained; as Mark. 8. 12. if a signe be given to this generation, for which in Math. 16. 4. is written, a signe shall not be given. So, if they shal enter into my rest, Psalm. 95. 11. Hebr. 3. 11. which the Apostle openeth thus, he sware that they should not enter. Heb. 3. 18. An oth usually implieth an imprecation, which for the most part is concealed. See 1. Sam. 14. 44. 1. King. 20. 10.

as the Chaldee explaineth it, shal shine as the sun,) See Pl. 72. 5. v. 37. as the sun] that is, perpetual and glorious, (as the Chaldee explaineth it, shal shine as the sun,) See Pl. 72. 5. v. 38. it shal be stablished] of which is stable, referring it, (as dooth the Greek,) to the Moon, which although it sometime waxeth and sometime waneth, and seemeth to be gone, yet is continually renewed, and so stable: a fit resemblance of the tyzone of Church of Christ, which hath not alwayes one face or appearance in the world; though it be perpetual.

& a witness] the moon and perpetuity of it, with the successive course of night and day, is made a witness of Gods faithfulness in his covenant Jer. 33. 20. 11. Christ also himself is caled a faithful witness, Rev. 1. 5. Isa. 55. 4. and faithful, meaneth stedfast, as 2. Sam. 7. 16. compared with 1. Chron. 17. 14. and that lyeth not; Prov. 14. 5.

v. 39. But thou] or, And thou; a word of greife and indignation, as Psal. 2. 6. A than complaineth of the miseries of the church, whereby al the former promises, seem to be frustrated.

v. 40. his crown] or diademe, profaned, by casting to the ground. Nezer, a separation, is figuratively used for a crown or garland, such as Kings wore, 2. Sam. 1. 10. and hye preists, Exod. 29. 6. as being a sign of their separation from others in respect of some dignitie or holynes: and hereof the Nazarites had their name, Num. 6. 2. 5. 7. So Psal. 132. 18.

v. 42. robe] or rife him, meaning Christ in his members: for that which is doon to any one of them, is doon unto him. Act. 9. 4. Mat. 25. 40. 45.

Pl. 45. his brightnes] or puritie, that is the splendent glory and dignitie of the Kingdom, defiled and profaned by the enemies.

v. 46. dayes of his yowth] of his strength & vigour; hastening old age and miserie upon him. Hof. 7. 9. See the contrary Pl. 103. 5: Job. 33. 25.

v. 48. how transitorie] or of what worldly-time, of what short durance: see Pl. 39. 6. the Greek turneth it, what my substance is. Compare herewith, Job. 10. 9. 10. &c.

v. 49. see death] that is, dye. So Luk. 2. 26. Pl. 16. 10. the hand of hel] the power of the grave, or, of death. see Pl. 49. 16. 10.

v. 51. of al great peoples] or, of al the many (the multitudes of) peoples.

v. 52. the footsteps] or foot soles; that is the wayes, life, actions, and sufferings. Pl. 56. 7 & 49. 6. This referred to Christ, respecteth the oracle Gen. 3. 15. that the serpent should bruise the footsole of the womans seed. Referred to Christians, which follow his footsteps, in suffering and dying with him, that we may be glorified with him, (1. Pet. 2. 21. Rom. 8. 17.) it noteth the scandal of the cross of Christ, to the Jewes a stumbling block, and to the Greeks, foolishnes 1. Cor. 1. 23. 1. Pet. 4. 13. 14.

v. 53. Blessed be] These be words of faith and joy, as finding an issue out of the tentation: and rejoycing in the mids of tribulation; as Rom. 7. 24. 25. 2. Cor. 1. 3. 4. &c. and Amen.] Thus

is this third book of the psalms also concluded. See the notes on Pl. 41. 14. & 72. 19.

The fourth book.

78

Psalm. 90.

Psalm 90.

1. A prayer, of Moses the man of God:

Sing this as the 74. Psalm.

Lord, thou hast been to us an habitation; in generation and generation.

Lord, thou unto us hast been an habitation; in every generation and generation.

2. Before

Gg 3

e. Before

2. Before the mountayns were born;
and thou hadst brought forth the earth
and the world: even fro eternitie unto
eternitie, thou art God.

3. Thou turnest sory-man, unto con-
trition: and sayest, return ye sonns of
Adam.

4. For a thousand yeres, in thine
eyes, are as yester day when it is passit: &
as a watch in the night.

5. Thou cariest them-away-with-a
floud, they are as a sleep: in the morn-
ing, as the grasse that is changed.

6. In the morning, it flourisheth and
is changed: at the evening, it is cut-
down and withereth.

7. For we are consumed in thine an-
ger: and in thy wrathful-heat, we are
suddainly-troubled.

8. Thou hast set our iniquities before
thee: our hidden-synns, to the light of
thy face.

9. For al our dayes, doo turn-away
in thine exceding-wrath: we have con-
sumed our yeres, as a thought.

10. The dayes of our yeres, in them
are threescore and ten yere; and if they be
in strengths, fowrskore yere; and their
pride is molestatio & paynful iniquitie:
for it is cut-down speedily, and we flye
away.

11. Who knoweth the strength of
thine anger: and according to thy fear,
thine exceding-wrath?

2. Before the maunts were born; & th'earth
and world brought-forth by thee:
even from eternitie thou art
God, to eternitie.

3. Thou doost unto contrition,
turn miserable-man:
and thou doost say, return-agayne
ye children of Adam.

4. For, in thine eyes, a thousand yeres,
are even-as yesterday
When it is passit: and as a watch
that in the night dooth slay.

5. As with a flowing-current thou
doost cary them-away;
they as a sleep are: in the morn-
ing are as the changed hay.

6. It in the morning flourisheth,
and groweth-changeably:
it in the evening is cut down,
and fadeth-withering-dry.

7. For in thine anger we have been
consumed utterly:
and in thy wrathful-heat, we have
been troubled-suddainly.

8. Our vicious-iniquities
before thee thou doost place:
our hidden-close iniquities
to clear-light of thy face.

9. Because in thine exceding-wrath
our dayes al turn-away:
our yeres we have consumed-quite;
even-as a thought, were thay.

10. The dayes of these our yeres, in them
are threescore yeres and ten;
and if they be in valour-strong,
fowrskore yeres in them ben:
And their pride molestation is
and painful-miserie:
for speedily it is cut-down,
and we away doo flie.

11. O Who dooth of thine anger know
the mighty-powfulness?
according also to thy fear,
thy fervent-wrathfulness?

12. To numbet our dayes, so make thou us to know: that we may apply the hart to wisdome.

13. Return Iehovah, how long! & let it repent thee, concerning thy servants.

14. Satisfie us in the morning with thy mercie: that we may shewt and rejoyce, in al our dayes.

15. Make thou us rejoyce, according to the dayes thou hast afflicted us: the yeres, wherein we have seen evil.

16. Let thy work appear unto thy servants: and thy comly-honour, unto their sonns.

17. And let the pleasantnes of Iehovah our God, be upon us: & the work of our hands, establish thou upo us; yea the work of our hands, establish thou it.

12. To count the number of our dayes, so skilful make us bee: that unto understanding-wise apply the hart may wee.

13. Iehovah turn thy self agayn, how long wilt thou deferr? let it repent thee also, for them that thy servants are.

14. Thou with thy mercie satisfie us in the morn: that wee, in al our dayes, even chearfully may shewt and joyful bee.

15. O make thou us for to rejoyce, even-as the dayes have been wherein thou hast afflicted us: the yeres, we ev'l have seen.

16. Unto thy servants let thy work: appear: thy comlynes,

17. unto their sonns. And on us be, our LORD Gods pleasantnes, and th'operation of our hands, upon us stablish-sure; yea th'operation of our hands, establish-it-secure.

Annotations.

Verf. 1. the man of God] that is, the Prophet, as Deut. 33. 1. For a Prophet, a Seer and a man of God, were al one; 1. Sam. 9. 6. 8. 9. 10. 11. The Chaldee paraphrast sheweth it here, saying, A prayer that Moses the Prophet of the Lord prayed, when the people of the howse of Israel, had synned in the wilderness. an habitation] or mansion, in al our travailes in this terrible wilderness. Exod. 33. 14. Deut. 8. 15. & 33. 27. Of. 2. were born] this and the next word brought forth; are similitudes taken from procreation of childzen, to signify the creation of the world. Like speeches are in Iob. 38. 28. 29. of the rayn, dew, yce and frost. Of. 3. unto contrition] til he be contrite, or broken; that is, even to death, as the Chaldee explaineth it. return] the body to the earth, Ps. 146. 4. and the spirit to God, Eccles. 12. 7. Of. 4. a watch] a ward or custodie, which is about three howres space: for the Jewes divided the day into twelv howres, Iohn. 11. 9. and so the night, which they subdivided into four watches, Mat. 14. 25. named the evening, midnight, cock-crowing, and dawning: Mark. 13. 35. Luk. 12. 38. 39. Mat. 24. 43. See also Exod. 14. 24. 1. Sam. 11. 11. Of. 6. is changed] or changeth, to weet, the estate therof; that is, sprowteth or groweth, as the Chaldee explaineth it. And so the Hebrue (which generally signifieth a change, passage or shifting) is sometime used for the better, to sprowt, Iob. 14. 7. So to change the strength Isa. 40. 31. is to renew or increase it. v. 8. our hidden (synns) or synns of our youth, as the Chaldee here taketh it. The Hebrue word wil bear both; so also the sense: for we have both secret synns, Psal. 19. 13. and synns of our youth, Psal. 25. 7. which God often punisheth us for, Iob. 20. 11. to the light of thy face] that is, knowing, remembring, manifesting.

manifesting, and punishing them. Ier. 16. 17. Pl. 109. 14. 15. For the Lord lighteneth things that are hid in darknes, and maketh the counsels of the hearts manifest. 1. Cor. 4. 5. he is of pure eyes and cannot see evil, Habak. 1. 13. therefore David prayeth, hide thy face from my synns, Pl. 51. 11.

v. 9. doo turn away] v. 2, turn-the face; decline; as the day drawing to an end. Ier. 6. 4. [as a thought] v. 2 as a word, a sound that passeth out of the mouth; as Iob 37. 2. as a tale that is told, for mans life is a breath v. vapour; Plal. 39. 6. Iain. 4. 14. Moses bewapleth the decaying of the people in the wilderness: for they came out of Egypt, six hundred thousand men, Exod. 12. 37. and not one feeble among them, Plal. 105. 37. and being mustred at mount Sina: from 20. peres old and above, they were 603550. men, besides the tribe of Leuy; Num. 1. 46. 47. but for their syn, at Heabesh, God sware their harkness [should fall in the wilderness; Num. 14. 28. 29. which came so to passe. For being mustred about 38. peres after, ther was of al that armie, not left a man alive, save Caleb and Iosua. Num. 26. 63. 64. 65.

v. 10. if they] (the peres) be in strengthes; that is, most strong and valid: v. 2, if by reason of great-strength. their pride] v. 2, prowels, that is, the excellencie, or lustyhed of those yeres, the bravest of them, is but miserie. painful-iniquitie] payn and miserie, the punishment of syn. Iniquitie is often put for the punishment of it, Plal. 32. 5.

v. 11. and according to thy fear &c.] v. 2, as thy fear; that is, who knoweth (v. 2 acknowledged) thy wrath, so as thy fear teacheth men to doo: meaning by fear, eyther Gods law, as Pl. 19. 10. v. 2 his fearful judgments upon synners, which should strike a fear into mens hearts. Deut. 13. 11. Plal. 119. 120. Ion. 1. 16. v. 2, as thy fear; that is, so as to fear thee for thy wrath, and by it to depart from evil, as Prov. 16. 6. 2. Cor. 5. 10. 11. v. 2, even according to thy fear, so is thy wrath. v. 12. may apply] v. 2, may bring, may make-come. to wisdom]

v. 2, may get a hart of wisdom, that is, a wise hart; and so may bring it to thee, when we shall come to judgment. v. 13. how long? wilt thou afflict us? as the Chaldee paraphraet; v. 2, wilt thou deferr to help us? see Pl. 6. 4. repent thee] to weet, of the evil intended v. 2 inflicted upon thy servants, as Deut. 32. 36. Ioel. 2. 13. Ion. 3. 10. Ier. 18. 8.

v. 14. in the morning] that is, early; after the dark night of afflictions; see Pl. 5. 4. & 30. 6.

v. 15. the yeres &c.] that is, as we have been many dayes and yeres afflicted: so let us have many yeres of comfort. v. 16. thy comly honour] v. 2 magnificence, in releasing us from trouble, and refreshing us with mercy. v. 17. the pleasantnes] v. 2 bewtie; that is, the accomplishment of thy covenant and promise to our fathers, let now be seen upon us.

So the staff bewtie (v. 2 pleasantnes) in the Lords hand, signified his covenant with them, Zach. 11. 7. 10. v. 2 generally it meaneth Gods amiable grace and favour. see Plal. 27. 4.

stablish] v. 2 direct, firm and sure. For the Lord worketh al our actions for us, Isa. 26. 12. and without him, we can doo nothing, Iohn. 15. 5.

Psalm. 91.

Psalm. 91.

1. **H**E that sitteth, in the secret of the most-hye: shal lodge-himself, in the shadow of the Almighty. 2. I wil say; of Iehovah, my safe-hope and my fortrefs: my God, in him wil I trust. 3. For he wil deliver thee, from the snare of the fowler: from the woeful p:stille. 4. He wil cover thee, with his wing; & under his fethers thou shalt hope-for-safetie: his truth, shalbe a buck-

Sing this as the 78. Psalm.

1. **H**E that in secret sits, of the Most-hye: shal lodge-himself, in shade of th' Almighty. 2. Say I, of IAH, my hope and my strong-fence: my God, in him wil I put-confidence. 3. For he, from fowlers snare wil thee deliver: from wo:ful pest. Wil with his wing the cover, under his plumes thou b: pestful-shroud shalt thee: his truth, a buckler and a shield shalbee.

s. Thou

ler and a shield. 5. Thou shalt not fear, for the dread of the night: for the arrow, that flieth by day. 6. For the pestilence, that walketh in the darknes: for the stinging-plague, that wasteth at noon-day. 7. A thousand, shal fal at thy side; and ten-thousand at thy right-hand: unto thee, it shal not come-neer. 8. Onely, with thine eyes shalt thou behold: and shalt see, the reward of the wicked. 9. Because thou Iehovah my safe-hope: the most-hye, thou hast put for thy mansion. 10. Ther shal not befall unto thee any evil: and the plague, shal not come-nigh thy tent. 11. For his Angels, wil he command for thee: to keep thee, in al thy wayes. 12. Vpon their palmes shal they bear thee up: least thou dash, thy foot against a stone.

13. Thou shalt tread upon the feirce-Lion & the Aspe: thou shalt tread-down, the lurking-Lion and the Dragon.

14. Because he cleaveth unto me, therefore wil I deliver him: I wil set him on hye, because he knoweth my name.

15. He shal cal on me, and I wil answer him; with him wil I be in distress: I wil release him, & wil honour him. 16 With length of dayes, wil I satisfy him: & wil make him to see, my salvation.

1. Thou shalt not fear, for terror of the night: nor for the arrow, that by day makes flight. 2. For pest, that in the darknes maketh-way: for stinging-plague, that wasteth at noon-day. 3. Falln at thy side though thou sand, thou sands bee at thy right-hand: it shal not come-neer thee. 4. Onely, thou with thine eyes shalt give-regard: and thou shalt see, the wicked-mens reward.

9. Because thou ? AH my safe-protection: the Highest, thou hast made thy mansion. 10. Ther shal no evil unto thee befall: neither the plague, come-neer thy tent at all. 11. For he his Angels, wil command for thee: in al thy wayes, thy keepers for to bee. 12. And they shal bear thee up their hands upon: least thou doo dash thy foot against a stone.

13. Thou tread shalt on the Asp & Lion-dread: the Lion-feirce and Dragon, down-shalt-tread. 14. Because he cleaves to me, ridd him wil ? : because he knowes my name, fle set him hye. 15. Cal he on me, fle hear him: in distress with him ? : wil him honour, and release. 16. With length of dayes ? wil him satisfy: and shew him my salvation wil ?.

Annotations.

Verf. 1. shal lodge] or, that lodgeth: abideth. Ps. 2. I wil say] or, doo say namely to that man for his further comfort and assurance; as verse 3. &c. or, in his name; putting my self for an example. The Greek for more plapines changeth the person thus. He shal say to the Lord thou art mine helper &c. of Iehovah] or, to him; that he is my safe hope, (or my shelter.) Ps. 3. of the fowler], as Ps. 124. 7. or hunter, meaning the devil that hath the power of death, and seeketh to destroy. Heb. 2. 14. 1. Pet. 5. 8. the woeful-pestilence] Heb. 2. the pest of woeful-evils, that is, the most woeful, noysom and contagious pest. Ps. 5. the dread of the night] the dreadful-evil, that terrifieth in the night. Prov. 3. 25. Song. 3. 8. Ps. 6. the stinging-plague] the murreyn (or pest) that suddainly pricketh and destroyeth. Deut. 32. 24. The Apostle in Greek caleteth it a sting or prick, 1. Cor. 15. 55. frū Hof 13. 14. as there the Assy. turned it. at noon-day] that is openly: so Ier. 15. 8. Ps. 8. shalt thou behold] or, regard, consider, as the Greek turneth it. Ps. 9. Because thou Iehovah] an unperfect speech, as in verse 2. understand, Because thou safeest, thou Iehovah art &c. or, because thou hast put Iehovah who is my covert: even the most hye hast thou put for thy mansion, or dwelling-place. Ps. 10. befall unto thee] or occasionally.

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tionally-be-sent, be thrust upon thee, or caused to come unto thee: so Prov. 12. 21.

Ps. 12. upon their palms] or, their hands; as the Greek turneth it; This scripture the Devil alleged when he tempted Christ, to throw down himself from hence: Mat. 4. 6. Luk. 4. 10. 11. But some of these words, are there omitted.

The Angels are all ministering spirits, sent forth to minister for their sakes, which shall be heirs of salvation. Heb. 1. 14. See also Ps. 34. 8.

Ps. 13. the scarce-Lion] or Libbard, in Hebrew Shachal. Of Lions there be divers kinds; see Ps. 7. 3.

as] or Cockatrice, basilisk, as the Greek here turneth it: see Ps. 58. 5. Under these names, are meant all other things dangerous or adverse to the life of man; which by faith are overcome; as Mark.

16. 17. 18. Heb. 11. 33. 34. Ps. 14. he cleaveth to me] or, is fastned, that is, affected to me, in faith, hope, love, desire &c. God cleaveth in love to his people, Deut. 7. 7. so they

also unto him; The Greek here turneth it, he hoped in me. Elsewhere it is commonly used for fast-love and pleasure. Gen. 34. 8. Isa. 38. 17. Deut. 21. 11. set him on hye] to weat,

in a safe defended place, as the word importeth: therefore the Greek saith, I wil protect him.

See the note on Ps. 20. 2. Ps. 15. honour him] give him honour, or glorie: Elsewhere,

his people are sayd to honour or glorify him, Ps. 50. 15. See 1. Sam. 2. 30.

Ps. 16. satisfy] or give him his fill. So Abraham, Isaac, David, Job &c. are sayd to

be full or satisfied with dayes, Gen. 25. 8. & 35. 29. 1. Chron. 23. 1. Job. 42. 17. make him to

see] that is, to enjoy; or shew him: see Ps. 50. 23.

Psalm. 92.

1. A psalm a song, for the day of Sabbath.

2. **I**t is good, to confess to Iehovah: & to sing-psalm, to thy name o most-hye. 3. To shew forth thy mercy in the morning: and thy faithfulness, in the nights. 4. Vpon the ten-stringed-instrument, and upon the psalterie: with meditation upon the harp. 5. For thou hast rejoyced me, o Iehovah, with thy work: in the acts of thy hands, wil I shewt. 6. How great are thine acts Iehovah! vehemently deep are thy thoughts. 7. A brutish man, knoweth not: and an vnconstant-fool, understandeth not this. 8. When wicked-men spring-up as the grass; and al that work painful-iniquitie doo flourish: that they shall be abolished unto perpetuities. 9. But thou art high, for ever Iehovah. 10. For loe thine enemies, Iehovah; for loe thine enemies shall perish: they shall be scattered, al that work painful-iniquitie. 11. And my horn shall be exalted as the Unicorns: mine old-age, shall be anoynted with fresh oil.

Psalm. 92.

Sing this as the 8. or as the 77. Psalm.

2. **I**t is good, unto Iehovah to confesse: and to sing-psalm, to thy name o most-hye.
3. To shew forth in the morning thy mercie: and in the nights, thy constant-faithfulness.
4. On ten-stringed-luit, and on the psalterie: Upon the harp with meditation.
5. For with thy work, LORD, thou rejoycest me: in acts of thy hands, I shewt-cheerfullie.
6. How great, Iehovah, are thine actions: thy purposes deep are, vehementlie.
7. A man that brutish is, know dooth not hys: and fool-unconstant, understands not this.
8. When wicked spring, as grass; and al flourish that work iniquitie: that they shall be abolished unto perpetualnes.
9. But thou, Iehovah, art for ever hye.
10. For loe thy foes, for loe the foes of thee, LORD, they shall perish: they shall be scattered bee: al that doo work painful-iniquity.
11. And high as Unicornes shall my horn bee:

22. And mine eye shall behold, on mine
enemies: of evil-doers that rise-up against
me, mine ears shall hear. 13. The just,
he shall spring-up as a palm-tree: as a
Cedar in Lebanon, shall he grow.

14. They that are planted, in the
house of Jehovah: in the courts of our
God, shall they flourish. 15. Yet, shall
they sprout in greenness: they shall be, fat
& green. 16. To shew, that Jehovah is
righteous: my Rock, and no injurious-
evil is in him.

12. Mine old-age ointed with fresh oil. Mine eye
shall view, on them that mine enemies be:
mine ears hear, of yll-men that rise 'gainst mee.

13. The just, shall as a Palm-tree spring-up-hye:
as Lebanons Cedar, so grow shall hee.

14. They that are planted, in Jehovahs house:
in courts of our God, flourishing shall be.

15. Shall yet in greenness sprout: be fat and green.

16. To shew, Jehovah to be righteous:
my Rock, and no injustice is in him.

Annotations.

יום השבת

Vers. 1. of Sabbath] that is, of Cessation, or Resting, to weat from our own works, wills, the cele
Wayes and words, Exod. 20. 10. Isa. 58. 13. Heb. 4. 10. which day was the seventh from the creation, wherein God rested from all his work, and blessed and sanctified it, and comman- the Sabbe
ded it to be kept holy unto him, Gen. 2. 2. 3. Exod. 20. 8. which was a token of his mercy
unto, and sanctification of his people, Nehem. 9. 14. Exod. 31. 13. 14. This day was sanc-
tified by an holy convocation or assemblie of the people, Levit. 23. 3. offering of sacrifices, Num.
28. 9. 10. singing of Psalmes, as this title sheweth, with 2. Chron. 29. 26. 27. reading and ex-
pounding the scriptures, Act. 13. 15. & 15. 21. praying, Act. 16. 13. disputing, conferring, medi-
tating of Gods word and works, Act. 17. 2. & 18. 4. and doing works of mercy to them that were
in need. Mat. 12. 2. -- 7. 8. 11. 12.

b. 3. in the nights] see Psal. 134. 1. b. 4. with meditation] or meditated-song: or upon Higgajon with the harp. The word significantly
meditation, as Psal. 9. 17. Here some think it to be the name of an instrument, or a solemn
sound: the Greek turneth it a song, b. 5. with thy work] which is all doon well and
perfectly; Gen. 1. 31. & 2. 2. 3. Deut. 32. 4. b. 10. shall be scattered] or, shall dispart them-
selves; The Chaldee paraphrast sayth, shall be separated from the congregation of the just.

b. 11. shall be exalted] or, thou wilt exalt, as the Vnicornes, therewith to suite mine ene-
mies; as Deut. 33. 17. The horn signifieth kingdom and strength, and glory. See Psal. 75. 5. b. 12. mine old age] so also the Greek translaterh it: or, when I am old. After
11. Ps. 22. 22. which seemeth to be understood, shall be annoynted, (or, as before, shall be exalted) with oil.

Often times words are not exprest, which are understood: as is observed on Psal. 69. 11. & 18. 7. 29. Others, for mine old age, doo turn it I shall be annoynted. fresh] or, green
oil. b. 12. mine eye shall view] to weat; evil, or destruction, as the Chaldee explymeth: or the reward of my foes. See Ps. 54. 9. & 91. 8. b. 13. palm-tree] or date-tree, which grow-
eth not in these cold parts: it is a tree of tal and upright stature; wherto the scripture hath
reference, Song. 7. 7. the branches, sayre and green; wherewith they made bootches at their so-
lemn feasts, Levit. 23. 40. the fruit pleasant to eat; Song. 7. 8. Exod. 15. 27. This tree though
laden and pressed, yet endureth and prospereth; therefore the branches carried in the hand,
or wovn in garlands, were signes of victorie, Rev. 7. 9. with such graven trees, the walls
of Gods house, and other holy things were beautified, 1. King. 6. 29 & 7. 36. figures of, Palm-
the flourishing estate of the godly allwayes; as this plain sheweth, with Ezek. 40. 16. 26. 31. & 41. 18, 19, 20. whereas the wicked prosperitie, is momentary as grass; verse 8.

a Cedar] see the note on Psal. 29. 5. b. 15. sprout] or grow, weying in stature, and
fruitfulness; through the blessing of God, in whose house they are planted, 1. Cor. 3. 6. in greenness] or ho-
to this, are all Gods people exhorted, Ephes. 4. 13, 16. Colos. 1. 10. ry-age, when natural strength decayeth; God ministreth vigour above nature. See Psal.

פסלם צל

71. 9, 18, Isa. 65, 22, Heb. 11, 11, 12,

for the Hebrew hath a letter more then ordinarie to increase the signification, as Psal. 33. & 125. 3 And this respecteth Moses speech, Deut. 32. 4 where injurious-evil, is opposed to Gods faithfulness in his administration.

Psalm. 93.

Psalm. 93.

Sing this as the 21. Psalm.

1. **I**ehovah reigneth, is clothed with hygh-majestie: clothed is Iehovah, hath girded himself with strength: the world also is established, it shal not be moved.

2 Stable is thy throne frō then: thou art from eternitie.

3. The flouds have lifted-up, ô Iehovah; the flouds hav lifted-up their voice: the flouds lift-up their dashing-noyse.

4. Than the voices of many waters; the wondrous-strōg billowes of the sea: more wondrous-strong is Iehovah in the high-place.

5. Thy testimonic, are vehemently faithful; holynes becometh thine howse; Iehovah, to length of dayes.

1. **I**ehovah he dooth reign,
is clad with maieftie:
Iehovah clothed is, hath gyrded
himself with potencie:
Yea stablished is the world,
it shal not moved bee.
2. Thy throne is stablished of old:
thou from eternitee.
3. The floods have lifted-up,
ô LORD; the floods their voice
have lifted-up: the floods they doe
lift-up their dashing-noise.
4. The LORD that is on high,
more wondrous strong is hee:
than many waters voices, than
the strong sea billowes bee.
5. Thy testimonic, are
made vehemently sure:
LORD, holynes becometh thine howse,
while length of dayes dooth dure.

Annotations.

Wers. 1. is clothed] or hath put on, to weat as an ornament, and in abundant measure: for so clothing dooth signify, Psal. 65. 14.

so perform his work. Isa. 8. 9. Luk. 12. 35. gyrded himself] that is, is in a readynes, to perform his work.

then; which the Chaldee expoundeth the beginning: this phrase spoken of God or Christ, meaneth eternitie, Prov. 8. 22. in respect of the creatures, it is the beginning of time.

3. The flouds] these are often put for the tumultuous rage and tyrannie of peoples, Ps. 65, 8. & 18. 5. Isa. 17, 12, 13. 4. wondrous-strong] excellent, or magnificent billowes: this phrase is taken from Exod. 15. 10. See also this word, Psal. 8, 2. the high-place] or height, that is heaven. So Psal. 71, 19. 5. faithful] or, made sure, constant. See the note on Psal. 19, 8. to length of dayes] that is, for ever. See Psal. 21, 5. & 23, 6.

Psalm. 94.

Psalm. 94.

1. **O** God of vengeāces Iehovah:
ô God of vengeance shine-
shou-clearly.

Sing this as the 55. or as the 78. Psalm.

1. **I**ehovah ô thou God of vengeance:
ô God of vengeance shine-with-clearnes.

2. Be

2. Judge

2. Be thou lifted-up, ô judge of the earth: render a reward, unto the proud.
3. How long, *shal* the wicked, ô Iehovah: how long, shal the wicked shew gladnes? 4. Shal they utter, shal they speak a hard-word: shal they boast-themselves, al that work paynful-iniquitie?
5. Thy people Iehovah they bruise in peeces: & afflict thine heritage. 6. They slay the widow & the stranger: and murder the fatherles. 7. And say, Iah shal not see: nor Iakobs God, understand. 8. Vnderstand ye brutish amôg the people: & unconstant-fools, when wil ye be prudent? 9. He that planted the ear, shal not he hear: or he that formed the eye, shal not he see? 10. He that chastiseth the heathens, shal not he rebuke? he that teacheth earthly-man knowledge? 11. Iehovah, knoweth the thoughts of earthly-man: that they are vanitie. 12. O blessed is the man he whom thou chastenest ô Iah: and teachest him out of thy law. 13. To give him quietnes, from the dayes of evil: until a pit-of-corruption, be digged for the wicked. 14. For Iehovah wil not leav his people: and wil not forsake, his inheritance. 15. But judgment shal return, unto justice: and after it, al the upright in hart. 16. Who wil rise-up for me, against evil-doers? who wil stand-up for me, against the workers of paynful-iniquitie? 17. Unless Iehovah, *had been* an helpfules vnto me: my sowl had almost dwelt in silence.
18. When I sayd, my foot is moved: thy mercy Iehovah, stayed me up.
19. When many were my cogitations within me: thy consolations, delighted my sowl. 20. Shal the throne of woeful-evils, have fellowship with thee: which frameth molestation by a decree?

21. They

2. Judge of the earth, be thou uplifted-hye: and render a reward, to men-haughtye.
3. How long, Iehovah, shal the wicked-men: how long-while, shal the wicked gladforn bee?
4. Utter shal they, speak hard-words lawlessly: boast shal they, al that work inquiry?
5. Thy folk, Iehovah, they in-peeces-bruise: thine heritage afflicting they misuse.
6. They doo the widow and the stranger slay: the fatherles eke, murder them doo they.
7. Also they say, Iah shal not see it: and the God of Iakob, shal not understand.
8. O brutish people, understand doo yee: and ô ye fools, when wil ye prudent bee?
9. He that did plant the ear, hear shal not hee? or he that formed the eye, shal he not see?
10. Shal he not blame, that heathens chastiseth? that knowledge unto earthly-man teacheth?
11. The cogitations of man-earthy, Iehovah knowes: that they are vanity.
12. O blessed is the man whom thou ô Iah doost chasten: and him teach out of thy law.
13. From evil dayes, to make him quiet-sit: till for the wicked, digged be a pit.
14. For his people Iehovah wil not leav: and wil not his inheritance bereave.
15. But unto justice, judgment shal revert: and after it, al the upright in heart.
16. Who wil rise-up for me, gainst evil-men? Who stand for me, against workers of syn?
17. Had not Iehovah been my helpfules: my sowl had almost dwelt in silentnes.
18. When I did say, my foot is moved-away: thy mercie ô Iehovah, did me stay.
19. When many in me were my cogitations: delight my sowl then did thy consolations.
20. Hath throne of mischief's fellowship with thee? Which frameth molestation by decree?

Hh 3

21. They

21. They run-by-troups, against the
sowl of the just: & condemn-as wicked,
the innocent blood.

22. But Iehovah is to me for an hye-
refuge: & my God, for the rock of my
safe-hope. 23 And he wil return upō
them, their paynfyl-iniquitie; & in their
malice he wil suppress them: Iehovah
our God, wil suppress them.

21. They run-by-troups, against sowl of just-mā:
and guiltles blood, as wicked they doo damn.

22. But IAH to me is for a refuge-hye:
and my God, for the rock of my safetie.

23. And he wil-surely turn themselves upon,
their own vnrighteous-molestation:
and them suppress in their maliciousnes:
Iehovah our God, he wil them suppress.

Annotations.

Verf. 1. God of vengeance] to whom vengeance belongeth as Deut. 34.35. and which puni-
sheth evils. So elsewhere he is caled the God of recompenses, Ier. 51. 56. shine clear] to
our comfort, and our foes terrour. See Psal. 50. 2. & 80. 2. u. 2. be lifted up] on thy

throne, and in thy just judgement. So Psal. 7. 7. 8. u. 4. Vtter] or talk lavishly, well
out as a fountayn: see Psal. 19. 3. Iam. 3. 11. a hard-woyd] hard things; durable repro-
ches; see Psal. 31. 19. boast] or exalt themselves with ipeaking and applying things to
their own praise. This word is used in the good part, Isa. 61. 6. u. 9. that planted the

ear] that is, made, and set it in the body. So in Isa. 51. 16. he is sayd to plant the heavens.
u. 10. man knowledge] here is to be understood, that not he know? Such unperfect speeches
through passion of mind, are often in scripture. Pl. 6. 4. 2. Sam. 5. 8. supplied in 1. Chro. 11. 6.

u. 11. the thoughts of earthly-men] the inward disceptrations and reasonings of all men, even
the wisest. This sentence Paul allegeth against the wisdom of the world, 1. Cor. 3. 20. and
as an expositor, in sted of men, he putteth the wise. u. 12. the man] Heb. geber, the

mightie. chastenest] or nuturest, instructest, as this word is Englished Deut. 4. 36.
which this place seemeth to have reference unto. For chastisement or restreynt is by word or
deed. And here the doctrine of Gods law, is opposed to all wise mens cogitations.

u. 14. not leav his people] not give them over, or reject them; (as the Greek turneth it):
to meet those whom he hath foreknownen and chosen; because it hath pleased the Lord to make
them his people; as 1. Sam. 12. 22. Rom. 11. 1. 2. &c. u. 15. judgement shall return to

justice.] that is, severity to mercy: the rigour of the law, changed to the clemencie of the
gospel. So judgement is often used for sentence of punishment, as Ier. 52. 9. and justice for
grace and mercy, see Psal. 24. 5. or judgement, which in th'affliction of Gods people, and
prosperity of the wicked, seemeth to be parted from justice, shall return unto it, when the god-
ly are delivered and the wicked punished.

after it] so the Greek turneth it: or, after
him, meaning God. u. 16. who wil rise up] or who standeth up, namely to assist me?

meaning, no man dooth. u. 17. an helpfules] that is, a ful help, see Psal. 44. 17.
in silence] the place of stilnes and silence, that is the grave, as the Greek explaineth it: so

Psal. 115. 17. see also Psal. 49. 13. u. 18. is moved] or slippeth: see Psal. 38. 17.

u. 19. my cogitations] my careful troubled thoughts, perplexed as the branches of a tree,
(for so the word properly signifieth,) therefore the Greek turneth it forowes. So Pl. 139. 23.

u. 20. of woeful evils] or of milcheifs; the milcheevous tyrannous throne, of the vnrighte-
ous judge: shal it have fellowship, (or be joynd) with thee (o God?) meaning, it shal not:

as Shalt thou build? 2. Sam. 7. 5. is Thou shalt not build; 1. Chron. 17. 4. See also Psal. 5. 5.
which frameth] or, he that frameth, or formeth. by a decree] or, for a statute: a law.

u. 21. run-by-troups] combine, and gather together as banded to fight: in Greek, they hunt
for. u. 23. wil turn] Heb. hath turned; that is, wil assuredly turn. in their ma-
lice] or, for their evil.

1. **C**ome, let us shewt-joyfully to Jehovah: let us shewt-triumphantly, to the Rock of our salvation.
 2. Let us prevent his face with confession: with psalmes, let us shewt-triumphantly to him. 3. For Jehovah is a great God: & a great King, above all Gods. 4. In whose hand, are the deep-places of the earth: & the strong-heights, of the mountains, are his. 5. Whose the sea is for he made it: & the dry-land, his hands have formed. 6. Come, let us bow-down our selves and bend-down: let us kneel, before Jehovah our maker. 7. For, he is our God; & we are the people of his pasture, & sheep of his hand: to day, if ye shal hear his voice. 8. Harden not your hart, as in Meribah, as in the day of Massah, in the wilderness. 9. Where your fathers tempted me: proved me, also saw my work.
 10. Fourtie yere, I was yrked with that generation, & sayd, they are a people erring in hart: & they, know not my wayes. 11. So-that I sware in mine anger: if they shal enter, into my Rest.

Sing this as the 45. or as the 97. Psalm.

1. **C**ome, let us to the LORD shewt-joyfully: to Rock of our health, shewt-triumphantly.
2. Let us prevent his face with thanksgiving: let us with psalmes, to him triumphant-sing.
3. Because the LORD is a great God-mightie: a great King eke, above all Gods is hee.
4. In whose hand are the earths deep-secrecies: the strong-heights of the mountains eke are his.
5. His is the sea, for he did make the same: and the dry-land, for that, his hands did frame.
6. Come, let us bend and bowing-down-adore: the LORD our maker, let us kneel before.
7. For, he our God is; and the people wee of his pasture, and sheep of his hand bee: His voice if ye shal hear the same, to day.
8. Make not your hart hard, as in Meribah: as in the wilderness, in Massah day.
9. Where me your fathers tempting-did-essay: they proved me, also they saw my deed.
10. Fourtie yere, was with that race yrked: and sayd, a folk they are in hart that stray: and of my wayes the knowledge have not they.
11. That in my wrath I did with-oath-protess: If ever they enter, into my Rest.

Annotations.

Verf. 1. Come] or Goe to. The holy Ghost by David thus exhorteth Israel to laud the Lord and obey his voice. For he penned this psalm, Heb. 3. 7. & 4. 7. the Rock] meaning Christ, as the Apostle sheweth, Heb. 3. 6. 7. the Greek translate it God our saviour. **V. 2.** prevent] come first and speedily. **V. 3.** great God] or great Potentate; **Al.** So Christ is also intituled, Tit. 2. 13. **V. 4.** deep-places] or, deep closets; **Heb.** serchings; that is, deep secret places for which serch is made, Job. 28. 1, 2. &c. and which cannot by mans serch be found. Job. 38. 4, 5, 6, 18. **V. 5.** strong-heights] or, wearisome-heights, hye mounts, which weary men to cline them: but the word hath also a signification, of strong, and not being wearyed; Num. 23. 22. **V. 6.** of his hand] that is, of his guidance; Psal. 77. 21. **So al-** so Psal. 100. 3. **to day]** hereby is meant the whole time wherein Christ speaketh by his gospel. H b. 3, 7, 13, 15. & 4, 7, 8. **V. 8.** in Meribah] that is in the Contention (or Provocation as the Greek turneth it.) The name of a place in the wilderness, where Israel contended with Moses, and tempted the Lord, saying, Is the Lord among vs or no: because ther was no water for the people to drink. Therefore he called the place Massah (Tentation) and Meribah (Contention.) Exod. 17. 1, 2, --7. Also another place, where again they contended with Moses, & with the Lord, Num. 20. 1, 3, 13. **day of Massah]** that is of Tentation: by day againe,

we may understand the whole space wherein they tempted God ten times as is said, Nu. 14. 22. (So the day of salvation, 2. Cor. 6. 2. is the time therof.) Yet ther was a special day and place of Tentation named Massah. Exod. 17. 2. 7. whereupon Moses warned the people, Ye shal not tempt the Lord your God, as ye tempted him in Massah. Deut. 6. 16.

Hereupon th' Apostle saith, they tempted Christ, 1. Cor. 10. 9. my work] that is work Heb 3. 9. both in miraculous mercies giving them bread from heaven, and waters out of the rocks &c. Psal. 78. 15. -- 23. &c. and in punishments for their rebellions, Psal. 78. 31. 33. &c. Heb. 3. 17. For work sometime signifieth reward. Pl. 109. 20. Iob. 7. 2. Levit. 19. 13.

u. 11, if they shal enter] that is, they shal not enter, Heb. 3. 11. 18. a part of the oath is not uttered; see Psal. 89. 36. This oath was made at Cadesh, where the people through unbelief refused to enter the promised land. Num. 14. 21. 22. 23. 30. 32. Heb. 3. 17. 19.

my rest] the land of Canaan, Deut. 12. 9. 1. Chron. 23. 25. a figure of a better rest which we that have beleaved the word, doo enter into; Heb. 4. 3. for if that land (wherin now they were) had been their rest, David would not have spoken of an other; Ther remaineth therefore a Rest for the people of God; let us study to enter into it. Heb. 4. 8. 9. 11.

Psal. 96.

Psal. 96.

1. Sing ye to Iehovah, a new song:
Sing ye to Iehovah, al the earth.
2. Sing ye to Iehovah, bless ye his name:
preach-the-good-tidings of his salvation,
from day to day. 3. Tel among
the nations his glorie: amōg al peopels,
his marvellous-works. 4. For great, is
Iehovah & praysed vehemently: fearful
he is, above al Gods. 5. For al the
Gods of the peoples are vayn-idols: but
Iehovah, made the heavens. 6. Glo-
rious-majestie & comly-honour are be-
fore him: strength & bewteous-glorie,
in his sanctuarie. 7. Give to Iehovah,
ye kinreds of the peoples: give to Ieho-
vah, glory & strength. 8. Give to Ieho-
vah, the glory of his name: take-up an
oblation, & come into his courts.

9. Bow-down your selves to Iehovah,
in the comly-honour of the sanctuarie:
tremble-ye at his face, al the earth.

10. Say ye among the nations, Ieho-
vah reigneth; the world also shalbe
stablished, it shal not be moved: he wil
judge the peoples, with righteousnesses.

11. Let the heavens rejoyce, & the earth
be glad: rore let the sea, and the plen-
cherof.

Sing this as the 45. Psalm.

1. Sing ye unto Iehovah, a new psalme:
Sing al the earth, sing to th' eternal-*I AH.*
2. Sing ye unto Iehovah, bless his name:
preach his salvation, from day to day.
3. His glorie tel among the nations:
among peoples al, his wondrous-actions.
4. For great Iehovah praysed hee is hee
greatly: fearful, above al Gods he is.
5. For al the peoples Gods vayn-idols bee:
but of the heavens, Iehovah maker is.
6. Glory and honour are before his face:
strength and bewtie, wuhin his Holy-place.
7. Ye kinreds of the peoples, give to *I AH*:
give to Iehovah, glorie strength also.
8. Give ye the glorie of his name to *I AH*:
an offering take, and come his courts into.
9. Bow-down in th' honourable Holy-place
to *I AH*: the whole earth, tremble at his face.
10. Among the hethen-nations say yee,
Iehovah reigneth; also st ablenes
the world shal have, it shal not moved bee:
the peoples he wil judge, with righteousnesses.
11. Let heav'ns be glad, & let the earth reioice:
let sea and plenty therof roar-with-noyse.

therof. 12. Let the ſeild ſhew-gladnes, & al that therein is: then let al the trees of the wood, ſhowt-joyfully. 13. Before Iehovah, for he cometh; for he cometh, to judge the earth: he wil judge the world with juſtice; & the peoples, with his faithfulnes.

12. The ſeild and al therein let gladſom bee: let al trees of the wood then ſhowt-with-merth. 13. Before Iehovah, becauſe come dooth hee; becauſe he cometh, for to judge the earth: the world he judge wil with juſt-rightiſnes; the peoples alſo, with his faithfulnes.

Annotations.

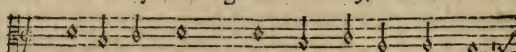
Verſ. 1. a new ſong &c.] ſee Pſalm. 33. 3. This Pſalm is a part of that ſong wherewith God was celebrated, when the Ark of his covenant was brought with joy into Davids citie from Obed-edom's houſe, 1. Chron. 16. 23. &c. And it conteyneth a prophesie of Christs kingdome; and of the calling of the Gentiles from idols, to ſerv and praiſe the living God. ¶ 2. preach-the-good-tidings] or Evangelize: ſee Pf. 40. 10. ¶ 4. prayſed] and praiſe-worthy: ſee Pſal. 18. 4. ¶ 5. Vayn-idols] or things of naught; as the Apoſtle openeth this word, ſaying, we know that an idol is nothing in the world, 1. Cor. 8. 4. Aelim and Aelohim, in Hebrue are Gods; of Strength. Aelim, Idols; as being Al-Aelim not Gods, with out ſtrength. So elſewhere they are plainly caled lo Aelohim, no Gods, 2. Chr. 13. 9. vn-able to doo good or evil, and vn-profitable. Ier. 10. 5. Iſa. 44. 9, 10. And as the name of God, is joyued with things to ſhew their excellencie, Pſal. 36. 7. ſo is this contrariwiſe, to ſhew their vanitie; as of Phyſicians, Iob. 13. 4. of ſhepheards Zach. 11. 17. of falſe doctrine, Ier. 14. 14. The Greek here turneth it daimonia, divils; by which name idols are caled, 1. Cor. 10. 19. 20. Rev. 9. 20. 2. Chron. 11. 15. ¶ 6. bewteous-glorie] for this in 1. Chron. 16. 27. is written joyfulnes. ¶ 7. Give &c.] Compare Pſal. 29. 1, 2. ¶ 8. to his courts] to his face, or preſence; as 1. Chron. 16. 29. ¶ 9. of the ſanctuarie] or of ſanctitie; ſee Pſal. 29. 2. ¶ 10. with righteouſneſſes] that is, moſt righteouſly. ¶ 11. Let rejoyce] or ſhall rejoyce; and ſo the reſt. So Pſal. 98. 7, 8, 9. ¶ 13. with juſtice] or, in juſtice, that is, juſtly: ſo Rev. 19. 11.

פיר קדש
בשר
אליהם
Δαίμονια
Ἰδωλα
Εἰδωλα
תפארת
חיל

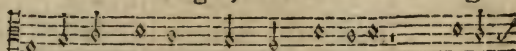
Pſalm. 97.

Pſalm 97.

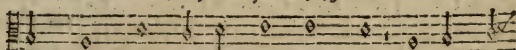
This may be ſung alſo as the 37. Pſalm.



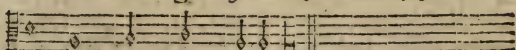
1. Iehovah reigns, let th'earth exult-with-glee:



let thylands many, ſhew-forth-joyfulnes. 2. About



him clowds and gloomy-darknes bee: juſtice and



judgment, his thrones ſtablenes.

3. Fyre, dooth before the face of him proceeds: and round-about his enemies flameth.

4. His lightnings have the world illumined: the earth, dooth ſee and painfully-trembleth.

5. The

1. Iehovah reigneth, let the earth be glad: let the many yles, rejoyce.

2. Clowd and gloomy-darknes are round-about him: juſtice & judgment, are the ſtable-place of his throne.

3. Fyre, goeth before him: and flameth, round-about his diſtreſſers.

4. His lightnings illuminate the world; the earth, ſeeth & trembleth.

5. The

Li

s. Mounie

5. The mountayns, like waxe, melt at the presence of Iehovah: at the presence, of the Lord of al the earth.

6. The heavens declare his justice: & al peoples, see his glorie.

7. Abashed-be al they that serv a graven-thing; that gloriously-boast themselves in vayn-idols: bow-down-yourselves to him al ye Gods.

8. Sion heareth, & rejoyceth, & glad are, the daughters of Iudah: because of thy judgments Iehovah. 9. For thou Iehovah, art high above al the earth: vehemently art thou exalted, above al Gods. 10. Ye lovers of Iehovah hate evil: he keepeth, the fowles of his gracious-saints; he wil deliver them, from the hand of the wicked. 11. Light, is sown for the just: & joy for the right of hart. 12. Rejoyce ye just, in Iehovah: & confess, to the remembrance of his holynes.

5. Mounts, at Iehovahs presence melted are, like waxe: at face, of Lord of th' earth total.

6. The heav'ns his justice openly-declare: & see his glorie, doo the peoples al.

7. Abasht be al that serv a graven-thing; that in vayn-idols boast-them-gloriously: O al ye Gods bow-down-him-worshiping.

8. Sion dooth hear, & ioyeth-cheerfully; (merth: And Iudahs daughters shew doo-gladsome-because, Iehovah, of thy judgments-right.

9. For thou Iehovah high 'bove al the earth: art farr above al Gods, advanst-in-bight.

10. O lovers of Iehovah, hate ye ill: fowls of his gracious-saints be dooth beware; he also them safely-delyver wil, out of the hand of those that wicked are.

11. A light, for him that iust is, sown ther is: & ioy, for them that upright harted bee.

12. Ye iust, ioy in Iehovah: and confess, to the remembrance of his sanctiuee.

Annotations.

Verf. 1. Iehovah] that is Christ, called Iehovah our justice, Ier. 23, 5, 6. of him and his reign is this psalm, as the 7. verse manifesteth.

the many yles] that is nations or gentiles dwelling in the yles: as, the yles shal wayt for his law, Isa. 42, 4. which is expounded thus, the Gentiles shal trust in his name. Mat. 12, 21. So Isa. 60, 9.

u. 2. gloomy-darknes] see Psal. 18, 10. this noteth the terror of his doctrine and adminitration. Mal. 3, 2. Mat. 3, 12. as at the law giving; Deut. 4, 11.

u. 3. Fyre] severe judgements for Christs enemies; as Isa. 42, 25. & 66, 15, 16. Psal. 50, 3.

u. 4. Illuminateth] or hath illumined: as at the giving of the law, there were thunders, lightnings, voices, earthquake &c. Exod. 19. so the like proceed from the throne of Christ, Rev.

4, 5. trembleth] or is payned; see Psal. 77, 17. u. 5. at the presence] or, from the face.

u. 6. The heavens] heavenly creatures, as thonder, lightning, tempest &c, or the Angels. See Psal. 50, 6.

u. 7. vayn-idols] see Psal. 69, 5. al ye Gods] that is, as the Greek sayth, al ye his Angels; see Psal. 8, 6.

unto this th' Apostle seemeth to have reference saying, when he bringeth in his first begotten son into the world, he sayth; And let al the Angels of God worship him, Heb. 1, 6.

Although the very words of th' Apostle are found in the Greek version of Deut. 32, 43. but the Hebrue there hath none such. See the fulfilling of this, Luk. 2, 13, 14. Mark. 1, 13. Rev. 5, 11, 12.

u. 8. daughters] that is, cities of Iudah; the Christian Churches: see Psal. 48, 12.

u. 11. Light is sown] that is, Comfort and joy is reserved after trouble, as Elth. 8, 16. but hidden for the present, as seed in the ground; for, wee are dead, and our life is hid with Christ in God, Collos. 3, 3, 4. and it dooth not yet appear what wee shalbe. 1. Ioh. 3, 2.

u. 11. confess to] that is, celebrate it. see Psal. 30, 5.

A pſalm;

Sing-ye to Iehovah, a new ſong, for he hath doon marvelous-things: his right-hand hath ſaved him, & the arm of his holynes.

2. Iehovah hath made-knownen, his ſalvation: to the eyes of the nations, he hath reveled his juſtice.

3. He hath remembred his mercy, & his faithfulnes, to the howſe of Iſrael: al the ends of the earth have ſeen, the ſalvation of our God.

4. Showt-triumphantly to Iehovah, al the earth: ſhowt-chearfully, & ſhowt-joyfully & ſing-pſalms.

5 Sing-pſalms to Iehovah with harp: with harp, & voice of a pſalm.

6. With trumpets, & voice of the cornet: ſhowt-triumphantly, before the King Iehovah.

7. Let the ſea roare, and the plentie therof: the world, & they that ſit therein.

8 Let the rivers clap the palms: together let the mountains ſhowt-joyfully.

9. Before Iehovah, for he is come to judge the earth: he wil judge the world in juſtice; & the peoples, in righteouſneſſes.

Sing this as the 68. Pſalm.

1. **A** New ſong, to Iehovah ſing, for marvels doon hath bee: his right hand hath him ſaved, and his arm of ſanctitee.

2. Iehovah, his ſalvation hath made known: unto the eyes even of the nations, he hath reveled his juſtice.

3. His mercy, & his faith, to howſe of Iſr'el he thinks on: the ends al of the earth have ſeen, our Gods ſalvation.

4. Unto Iehovah, al the earth, ſhowt ye triumphantly: ſhowt-chearfully, and joyful-ſhowt and ſing-melodiuſly.

5. Unto Iehovah with the harp melodiuſly-ſing yee: even with the harp and with the voice of ſinging-melodee.

6. With ſhrilling-trompets, alſo with the cornets ſounding-voice: before the king Iehovahs face, ſhowt-with-triumphant-noiſe.

7. Let ſea and plentie therof roare: World, and that therein dwell.

8. Let rivers clap the hands: let mounts with joy together ſhrill.

9. Before Iehovahs face, for he to judge the earth, come is: with juſtice he wil judge the world; and ſilks, with equities.

Annotations.

Verſ. 1. a new ſong] ſee Pſal. 33,3. ſaved him] or, got him ſalvation, and victorie over al his enemies. See Iſa. 59.16. & 63,5.

or Luk. 2,30,31,32. ſo his juſtice, is that which is by faith in Chriſt, Rom. 10.3.4,6,10.

u. remembred] and conſequently performed his mercy &c. ſo Luk. 1,54,55,72,73,74.

al the ends] that is, the dwellers in the ends of the earth: ſo Iſa. 52,10.

the corner] or ſound of the trumpet: for here are two ſeveral words for trumpets, ſome of which were made of metal, as ſilver &c. Num. 10,2. ſome of horn, Iſa. 6,4. and theſe were uſed both in warre, and in the worſhip of God: ſee Pſal. 81,4.

u. 8. clap the palm] in juſtice] that is, juſtly. So Pſal. 96,13.

in righteouſneſſes] that is, moſt righteouſly. So Pſal. 9,9.

1. **I**ehovah reigneth, the peoples
are styrr'd: he sitteth on the
Cherubims, the earth is moved.

2. Iehovah, is great in Sion: and hye
he is, above al the peoples.

3. Let them confesse thy name, great
& fearful; holy it is.

4. And the strength of the King, lov-
veth judgment: thou, hast stablished
righteousnesses; thou hast doon in Iaa-
kob, judgment & justice.

5. Exalt ye Iehovah, our God; and
bow-down your selves, at the footstool
of his feet; holy he is.

6. Moses & Aaron, with his Preists;
and Samuel, with them that cal on his
name: they caled upon Iehovah, and he
answered them.

7. In the pillar of a clowd, he spake
unto them: they kept his testimonies,
& the decree he gave them.

8. Iehovah our God, thou answeredst
them: a God forgiving, thou wast unto
them; and taking vengeance, on their
practises.

9. Exalt ye Iehovah, our God; and
bow-down your selves, at the moun-
tayne of his holynes: for Iehovah our
God, is holy.

Sing this as the 89. Psalm.

1. **I**ehovah reigns, the peoples they
are wrathfully-styrr'd:
he sits on Cherubims, the earth
is troublously-moved.

2. Iehovah, great in Sion: and
is 'bove al peoples hye.

3. Let them thy great and fearful name
confess; it is holy.

4. The Kings strength also judgment lovess
thou, righteous-equities
hast stablished; in Iakob hast
doon judgment and justice.

5. Exalt Iehovah our God yee,
and bow your selves submit,
even at the footstool of his feet;
because he holy is.

6. Moses and Aaron, with his Preists;
and Samuel, with them
that cal on his name: call'd on *I AH*,
and he did answer them.

7. Even in the pillar of the clowd,
unto them speak did hee:
they kept his Witness, and (which
he gave them,) the decree.

8. O LORD our God, thou answeredst them:
a God that pardonedst,
thou wast to them; upon their acls
though vengeance thou takedst.

9. Exalt Iehovah our God ye,
and bow yowr selves submit
at his mount holy: for holy
Iehovah our God is.

Annotations.

Verf. 1. are styrr'd] or, though they be styrr'd, to wret, with anger, as the Greek trans-
lateth be angrie: see Plal. 4, 5. This is opened in Rev. 11, 17, 18. thou (Lord) reignest, and the
nations are angrie. Thus the wicked are affected: but the godly doo rejoyce. Plal. 97, 1.

he sitteth] or, even he that sitteth on the Cherubims, reigneth: [see Plal. 80, 2. is moved]

with indignation; styrr'd up to resist, as Act. 17, 13. v. 4. the strength] this is joined
with Gods wrath, Ezra. 8. 22. and here seemeth to have like meaning, that God is strong
to punish in judgement the rebellious, and defend his people. v. 5. at the footstool] or

towards it, meaning the Sanctuarie and Ark there. Isa. 60, 13. 1. Chron. 28, 2. Lam. 2, 1. Plal. 132.

7. Ezek. 43, 7. he is] as is expressed, verse 8. or it (the temple) is holy.

v. 6. with his Preists] or among his principal officers: the Hebrew Cohen, which we cal
a Priest,

A Priest, or Sacrificer, is the name of the Kings cheif officer, as in 2. Sam. 8, 18. Davids sonns were Cohens, (Cheif-rulers, Aularchai as the Greek termeth them;) which is expounded in 1.Chron.18. 17. to be the first (or Cheif) at the Kings hand. It hath the name of ministracion, Isa. 61, 6, 10 and was a title specially given to Aaron and his sonns, that ministred unto God in the Sanctuarie. Exo.28.3.4.41. caled] or were caling: that is, prayed for the people, as Exod.32, 11. &c. Num.14, 17, 19. & 16, 22, 46. 1.Sam.7.9. & 12:19. 23. Hereupon Moses & Samuel were noted for cheif intercessors with God, Ier. 15, 1. D. 7. of a clowd] as Exo. 33.9. Num.16, 42. and this noteth Gods favour, but with some obscuritp: and so is inferiour to the mediation of Christ, who hath without clowds or shadowes obteyned eternal redemption for us; that we may goe boldly to the throne of grace, for to receiv mercy and find grace to help in time of need. Heb. 4, 14, 16. & 7, 25. & 9. 11, 12. U. 8. a God forgiving] a mighty-God that pardonedst, or tookest away, to meet, the punishment of their syn: see Pl. 25, 18. and taking] or though thou tookest vengeance. on their practises] theirs that is the peoples, for whom Moses prayed, as Num. 14, 20, 21, 23. Exod. 32, 14, 34, 35. or theirs, that is, Moses and Aarons synns; which God punished and would not be intreated, as Num. 20, 12. Deut. 3, 23, 24, 25, 26.

Psalm. 100.

Psalm. 100.

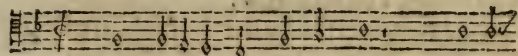
1. A psalm for confession:
SHOWt ye triumphantly to Iehovah, al the earth.

2. Serv ye Iehovah with gladnes: come before him, with singing-joy.

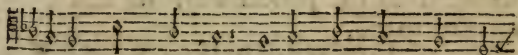
3. Know ye, that Iehovah he is God: he made us, and not we: his people, & sheep of his pasture.

4. Enter ye his gates, with confession: his courts with praise: confesse ye to him, bles ye his name.

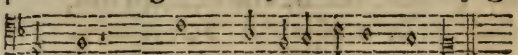
5. For Iehovah is good, his mercy is for ever: & his faith, unto generation & generation.



1. SHOWt to Iehovah, al the earth. 2. Serv ye



Iehovah With gladnes: before him come With sing-



ing-merit. 3. Know, that Iehovah he God is:

Its he that made us, and not we; his folk, and sheep of his feeding.

4. O With confession enter yee his gates, his courtyards With praising: confesse to him, bles ye his name.

5. Because Iehovah he good is: his mercy ever is the same: and his faith, unto al ages.

Annotations.

Vers. 1. for confession] for the publick praise of God, with thanks for his mercies.
U. 2. singing] or thrilling, shewing-merth. U. 3. made us] this word is used both for our first creation in nature, Gen. 1, 26. and for the making of us hpe and excellent with graces and blessing, as 1.Sam.12, 6. Deut.32, 6. Isa.43, 7. & 29.23. Ephe.2, 10. and not we] or, and his we are: as the Hebrew in the margine readeth it. Both senses are good.
sheep] or flock which he feedeth. See Ezek.34, 30, 31. Psal.95.7. U. 4. confession] the sacrifice of thanks was thus named; 2. Chron.29, 31. Ier.17.26. U. 5. faith] or, faithfulness: truth, in performing his promises.

1. A psalm, of David:

Mercy & judgment I wil sing: to thee, Iehovah wil I sing-psalm.

2. I wil doo-wisely in the perfect way; when, wilt thou come unto me? I wil walk in the perfection of mine hart, in the mids of mine howse.

3. I wil not set, before mine eyes, any word of Belial: I hate the doing of the that turn-aside; it shal not cleav unto me.

4. A froward hart, shal depart from me: I wil know none evil.

5. He that in secret hurteth-with-tongue his fellow-freind, him wil I suppress: the haughty of eyes and large of hart; him, I cannot suffer.

6. Mine eyes shalbe on the faithful of the land, for to sit with me: he that walketh, in the perfect way, he shal minister to me.

7. He shal not sit within my howse, that dooth deceit: he that speaketh lyes, shal not be established, before mine eyes.

8. In the mornings, I wil suppress al the wicked of the land: for to cut-off from the citie of Iehovah, al the workers of painful-iniquitie.

Sing this as the 106. Psalm.

1. **M**ercy and judgment I wil-sing: sing-psalm & I AHI to thee.

2. Wil wisely doo in perfect way; when, wilt thou come to mee? Ie walk, in midst of my howse, in my harts perfectnes.

3. I wil not set, before myne eyes, word of mischeevousnes: I hate their fact that turn-aside; it shal not cleav me to.

4. The froward hart, from me shal part: the evil, I wil not know.

5. I wil suppress, him that his freind, with-tongue-hurts secretly: the haughty eyde, and large of hart; him suffer cannot I.

6. Myne eyes, on faithful of the land, that sit with me they may: unto me minister-shal bee, that walks, in perfect way.

7. He shal not sit, within my howse, that dooth fraud: that speaks lyes, he shal not be established, in presence of myne eyes.

8. At mornings, al the wicked of the land suppress wil I: out of IAHScity to cut, al that work iniquitie.

Annotations.

Verf. 2. doo-wisely] behave my self prudently; as David is sayd to doe 1. Sam. 18, 14.

when wilt thou come] namelp to assit me in the performance hereof: or, when thou shalt come, namelp to cal me unto an account of my life. &c. V. 3. of Belial] that is mischeivous (or wicked) word or thing. See Psal. 41, 9.

regard, or approve; so Psal. 1. 6. V. 4. know] or acknowledge, that is Hebrue phrase is) betongeth. Herebyon a man of tongue, is for a prattler or calumniator Pf. 140, 12.

large] or wide, broad of hart; meaning proud; as Prov. 21, 4. I cannot] here the word bear, or suffer is to be understood, as is expressed Prov. 30, 21. So Job. 31, 23.

and in Greek, 1. Cor. 3, 2. V. 8. In the mornings] that is, every morning, or early: see Psal. 73, 14.

1. A prayer, for the poor-afflicted when he shalbe overwhelmed: and shal powr-forth his meditation, before Iehovah.

2. **I**ehovah, hear my prayer: & let my cry come unto thee. 3. Hide not thy face from me, in the day of distress upon me: incline thine ear unto me; in the day I cal, make hast answer me.

4. For my dayes are consumed as smoke: and my bones, are burnt as an hearth. 5. Mine hart is smitten as grass and withered: that I forget, to eat my bread. 6. For the voice of my groaning: my bone cleaveth, to my flesh. 7. I am like, to a pelican of the wildernes: I am, as an owl of the deserts. 8. I watch & am, as a sparrow, solitarie upon the howse-roof. 9. Al the day mine enemies doo reproch me: they that rage against me, have sworn against me.

10. For I eat ashes, as bread: & mingle my drinks, with weeping. 11. Because of thine angry-threat & thy fervent-wrath: for thou hast heaved me up, and cast me down. 12. My dayes are, as a shadow declined: and I, am withered as grass. 13. And thou Iehovah, sittest for ever: and thy memorial, to generation and generation. 14. Thou wilt arise, wilt have tender-mercy upon Sion: for the time to be gracious unto it, for the appointed-time is come. 15. For thy servants delyte in the stones therof: & doo pittie the dust therof. 16. And the hethens shal fear, the name of Iehovah: and al the Kings of the earth, thy glory. 17. When Iehovah shal build up Sion: shal appear, in his glory. 18. Shal turn, unto the prayer of the lowly: & not despise, their prayer.

19. This shalbe written, for the generation after: & the people created, shal praise

Sing this as the 32. Psalm.

2. **I**ehovah, hear what I doo pray:
and let my cry come unto thee.

3. Thy face from me hide not away,
in day when trouble is on mee:
let unto me thine ear be bent;
in day I cal, soon answer me.

4. For as the smoke my dayes are spent:
and as an hearth, my bones burnt be.

5. Mine hart is smit as grass and dry:
that I forget, to eat my bread.

6. For the voice of my groaning-cry:
my bone is to my flesh cleaved.

7. I am like, deserts pelican:
am, as an owl of wildernes.

8. I watch, and as a sparrow am;
on roof in solitarynes.

9. Al day my foes doo me upbrayd:
they that rage at me, gainst me swear.

10. For I doo ashes eat, as bread:
and mixe my drinks with weeping-tear.

11. Because of thine angry-disdayn,
and thy hot-wrath: for thou hast me
up-heaved, and cast down agayn.

12. My dayes, as shade declined be:
And with red as the grass am I.

13. And thou Iehovah, sittest-sure
for ever: and thy memorie,
dooth unto age and age endure.

14. Thou wilt arise, wilt have mercie
on Sion: for it is the time
to deal now with it graciouslie,
for come is the appointed-time.

15. For thy servants, stones of the same
delight in: and her dust pittie.

16. And bethens fear shal the LORDS names:
and Kings of th'earth al, thy glory.

17. When **JAH** shal Sion edifie:
he in his glory shal appear.

18. Shal turn, to pray'r of the lowly:
and not dispise shal, their prayer.

19. This shal in writ-be-registred,
for th'after generation.

the 70. is in the
text of the
LXX. and
the 70. is in the
text of the
LXX.

and

praise Iah. 20. For he hath looked down from the height of his holynes: Iehovah, from the heavens did behold the earth. 21. To hear, the groning of the prisoner: to loose, the sonns of death. 22. To tel in Sion, the name of Iehovah: & his praise, in Ierusalem. 23. When the peoples shalbe gathered together: & the kingdoms, to serv Iehovah.

24. He hath afflicted in the way mine able-strength; he hath shortned my dayes. 25. I sayd; o my God, take me not away, in the mids of my dayes: thy yerres are through generation of generations. 26. Afore-time, thou hast founded the earth: & the heavens, are the work of thine hands. 27. They shal perish, and thou shalt stand: and they al, shal wax-old as a garment: as a vesture, shalt thou change them & they shalbe changed.

28. But thou art the same: and thy yerres, shal not be ended. 29. The sonns of thy servants shal dwell: & their seed, shal be stablished before thee.

and people to be created,
shal prayse the Ever-being-one.
20. For he looks from his height holy:
the LORD from heavens the earth dooth see.
21. To hear, the prisoners groning-cry:
to loose them that deaths children bee.
22. To tel the LORDS name, in Sion:
and his prayse, in Ierusalem.
23. When peoples, and Kingdoms, in one:
to serv the LORD, shal gather-them.
24. He hath afflicted in the way
my strength: he shortned hath my dayes.
25. I sayd; o take me not away,
my God, in midst of my dayes.
Thy yerres through age of ages are.
26. Afore, thou layd'st foundation
of th'earth: the heavens also, are
thy handy operation.
27. They perish shal, but thou shalt dure:
and al they, shal with-age-decay
as a garment: as a vesture,
thou change'st them and chang'd are-they.
28. But thou art even the same: thy yerres
they also shal not ended bee.
29. Thy servants sonns, and seed of theirs
shal dwell; establisht before thee.

Annotations.

Verf. 1. for the poor] agreeing to his estate; or, of the poor. overwhelmed] with fears, cares, sorowes &c. see Pl. 61, 3. 2. as smoke] or, with the smoke, vanishing in the air; so Pl. 37, 20. The Hebrue letters *beth with; and scaph, as; are one like another, and sometime put one for another, as 2. Sam. 5, 24. with 1, Chron. 14, 15. an hearth] the place wheron fyre burneth. Compare Iob. 30, 30. 3. as grasse] or as the herbs, smitten with blasting. Amos 4, 9. 4. to my flesh] that is, my skin, as Iob. 19, 20. so elsewhere skin is put for flesh, Iob. 18, 13. See also Lam. 4, 8. 5. a Pelican] a bird living in wild and desolate places, Zep. 2, 14. Isa. 34, 11. It seemeth to have the name in Hebrue of vomiting, and to be that fowl which we call the shovellard, which swalloweth shel fishes, and after vomiteth them to get the fish. It was a bird unclean by the law, Levit. 11, 18. Some think it to be the bittour; which maketh a lowd and doleful noise. Compare Iob. 30, 29. 6. rage against me] or vaunt against; or would-make a fool of me: the Greek sayth, that praise me; meaning feignedly. The word signifieth to lift up with praise and glorie; and also ingloriously to vaunt, rage, or be mad; see Plal. 5, 6. & 75, 5. The word against is here to be understood, as in Prov. 8, 36. he that synneth against me. An example of such raging madness, see against Christ, Luk. 6, 11. 7. declined] or stretched-out; as the shadow of the sun, when it is neer down, which though it seem longer, yet soon passeth away. So Plal. 109, 23. & 144, 4. 8. stretch] that is continueth, as the Greek explaineth it: for sitting

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string and standing (as after in verse 27.) are often used for sure and settled abiding.

thy memorial] or remembrance of thee: so Ps. 135. 13. from Exod. 3. 15.

v. 14. th'appointed time] promised for restauration of the church; as Dan. 9. 2. 24. 25. &c. ת מועד

Ier. 29. 10. v. 15. delight] or doo favour the stones, though ruinous; as Neh. 2. 13. &c. & 4. 2. Zach. 1. 12. v. 18. the lowly] is the Greek here turneth it, which elsewhere

we cal heath, that groweth in the wilderness, Ier. 17. 6. & 48. 6. by the name in Hebrew it sees הערער

meth to be some naked shrubb, and so a fit resemblance of Gods afflicted people made low naked and desolate by their enemies, Or we may turn it, the broken-down, or ruined: from

Ier. 51. 58. v. 19. This shalbe] or Let this be written, to meet for remembrance

to ages after, as Exod. 17. 14. Deut. 31. 19. 21. This sheweth these to be prophesies for our times.

that shalbe created] that is restored and made anew; as Psal. 104. 30. Isa. 65. עם נקרא

18. created in Christ Iesus unto good works, Eph. 2. 10. so, a people born, Ps. 22. 31.

v. 20. the height of his holynes] that is, his holy hye-place, meaning heaven. This is to

ken from Deut. 26. 15. v. 21. groniag] or mournful-cry, so Ps. 79. 11.

sonns of death] appointed to dye, as Ps. 79. 11. v. 24. in the way] in the course of

my life; see Ps. 12. v. 25. take me not away] or, make me not ascend. תעלני

v. 26. Afore-time] that is, At the beginning; as Heb. 1. 10. where these things spoken to

God; are applied to Christ; to prove his godhead. v. 27. shalt stand] that is, indure

or continue, as the Greek expresth it; Heb. 1. 11. or change them] by folding them up,

as the Greek expalayneth, Heb. 1. 12. for the heavens when they are changed shalbe folded

like a book, Isa. 34. 4. v. 28. art the same] or, art he: that is, unchangeable. Mal. 3. 6.

Iam. 1. 17. v. 29. shal dwell] to meet in Sion, verse, 14. 22. as is also exprest Psal.

69. 36. 37. before thee] that is, so long as thou doost dure, meaning for ever as the

Greek wel expalayneth it. So before the moon, and sun, Psal. 72. 5. 17. is, so long as the Moon

and Sun indure.

Psal. 103.

r. A psalm of David;

MY fowl, blest thou Iehovah: & al

my inward-parts, the name of his

holynes. 2. My fowl; blest thou Iehovah: and forget not; al his rewards.

3. That mercifully-pardoneth al thine

iniquities: that healeth, al thy sicknesses.

4. That redeemeth thy life from the pit-

of-corruptio: that crowneth thee, with

mercy & tender-pitties. 5. That sati-

ateth thy mouth with good-things: thy

youth is renewed, as an Eagles. 6. Ie-

hovah doeth justices: & judgments, to

al oppressed. 7. He made known his

wayes to Moses: his actions, to the

sonns of Israel. 8. Iehovah is pittiful

and gracious: long suffering, & much of

mercie. 9. He wil not contend to

continual-ay: neither keep (his anger)

for

Psal. 103.

Sing this as the 45. Psalm.

1. MY fowl, blest thou Iehovah thankfully:

and al my inward-parts, his holy name.

2. My fowl, blest thou Iehovah thankfully:

and his rewards, forget none of the same.

3. That pardoneth al thine iniquities:

that healeth; al thy sick-infirmities.

4. Thy life that ransoms from corrupting-states:

crowneth thee with mercie and with tender-ruth.

5. That dooth thy mouth with good-things satiate:

renewed as the Eagles, is thy youth.

6. Iehovah doeth justices-equal:

and judgments, unto the oppressed al.

7. He known did make his wayes unto Moses:

his acts, the sonns of Israel among.

8. Iehovah pittiful and gracious is:

of mercy much, & of forbearance long.

9. Contend he wil not to continual-aye:

neither "

for ever. 10. He hath not doon to us, according to our synns: nor rewarded us, according to our iniquities. 11. But as is the height of the heavens, above the earth: so strong is his mercie, over them that fear him. 12. As farr-remote as the East is from the West: so farr-hath-he removed, our trespasses from us. 13. As a father hath pittie, on his sonns: Iehovah hath pittie, on them that fear him. 14. For he, knoweth our forming: remembring, that we are dust. 15. Sory-man, his dayes are as the gras: as a flower of the feild, so flourisheth he.

16. For a wind passeth over it and it is not: and the place therof, shal not know it any-more. 17. But the mercy of Iehovah, endureth from eternitie and unto eternitie, upō them that fear him: and his justice, to the childrens children. 18. To them that keep his covenant: & that remember his precepts, for to doo them. 19. Iehovah hath firmly prepared his throne, in the heavens: & his kingdom, ruleth over al. 20. Bless Iehovah, ye his Angels: mightie of strength, doing his word; hearkning, to the voice of his word. 21. Bless Iehovah, al ye his hostis: his ministers, doing his pleasure. 22. Bless Iehovah, al ye his works; in al places of his dominion: my sowl, bless thou Iehovah.

10. After our synns, to us doon hath not been: nor us rewarded, as our actions-wrong.
11. But as the heav'ns, in height above earth be: to them that fear him, is his mercie strong.
12. As farr-remote as East is from the West: our trespasses he farr from us hath cast.
13. As father pittie hath his sonns upon: Iehovah pittie hath them that him fear.
14. For he dooth know our formed-fashion: that we are dust, in record he dooth bear.
15. Man-sorrowful, as gras so are his dayes: as flower of feild, he flourishing-displays.
16. For Wind goes over it and it is gone: and place therof knowes not the same again.
17. But bounteous-mercies of th' Eternal-one, from ever and for ever dooth remayn, upon them that his reverencers been: his justice eke, to childrens children.
18. To them that of his cov'nant keepers are: and that his precepts mind, them to practise.
19. Iehovah dooth in heav'n his throne prepare: his kingdom, over al hath soveraignties.
20. O ye his Angels, blest th' Eternal-LORD: that mightie are of strength, that doo his word: Unto the voice of his word, hearkning-styl.
21. O blest Iehovah, al ye his armies: his ministers, that doo his pleasing-wil.
22. O blest Iehovah al ye works of his; in places al of his dominion: O thou my sowl, blest be the Eternal-one.

Annotations.

Verf. 2. all his rewards] that is, any of his benefits. Al, is often used for any: Psal. 147, 20. 1. King. 10, 20. & rewards, for benefits: see Psal. 13, 6. v. 3. sicknesses] al diseases greifs & punishments in sowl or body, (and spirituall synns) are meant by the word sicknesses, Exod. 15, 26. Deut. 28, 59, 61. Isa. 33, 24. See also Psal. 41, 5. & 147, 3. v. 4. pit of corruption] death and the grave, whither men hasten by their synns, til God by chastisement bringeth them to repentance, and then spareth them. See this at large handled, Iob. 33, 19, 23, 24, 27, 28, 30. v. 5. good-things] Heb. the good-thing: see the note on Psal. 65, 5. is renewed] or thou renewest thy self, as an eagle; as thy youth: thy flesh being fresher then in childhood, thou returning to the dayes of thy youth; as is sayd, Iob. 33, 25. This change is by the renewing of the mind, Rom. 12, 2. wrought by the help of Ghost. Tit. 3, 5. yet's perely, and new grow up; wherby she seemeth fresh and

and pong, speth hpe, and libeth long. Compare Isa. 40. 31. al inaner justice, and that which is chiefest. Things are often spoken of plurall, for their excellency. So wisdomes, Prov. 9. 1. v. 6. justices] that is, Exod. 18. 20. Psal. 25. 4. 5. 02, wherein himself walketh, his administration, his works; as Pl. 77. v. 7. his wayes] wherein men ought to walk; as cellency 20. Job. 40. 14. This later seemeth most meant here, by comparing it with Exod. 33. 13. & 34. 6. 7. v. 8. long-suffring] or slow-to-anger: see Pl. 86. 15. v. 9. contend] or chide: compare Isa. 57. 16. v. 10. keep] understand his anger, or enimitie, as both Greek and Chaldee doo explain it: sometime the Hebrew it self manifesteth the defect; as he sae, 1. Chron. 18. 6. that is, he set garrisons, 2. Sam. 8. 6. This phrase is taken from the law, Levit. 19. 18. So Jer. 3. 5. Nahum, 1. 2. See also Pl. 109. 21. v. 14. our forming] that is, our formed-nature and condition; our matter & form: the original word properly is a formed-vessel of earth: applied to our frail estate, Rom. 9. 20, 21. sometime this is spoken of our fictions and finfull imaginations, Gen. 6. 5. Deut. 31. 21: and so the Chaldee interpreteth it here. v. 15. as the gras &c.] that is, few, and transitorie, though making a fayr shew. Compare Psal. 90. 5, 6. Job. 14. 1, 2. Iam, 1, 10, 11. 1. Pet. 1. 24. v. 16. not know it] or know him, that is, he shall have no more place here. So Job. 7, 10. v. 18. to doo them] this noteth the outward practise and operation of the law; whereas keeping or observing is with the hart and spirit of man. Prov. 3. 1, 3. & 4. 4, 21. Psal. 78. 8. v. 19. prepared his throne] or established it, a signe of domtinion and government, to be administred in heaben, wherbp the Church is figured, Rev. 4. 1, 2. See also Psal. 9. 5, 8, 9. & 11. 4. v. 20. hearkning] or to hearken, to obey; and this noteth a willing and ready mind in the Angels: and our Lord teacheth us to pray for the like. Math. 6. 10. The Hebrew phrase to obey, may be Englished obeying, as the like in Psal. 104. 14, 15. 21. and 105. 11. See also Psal. 49. 15. & 65. 11. v. 21. his hosts] or armies; the thrones, dominions, principalities, powers &c. that are in the heavenly places, Ephes. 3. 10. Col. 1. 16. for they are his hosts, 1. King. 22. 19. Gen. 32. 2. and generally all creatures are his hosts, see Psal. 24. 10. v. 22. ministers] the Angels which minister unto him. Psal. 104. 4. Dan. 7. 10. the same title is given also to men. Isa. 61. 6.

Psalm. 104.

Psalm. 104.

1. MY fowl, blest thou Ichovah: Ichovah my God, thou art vehemently great: thou arayest thy self, with majestie & comly-honour.

1. MY fowl, ô bleß thou Jehovah: Jehovah my God, veh'mentlie thou great art: thou with majestie

2. Decking himself, with light as with a garment: stretching out the heavens, as a courtain.

and honour, doost thy self aray.

3. Planchering his lofts, in the waters: making the clouds his charret: walking, upon the wings of the wind.

2. Decking with light, as with a coat: heaves as a courtayn out-stretching.
3. His lofts, in waters planchering: making the clouds his chariot;
That on wings of the wind walketh.

4. Making his Angels spirits: his ministers, a flaming tyre.

4. His Angels spirits he making: his ministers, a fyre flaming.

5. He hath founded the earth, upon her

5. T'earth on her bases he founded:

Kk 2

That

her bales: it shal not be moved, for ever & aye. 6. Thou coveredst it with the deep, as with a rayment: the waters flood, above the mountains.

7. At thy rebuke they fled: at the voice of thy thonder, they hasted-away.

8. The mountains they went up, the vallies they went-down: to the place, which thou foundedst for them. 9. Thou didst set a bound, they shal not pass: they shal not return, to cover the earth.

10. That sendeth wel springs, in the vallies: they walk, between the mountains.

11. They give-drink, to al the wild-beasts of the feild: the wild-asses, break their thirst. 12. By them, the fowl of the heavens dwelleth: from between the branches, they give the voice. 13. That watereth the mountains, from his lofts: the earth is filled, with the fruit of thy works. 14. That maketh gras to grow, for cattel: and the herb, for the use of earthly-man: bringing forth bread out of the earth. 15. And wine that joy-ceth the hart of sory-man: making the face chearful with oil: & bread, that upholdeth the hart of sory-man. 16. Filled are, the trees of Iehovah: the Cedars of Lebanon, which he planted. 17. That there, the birds may make-their-nests: the stork, the fyrr-trees are her howse. 18. The high mountains, for the wild-goats: the rocks, a shelter for the coneyes. 19. He made the moon, for appointed-times: the sun, knoweth his going-down. 20. Thou puttest darknes, & it is night: in it doo creep-forth, al the wild beasts of the wood. 21. The lurking-Lions, roaring for the prey: and seeking their meat of God. 22. The sun riseth, they gather-them-away: & couch-down, in their dennis. 23. Out-goeth earthly-man unto his work: and to his labour, til evening.

That it for ever may not move

6. neyther for aye. Thou with the deep
as with a robe didst close-it-keeps
the waters flood the mounts above.

7. At thy rebuke they fled-away:
they hasted, at thy thunders sowne.

8. Mounts they went up, dales they went down:
to place for them thou firm-didst-lay.

9. Thou settst a bound, they shal not pass:
not turn, the earth to overflow.

10. That sendeth springs, in vallies-low:
between the mountains, they doo trace.

11. They water, al beasts of the feild:
wild-asses, quench their thirsting-dry.

12. The fowl of heavens doo dwell them by:
from twixt the branches, voice they yeild.

13. He watereth mounts, from his lofts-hyes:
the earth is fylld, with thy works fruite.

14. He makes to grow grass for beasts-bruie:
and herbs, for use of man-earthly:

He brings-forth bread out of the ground.

15. And joyes the hart of man with wine;
makes face with oil chearful-to-shine:
with bread, mans hart upholdeth-sound.

16. *J*AHS trees, Cedars of Libanus,
which he hath planted, they are fylld.

17. That there, the byrds their nests may build:
the stork, the fyrr trees are her house.

18. For the wild-goats, the mountains tal:
the rocks, for Coneyes sheltering-shade.

19. The Moon, for certayn-times he made:
the Sun, he knoweth his down-fal.

* 2 *

20. Darknes thou puttst, and it is night:
therin creep-forth, the wood beasts al.

21. Lions, for prey that roaring-call:
and seek their meat, from God-of-might.

22. The Sun dooth rise, they gather-aside:
and in their dennis, they down-doo-lark.

23. Out-goeth man unto his work:
and to his labour, til ev'n-tide.

24. How many are thy works, Iehovah! al of them, hast thou doon in wisdom: the earth is ful of thy riches. 25. This sea great, & wide of spaces: there are creeping-things even innumerable; smal wild-beasts with great. 26. There, go the ships: Livjathan, whom thou hast formed to play therin. 27. They al, look-attentively unto thee: to give them, their food in his time. 28. Thou givest it to them, they gather it: thou openest thine hand, they ar fylled with good. 29. Thou hidest thy face, they are suddenly-troubled: thou gatherest their spirit, they breath-out the ghost; & return unto their dust. 30. Thou sendest-forth thy spirit, they are created: & thou renewest, the face of the earth. 31. The glorie of Iehovah be for ever: rejoyce let Iehovah, in his deeds. 32 He looketh upon the earth, & it trembleth: he toucheth, the mountains and they smoke. 33. I wil sing to Iehovah in my life: I wil sing-psalm, to my God while I am. 34. Sweet shal my meditation be of him: I, wil rejoyce in Iehovah. 35. Consumed be synners, out of the earth; and wicked-men be they no more; my sowl, blest thou Iehovah; Halelu-jah.

24. O LORD, how many thy works bee! in wisdom hast thou doon, them al: of thy riches the earth is ful.
25. This-same great and wide spacious sea: There are, wild-beasts smal with the great; things-creeping which none number can.
26. There goe the ships; and Livjathan, whom thou hast formed to play in it.
27. They al, to thee, to give their food in due time; look-attentively.
28. Thou giv'st to them, gather doo they: openest thy hand, they'r fylld with good.
29. Thy face thou hiding-dooft-restrayn, they troubled are: gather thou doost their spirit, they breath-out-the-ghost; and to their dust they turn agayn.
30. Thou sendest-forth thy spirit, and they created are: the upper-view of th'earth, thou also doost renew.
31. Iehovahs glorie be for aye: Joy let Iehovah in his deeds.
32. Upon the earth he down-looketh and it dooth tremble: he toucheth the mounts, and smoke from them proceed.
33. While I live wil sing to I A H: Wil while I am, to my God sing.
34. Sweet shal of him be my musing: I, wil rejoyce in Iehovah.
35. Let synners be consum'd-away, out of the earth: and men-graceless be they no more; Iehovah blest & thou my sowl; Halelujah.

Annotations.

vers. 1. and comly-honour.] that is, shewest thy self by al thy works, to be God over al, so whom glory and honour is due. Therefore God challengeth Job (and so al men) to doo thus if they can, and they shal be celebrated of him. Iob. 40.4.5. Of these words, see Ps. 8.2-6.
Q. 2. Decking] or Clothing, or He clotheth, to weat himself with light, dwelling in the light, that none can attayn unto, 1. Tim. 6.16. and at first commanding the light to shine out of darkness, wherewith he decked the world, Gen. 1.3. 2. Cor. 4.6. as a courtain] that is, as a canopy, or tent; Song. 1.5. Ier. 49.29. when he spred out the firmament, by himself alone, Gen. 1.6. Ila. 44.24. & 51.13. Iob. 37.18. U. 3. Planchering] He planketh, or planchereth his lofts, (or upper-chambers) that is the clouds aloft, or upper regions of the aier, as after in verse 13. in the waters] among them; or with waters, which are above in the firmament. Gen. 1.7. where God binderh the waters in his clouds, and the clowd is not broken

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לְיְהוָה
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לֵאלֹהִים
חֵסֶד
וְרַחֲמִים
וְיִשְׁתַּחֲוֶה
לְפָנָיו
כָּל
בְּרִיָּה
וְיִשְׁתַּחֲוֶה
לְפָנָיו
כָּל
בְּרִיָּה

under them Iob. 26. 8. making] or putting, that is, disposing them his charret, to sit and ride on, as Isa. 19. 1. Rev. 14. 14. Compare Plal. 18. 11. Of. 4. [spirits] that is, spiritual substances; so differing from Christ, who is no made or created spirit, but the maker of all things, Pl. 102. 26, and from men, made of flesh and blood, Luk. 24. 39. The original word also signifieth winds; and Angels by interpretation are messengers; whereupon some translate he maketh the winds his messengers: but the holy Ghost in Heb. 1. 7. sheweth this to be spoken of Angels properly; who are named also ministering spirits, Heb. 1. 14. flaming fyre] effectual in their administration: the Angels therefore have appeared like horses and charrets of fyre. 2. King. 6. 17. & 2. 11. Of. 5. bales] firm and fit groundfells: see Pl. 24. 2. & 78. 69. Iob. 38. 4. 6. D. 6. the deep] or depth of waters, which hid all the earth, til God separated them, Gen. 1. 2. 9. D. 8. they went up] that is, the mounts shewed them selves on hye, when the waters of the deep were gathered into the channels of the sea. Gen. 1. 9. & 8. 5. &c. or, They (that is, the waters,) went up the mounts, & down the dales, when they were parted from the dry land; as if that thing were effected by thonder, wind and tempest, caled here Gods rebuke driving the waters. verse 7. see Pl. 18. 16. v. 9. a bound] or limit; shutting up the sea with dores and barrs, saying hitherto shalt thou come, but no further, and here shal it stay thy proud waves; as Iob. 38. 8. 10. 11. So Pl. 148. 6. v. 10. That sendeth] or He sendeth: so after. wellsprings] or fountains, meaning rivers flowing from such; as the next words shew. they walk] that is run: so Pl. 105. 4. 1. v. 11. break] that is slake or quench their thirst. So we say, to break ones fast. v. 12. give-the voice] that is, sing lowd and cheerfully: see Pl. 68. 34. v. 13. his lofts] or his hye-chambers, the skyes, that gibe rapn. the fruit] that is, the rayn, which God onely gibeth, Ier. 14. 22. & 10. 13. and consequently the corn and herbs that grow after rapn. Compare Iob. 38. 26. 27. 28. Deut. 11. 14. 15. v. 14. the use] or service. bringing] or to bring; but this is referred stil to God: so after, to make, that is, making faces &c: see Plal. 103. 10. bread] that is bread-corn: so Isa. 28. 28. & 30. 23. Iob. 28. 5. Ecclef. 11. 1. v. 15. chearful] or merry, so the Greek turneth it, so also the Hebrew signifieth, as EAK. 8. 15. or, to shine. with oil] wherwith they used to anoint them; Pl. 23. 5. or more then oil, that is, wine makes the face seem more chearful the if it were oincted. upholdeth] that is comforteth: so Gen. 18. 5. v. 17. the stork] a bird somewhat like a crane, named in Hebrew Chasidah, of mercie or kindnes, which is sayd to be in this fowl that the pong wil nourish their damers, when they are old. v. 18. wild goates] or roes, named of climbing rocks for they haunt hye hills and rocks where they are safe from doggs that hunt them. 1. Sam. 24. 3. Iob. 39. 4. coneyes] commended for wisdom, that being a people not mighty, they make their howses in the rock. Prov. 30. 24. 26 v. 19. appointed-times] seasons of the yere; as the Chaldee paraphraseth, for times to be counted by it: or certayn times, for that the moon is not alwayes seen. knoweth] to weet, by Gods commandement, the time and place for to sit and rise. see Iob. 38. 12. v. 21. for the prey] or at it: see Isai. 31. 4. Iob. 4. 11. & 39. 1. 2. v. 23. labour] or his tilth, service, husbandrie; as Gen. 2. 5. v. 24. riches] or possessions. v. 25. wide of spaces] or of hands, that is, broad and spacious, reaching out his arms on every side. Iob. 11. 9. A like phrase is of other spacious things, Gen. 34. 21. Nehem. 7. 4. Isa. 33. 21. v. 26. Livjathan] or the whale; the sea-dragon: see Pl. 74. 14. Iob. 40. 20. &c. to play] or playing in it; as Behemoth and the beasts are sayd to play on the mountains, Iob. 40. 15. which word is also used for conflict, or fight, 2. Sam. 2. 14. v. 27. look-attentively] or, waye with hope: so Pl. 145. 15. in his time] that is, in due season, see Pl. 1. 3. v. 28. openest &c.] that is givest freely; as Deut. 15. 11. v. 29. gatherest] that is, takest away: see Pl. 30. 9. to their dust] their earth, wherof they were made: Gen. 1. 24. & 3. 19. Pl. 146. 4. This is taken from Iob. 34. 14, 15. v. 30. renewest] by causing new creatures, to come in place of the old. Ecclesiast. 1. 4. and restoring the estate of things detaped

decayed, Ezek. 37.

U. 31. be] or shalbe for ever. [rejoyce] in beholding the holy order and obedience of his creatures, and not repent or be sory for the work of his hands, and destroy them. Isa. 65, 19. Gen. 6, 5, 6.

U. 32. they smoke] a sign of fear. Exod. 19, 18. so Psal. 144, 5.

U. 33. in my life] so long as I live: so Psal. 63, 5. & 146, 2.

U. 34. Sweet shal be,] that is, delightful to me: or be it sweet, that is acceptable, to God.

U. 35. Consumed be synners] or, they shalbe consumed; by synners meaning men given to syn. See Psal. 1. 1.

Halelu-jah.] that is, Praise ye Iah, an Hebrew phrase kept in the Greek, Rev. 19, 1, 3, 6. and in other languages: set sometime in the beginning, sometime in the end of Psalms.

21

Psalm. 105.

1. Confess ye to Iehovah, cal on his name: make known his actions among the peoples:

2. Sing ye to him, sing-psalm to him: discourse, of al his marvelous-works.

3. Glorie ye, in the name of his holynes: let the hart of them that seek Iehovah, rejoyce.

4. Seek Iehovah and his strength: seek ye, his face continually. 5. Remember ye, his marvelous-works that he hath doon: his wonders, & the judgments of his mouth.

6. Seed of Abraham his servant: sons of Izaakob his chosen-ones.

7. He, is Iehovah our God: his judgments, are in al the earth.

8. Heremembreth his covenant for ever: the word that he commanded, to the thousand generation.

9. Which he stroke, with Abraham: & his othe, unto Izaak.

10. And stablished it to Izaakob for a decree: to Israel, for a covenant of eternitie. 11. Saying; To thee, wil I give the land of Canan: the line, of your inheritance.

12. When they were, men (few) of number: very few, & strangers in it.

13. And walked-about, from nation to nation: from one kingdom, to another people.

Psalm. 105.

Sing this as the 75, or as the 100. Psalm.

1. Confess to IAH, cal on his name: make known among peoples his facts.

2. Sing unto him, to him sing-psalm: discourse of al his wondrous-acts.

3. O glorie, in his holy name: joy let their hart, that seek for IAH.

4. Seek yee Iehovah and his strength: seek-studiously his face alway.

5. His admirable actions that he hath doon, remember yee: his wondrous-operations, and judgments that of his mouth bee.

6. O seed of Abram his servant: o sons of Iakob his chosen.

7. Even be Iehovah our God is: in al the earth his judgments been.

8. His covenant for evermore he mindfully-dooth-thing upon: the word that he commanded, to the thousand generation.

9. Which he did strike with Abraham: also his oath unto Izaak.

10. And for an ordinance the same did unto Iakob stable-make: A cov'nant of eternitie

11. to Irael. Saying, to thee the land of Can'an give wil I: line of your heritage to bee.

12. When they were men of number: few,

13. and strangers in it. And did walk from nation to nation: from one realm, to another folk.

14. He suffered not *any* man to doo them wrong: but reprov'd, kings for them.

15. Touch not mine anoynted: & to my Prophets, doo no evil.

16. And he cal'd a famine, upon the land: he brake al the staff of bread.

17. He sent before them a man: Ioseph was sold, for a servant.

18. They afflicted his feet with fetters: his sowl entred, the yron.

19. Vntil the time his word came: the saying, of Iehovah tryed him.

20. The King sent, & loosed him: the ruler of the people, and released him. 21. He put him Lord of his howse: & ruler, of al his possession.

22. To bind his Princes to his sowl: & make-wise, his Elders. 23. And Israel came into Egypt: and Iaakob, sojourn'd in the land of Cham.

24. And he increased his people vehemently: & made them stronger, than their distressers. 25. He turned their hart, to hate his people: to deal-craftily, with his servants.

26. He sent, Moses his servant: Aharon, whom he had chosen. 27. They put amog them, the words of his signes: & wonders, in the land of Cham. 28 He sent darknes, and made it dark: & they turned-not-rebellious, against his word. 29. He turned their waters to blood: & slew, their fish. 30. Their land abundantly-brought-forth frogs: in the privy-chambers, of their kings. 31. He sayd, & ther came a mixed-swarm: lice, in al their border. 32. He gave their showers to be hayl: fyre, of flames in their land. 33. And smote their vine, and their figtree: & brake, the trees of their border. 34. He sayd; & the grasshopper came: and the caterpillar, even without number.

14. He suffered none them wrong to doo: but for their sake reprov'd Kings.

15. Touch not mine Omitted-ones: and to my Prophets, doo no evil-things.

16. And he call'd famine on the land: of bread he break did al the staff.

17. Before them he had sent a man: Ioseph, that sold was for a slave.

18. His feet with fetters they did wring: his sowl the yron entered.

19. Vntil the time that his word came: Iehovahs saying, him tryed.

20. The King sent, and did let him loose: the peoples ruler, him releast.

21. He pointed him Lord of his howse: and ruler, of al he possess.

22. To bind his Princes to his will: and make his Elders understand.

23. And Israhel into Egypt came: and Iakob sojourn'd in Chams land.

24. And he his people much increast: and above their foes he made them strong.

25. He turn'd their hart, to hate his folk: to doo his servants crafty-wrong.

* 2 *

26. Moses his servant, he did send: and Aharon, him whom he did chose.

27. They did mong them, words of his signes, and wonders, in Chams land, propose.

28. Darknes he sent, and made it dark: and gainst his word rebell'd not they.

29. He turn'd their waters into blood: and he their fish with death did slay.

30. Their land brought-forth frogs plentifully in privy-chambers of their Kings.

31. He spake, and it a swarm-of-flies: and lice, in al their border brings.

32. He gave their showers, hayl to bee: fyre in their land of flames-that-blast.

33. And smote their Vine and their Figtree: and trees throughout their border brast.

34. He spake, and the grasshoppers came: and caterpillars, numberless.

35. And

35. And did eat-up al the herbs in their land: & did eat-up, the fruit of their ground. 36. And he smote al the first-born in their land: the beginning, of al their strength. 37. And he brought forth them, with silver and gold: and none, among their tribes was feeble.

38. Egypt rejoyced when they went-out: for the dread of the, had fallen upō the. 39. He spread a clowd for a covering: & a fyre, to enlighten the night.

40. They asked, and he brought the quayl: and with the bread of heavens, he satisfied them. 41. He opened the Rock, and the waters flowed-out: they went, in dry-places like a river.

42. For he remembered, the word of his holynes: to Abraham his servant.

43. And brought-forth his people with joy: his chosen, with showing-joy. 44. And gave to them, the lands of the heathens: and they possessed, the labour of the peoples. 45. That, they might observ his statutes, & keep his lawes; Hallelu-jah.

35. And ate up al herbs in their land: and did eat up their grounds increase.

36. He smote al first born in their land: ev'n the first-fruits of al their might.

37. And brought forth them With silv'r and gold: and in their tribes, no feeble-wight.

38. Egypt rejoyst when they went-out: for fall'n upon them had their dread.

39. A clowd for covering; and a fyre to light the night, he did out-spread.

40. They asked, and the Quails he brought. and with heav'n's bread sufficed them.

41. He op'ned Rocks, and Waters flow'd: ran in dry-places, like a stream.

42. For, to his servants Abraham, his holy promise, mind did hee.

43. And brought his people forth with joy: his chosen-ones, with showing-glee.

44. And gave to them the heathens lands: peoples labour possess did they.

45. That they his statutes might observ, and keep his lawes; Hallelujah.

Annotations.

Vers. 1. cal on his name] or, proclaym, that is preach his name. The first part of this psalm, is part of that which David appointed to laud the Lord with, when his Ark was seared in Jerusalem. 1. Chron. 16. 7. 8. — 22.

Ps. 3. Glory] or Praise your selves: see Psal. 34. 3. Ps. 4. his strength] that is, his face] his counsel & his face] his counsel & oracles: see the note on Pl. 27. 8. v. 6. of Abraham] in 1. Chron. 16. 13. it is, of Israel.

his servant] this is meant of the seed as well as of Abraham, as the next words shew: there for the Greek uneth it servants. v. 8. He remembereth] therefore also Remember ye: as it is written 1. Chron. 16. 15.

venant: and so the promises, which for the more certainty are said to be commanded; as in Psal. 133. 3. v. 11. land of Canaan] the son of Cham the son of Noah, who was cursed by his grandfather, and made a servant to his byethren, Gen. 9. 18, 22, 25. This Canaan had eleven sons, heads of their families, Gen. 10. 15, 20. they seared in the lesser Asia, in a goodly country habing the great sea westward, the river Euphrates, Syria, and Arabia eastward; the wilderness on the south, and the Mounts of Lebanon on the North. It was the pleasantest of all lands, and flowed with milk and honey, Ezek. 20. 6. it had store of rivers, and fountaines, of corne and wine and oil, and mines; of mountains and valleys; watered with the rayn of heaven, and cared for of God continually; Deut. 8. 7, 8, 9. & 11. 10, 11, 12. This land God promised Abraham to give unto his seed, Gen. 12. 6, 7. & 13. 15, 17. See also the note on

Psal. 25. 13. the line] that is, the portion of your patrimonie, measured as by line. See Ps. 16. 6. v. 12. When they were] in 1. Chron. 16. 19. it is, when yee were. ¶ men of number] that is, a few men, soon numbered: so Gen. 34. 30. Deut. 4. 27. The contrarie is, without number, or innumerable, Psal. 147. 5. ¶ v. 13. from nation to nation] up and down in the land of Canaan, where were seven mighty nations, Deut. 7. 1. How there the Patriarchs walked as strangers, see Gen. 12. 8. 9. 10. and 13. 18. & 20. 1. & 23. 4. & 26. 1, 23. & 33. 19. & 35. 1. &c. Heb. 11. 9. 13. v. 14. wrong] or, to oppress them. ¶ reproved Kings] plaguing Pharaoh, Gen. 12. 17. threatening Abimelech Gen. 20. 3. v. 15. anointed] men consecrated to me by the oil of the spirit: see 1. Ioh. 2. 20. 27. Prophets] so Abraham is called, Gen. 20. 7. See Psal. 74. 9. v. 16. called famine] that is effectually brought it: so 2. King. 8. 1. The contrarie hercof is, to call for corne, Ezek. 36. 29. the land] of Canaan, Egypt, and other countries. Gen. 41. 54. &c. staff] or stay, stabilitment: so bread is called Levit. 26. 26. Ezek. 4. 16. for it upholdeth mans hart, Psal. 104. 15. v. 17. a man] Heb. ish; a nobleman; see Psal. 49. 3. The Chaldee sapth, a wise man. for a servant] for a slave, by his brethren to the Ismaelites, and by them to the Egyptians: Gen. 37. 28. 36. v. 18. his fowl entred] or, as the Greek sapth, passed through the yron, that is, he (his body) was layd in yrons, when he was cast into prison most unjustly. Gen. 39. 20. and there he was in peril of his life. Of fowl, see Psal. 16. 10. ¶ v. 19. his word came] that is, the word spoken of him was fulfilled, which God had shewed Joseph in a dream, touching his advancement. Gen. 36. 5-8, 9, 10. & 42. 9. So coming is for fulfilling. Ier. 17. 15. 1. Sam. 9. 6. Iob. 6. 8. tried] or fined him, by trying as in fyre, his faith and patience in afflictions; as 1. Pet. 1. 7. see Psal. 12. 7. v. 20. The King] Pharaoh (for that Joseph interpreted his dream,) set him out of prison, a ruler over the land. See Gen. 41. 14. &c. & 45. 8. v. 22. To bind] that is, informe, and govern as subjectis: see Psal. 2. 3. ¶ to his fowl] to his wil or pleasure, (as Psal. 27. 12.) so as without him, no man should lift up his hand or his foot, (that is, attempt to doo any thing) in al the land of Egypt. Gen. 41. 44. 40. or, with his fowl, that is, with himself; as the Greek expoundeth it, to nurture his Princes as himself; which may mean, to inform them in vertue, wisdom &c. wherein himself excelled, Gen. 41. 38. 39. With, is sometime used for as: Psal. 102. 4. and the fowl for ones self: see Psal. 16. 10. The words following, seem to favour this exposition. his Elders] or Senators, the Kings Nobles and Counsellors Gen. 50. 7. v. 23. came into Egypt] being sent for by Pharaoh; & encouraged therto by God himself, Gen. 45. 17. - 20. & 46. 3. 4. of Cham] the father of Mizraim, or Egypt: see Psal. 78. 51. v. 24. increased] made them fructify: that the land was soon ful of them; Exod. 1. 7. 9. ¶ v. 25. to deal craftily] or conspire guilefully, for their destruction, as Gen. 37. 18. Pharaoh and his people setting at Israels prosperity, thought to work wisely with them, when they plotted their ruine. Exod. 1. 9. 10. 12. &c. v. 26. had chosen] to be Moses his mouth to the people, and prophet to Pharaoh: Exo. 4. 12. 14. 16. & 7. 1. 2. &c. ¶ v. 27. words of his signes] the signes which he spake and commanded, together with the doctrine and use of them, for the letting of Israel goe. See Exod. 7. 1. 2. 3. &c. or, words of signes, as words of song, Psal. 137. 3. are signes, and songs. So Ps. 145. 5. v. 28. darknes] the ninth plague of Egypt, where was black darknes in al the land, for three dayes; that no man saw another, nor rose from the place where he was. Exod. 10. 22. 23. turned not rebellious] or, they disobeyed not: (see Psal. 5. 11.) that is, his words (or word) were not disobeyed, or changed; but asserted as God had spoken: see a like phrase noted on Psal. 49. 15. or they may be referred to Moses and Aaron, who performed the things commanded them, though with danger to them. v. 29. to blood] the first of the ten plagues, Exod. 7. See Psal. 78. 44. v. 30. frogs] the second plague: Exo. 8. 3. 6. Psal. 78. 45. Kings] Pharaoh and his Princes: so Isa. 19. 2. v. 31. swam] of flies, or beasts; see Psal. 78. 45. This was the fourth plague; Exod. 8. 24. lice] the third plague. Al the dust of the earth was lyce, and went upon man and beast. Exod. 8. 17.

v. 32. showers] of raine; in sted whereof they had hay; the seventh plague. Exod. 9. See Psal. 8. 47. of flames] that is, sorely flaming and blasting: never was the like there seen. Exod. 9. 24. v. 33. tree] for trees, so after, verse 34, 42. and often. See Psal. 34. 8. v. 34. grashopper] or locust: the eighth plague, Exod. 10. see Psal. 78. 46. v. 36. the first born] the tenth plague; whereof see Psal. 78. 51. v. 37. feeble] ready-to-fall through weakness; there being an armie of six hundred thousand men; Exod. 12. 37. & 13. 18. A like promise is made to the church, Isa. 33. 24. v. 38. dread of them] that is, of death for their sakes; so that they forced them out, and gave them treasures, Exod. 12. 33. 35. See the like speech, Esth. 8. 17. & 9. 2. v. 39. a fyre] that they might travel night and day, towards the promised land; Exod. 13. 21. Psal. 78. 14. v. 40. quayl] that is, quayles which for their lust he gave them; Num. 11. Compare Psal. 78. 27. 28. bread] Manna, whereof see Psal. 78. 24. 25. v. 41. the Rock] at Rephidim, Exod. 17. and at Kadesh, Num. 20. a river] so that the people, and their beafts drank, Num. 20. 11. and for this, the wild beafts, dragons, ostriches, honoured God, Isa. 43. 20. this mercy is applied to other times, Isa. 48. 21. v. 44. hethens] the seven nations; whereof see Psal. 78. 55. v. 45. keep his lawes] The end of all Gods mercies was, that he might be glorified in his peoples obedience: see Exod. 19. 4, 5, 6. Deut. 4. 1. 40. & 6. 21. -- 24. 25.

Psalm. 106.



1. **H** Alelu-jah; Confess ye to Jehovah for he is good: for his mercie, endureth for ever.

2. Who can express, the powers of Jehovah: can cause to hear, al his praise?

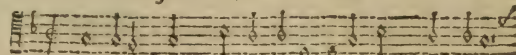
3. O blessed, are they that keep judgment: is he that dooth justice, in al time.

4. Remember me Jehovah, with the favourable-acceptation of thy people: visit me, with thy salvation.

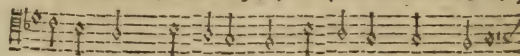
5. To see the good, of thy chosen; to rejoyce, with the joy of thy nation; to glorie, with thy inheritance.

6. We have synned with our fathers, we have doon-crookedly we have doon-wickedly.

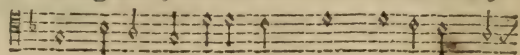
Psalm. 106.



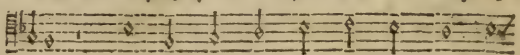
1. H Alelu-jah; Confess ye to Jehovah thankfully,



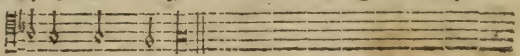
for he is good: for evermore indureth his mercy.



2. Who can express, Jehovahs pow'rs: can al his praise



display? 3. O blest are they that judgment keep: that



justice dooth, alway.

4. Remember me Jehovah, with the acceptance of thy people: and visit me, with thy salvation.

5. To see thy chosen good; and with thy nations joyance for to rejoyce: to glorie-hye with thine inheritance.

6. We have with our forefathers doon erroneous-synfulnes:

wickedly.

7. Our fathers in Egypt, did not prudently - mind thy marvellous - works; they remembered not, the multitude of thy mercies: but turned-rebellious; at the sea at the red sea.

8. Yet he saved them, for his name sake: to make known his power.

9. And he rebuked the red sea, and it was dried-up: and he led them in the deeps, as in the wilderness.

10. And he saved them, from the hand of the hater: and redeemed them, from the hand of the enemy.

11. And the waters covered their distressers: one of them, was not left.

12. And they believed in his words: they sang, his praise.

13. They made haste, they forgot his works: they wayted not, for his counsel.

14. But lusted with lust, in the wilderness: and tempted God, in the desert.

15. And he gave to them, their request: & sent leannes, into their soul.

16. And they envied at Moses, in the camp: at Aharon, the holy-one of le-hovah.

17. The earth opened, and swallowed up Dathan: and covered, over the congregation of Abiram.

18. And a fyre burned in their congregation: a flame, burnt up the wicked.

19. They made a calf in Horeb: and bowed themselves, to a molten-idol.

20. And turned their glorie: into the form of an ox, that eateth grass.

21. They

We have doon Wrong-iniquitie

We have doon Wickednes.

7. Our fathers in Egypt, did not thy marvels wisely-mind: remembered not the multitude of those thy mercies-kind. But, at the sea at the red sea, was their rebellion-shown.

8. Yet saw'd he them, for his name sake: to make his power known.

9. And he rebuked the red sea, and up the same was dryde: and them as in the wilderness he in the deeps did guide.

10. And from hand of the hateful-foe, he did them freely-save: and from the hand of th' enemy, he them redemption-gave.

11. And waters their distressers whelme: none left was them among.

12. And they believed in his words: his glorious-praise they sung.

* 2 *

13. They hastened-incontinent, his doings they forgot: for his advising-counsel, they expecting-wayted not.

14. But sore in wilderness did lust: and God in desert tempt.

15. He gave them their request: but to their soul he leannes sent.

16. And Moses, in the camp; A'ron Jehovah's holy-man

17. they envied. The earth opened, and swallowed-up Dathan: and on the congregation of Abiram covered.

18. And fyre in their assemblie burn'd: the flame burnt the wicked.

19. They made a calf in Horeb: and to th' idol bow did they.

20. And turn'd their glorie: to the form of ox, that eateth hay.

21. They

Psalm. CVI:

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21. They forgot, God their saviour:
that did great-things, in Egypt.
22. Marvelous-works, in the land
of Cham: fearful-things, by the red sea.
23. And he sayd, to abolish them: had
not Moses his chosen, stood in the
breach before him: to turn his wrathful-
heat, from corrupting-them.
24. And they contemptuously-refu-
sed, the land of desire: they beleevd not,
his word.
25. But murmured in their tents:
they heard not, the voyce of Iehovah.
26. And he lifted up his hand to
them: to fel them in the wildernes.
27. And to fel their seed among the
hethens: and to fann them, in the lands.
28. And they were joynd to Baal-pe-
or: & did eat, the sacrifices of the dead.
29. And moved-indignatiō, by their
actions: and the plague brake in upon
them.
30. And Phineas stood, and executed-
judgment: & the plague was restreyned.
31. And it was counted to him, for
justice: to generation & generation, for
ever.
32. And they caused fervent-wrath,
at the waters of Meribah: and evil was
to Moses, for their sake.
33. For they bitterly-provoked his
spirit: & he pronounced it, with his lips.
34. They abolished not, the peoples:
which Iehovah had sayd unto them.
35. But mixed themselves among the
hethens: and learned, their works.
36. And served their idols: and they
were to them for a snare.
37. And they sacrificed their sonns,
and their daughters; to Devils.
38. And shed innocent blood, the
blood of their sonns and of their daugh-
ters; whom they sacrificed to the idols
of Ca-

21. They forgot, God their saviour: that
in Egypt did great-things.
22. Works-marvelous in land of Cham:
by red sea, fearful-facts.
23. And he sayd, to destroy them: had
not Moses his chosen,
stood in the breach fore him: to turn
his Wrath, from stroying them.
24. And they contemnd, the pleasant land:
beleevd not his word.
25. But murmured within their tents:
heard not voice of the LORD.
26. And to fell them in wildernes;
he lift to them his hands.
27. 'Mong hethens eke to fel their seed:
and fan them in the lands.
28. And to Baal-peor they were joynd:
ate offriings of the dead.
29. And moved-anger by their acts:
and plague among them spread.
30. And Phineas stood, and judgment-did:
and plague was causd to stay.
31. Which counted was to him, justice:
to age and age, for ay.
32. And at waters of Meribah,
they angered-fervently:
that unto Moses, for their sake
befell-calamitie.
33. For they provok't his spirit: and he
it with his lips uttred.
34. The peoples, as the LORD them bade:
they not abolished.
35. But with the hethens mixt themselves:
and did their doings learn.
36. And servd their idols: which to them
were, for a snaring-grin.
* 3 *
37. Their sonns and daughters also, they
to Devils offered.
38. And guiltles blond, blond of their sonns
and of their daughters shed:
Whom to Canaans idols, they
in-sacrifice-offred:

of Canaan: and the land was impiously-
distained, with blouds.

39. And they defiled *them* by their
works: and whored, by their practises.

40. And the anger of Iehovah was
kindled against his people: and he ab-
horred, his inheritance.

41. And he gave them into the hand
of the heathens: and their haters, ruled
over them.

42. And their enemies oppressed the:
& they were humbled, under their hand.

43. Many times, did he deliver them:
and they bitterly-provoked by their
counsel: and were brought-down, by
their iniquitie.

44. Yet he saw, when distress was
on then; when he heard, their shrill-cry.

45. And he remembred toward them
his covenant: and repented, according
to the multitude of his mercies.

46. And gave them to tender-mer-
cies: before al that led-them-captives.

47. Save thou us, Iehovah our God;
and gather us from the heathens: for to
confess unto the name of thine holyness;
to glorie, in thy praise.

48. Blessed be Iehovah, God of Israel,
from eternitie and unto eternitie; & let
al the people say, Amen; Halelu-jah.

so that the land, with bloody-gore
was impiously-stained.

39. And they them selves defiled by
their operations:

they went a whoring also, by
their wonted-actions.

40. And gainst his people, kindled was
the anger of the LORD:

so that his own-inheritance
he loathsomely-aborred.

41. He gave them into heathens hand:
their haters them ruled.

42. Their foes oppressed them: and they were
under their hand humbled.

43. He many times, delivered them:
but they moved-bitterly

by their counsel: and were brought-down
by their iniquitie.

44. Yet he did see, in their distress;
when as he heard their cry.

45. And toward them his covenant
he kept-in-memorie:

and in his mercies multitude,

46. repented. And did give
them to compassions: before,
at that them led-captive.

47. Save us, O LORD our God; and us
from heathens jointly-raise,

for to confess thine holy name,
to glorie, in thy praise.

48. Bless'd be Iehovah, Isrl's God,
from aye and unto aye;

and let al people say, Amen;
O praise th' eternal-Jah.

Annotations.

vers. 2. the powers] that is, the powerful-works: such as after follow, verse 8. See. Thus
also were Christs miracles named, Mat. 11, 20, 21. So after, praise, for praiseworthy acts,
cause to hear] that is, sound forth; or display, so as it may be heard: so Psal. 26. 7.

v. 4. visit me] that is, come and bestow thy salvation, (help or deliverance) upon me, See
Psal. 8. 5. and compare herewith Luk. 1. 68. 69.

see the note on Ps. 27. 4. to glory] or boast joyfully; see Ps. 34. 3. thy inheritance] that
is, the people whom thou inheritest: see Psal. 28. 9.

v. 6. synned with our fathers] This
confession agreeth with the law, Lev. 26. 40. and with the practise of other godly, Jer. 3. 25.
Dan. 9. 5. v. 7. turned-rebellious] the Greek satch, provoked to bitterness; see Psal. 5.

11. By the red sea, the Israelites distrusted God, and murmured against Moses; Exod. 14.
 11, 12. yet there he saved them, vers. 15, 16. &c. the red sea] so the new testament cal-
 leth it in Greek, Hebr. 11, 29. but the Hebrew is the sea Suph; that is the sea of sedge or sea-
 weeds, which grew therein. v. 9. he rebuked] that is, powerfully repressed the waves,
 &c. See the like, Nahum 1. 4. Isa. 50, 2. Mat. 8, 26, Psal. 18, 16. in the deeps] Israel went
 in the bottom of the red sea, on dry ground; the deep waters being as walls on each hand of them.
 Exod. 14. 21, 22, 29. See also Isa. 63, 11, 12, 13. 10. the hater] Pharaoh and his host that
 pursued them Exod. 14, 23. 24, 30. v. 12. they sang] as is expressed, Exod. 15.
 v. 14. with lust] that is, greedily; even weeping for desire of flesh to eat, and loathing
 Manna, Numb. 11, 4, 6. v. 15. leannes] a sudden plague whereby the fowles of
 lives of the fattest of them were taken away; see Psal. 78. 30, 31. also Isa. 10. 16.
 v. 16. the holy one] sanctified of the Lord to the work of the Priesthood; Exod. 29, 44. Le-
 vit. 8. 12. &c. which Korah with other Levites envied, opposing their own holiness, Nu.
 16, 1, 3, 5. v. 17. Dathan] and Abiram, princes, with their families and all their goods,
 went down alive into hel, Num. 16, 32, 33. v. 18. the wicked] 250. men that would
 burn incense to the Lord, were burnt with fire from the Lord, Num. 16, 35. Korah was
 the chief of them. v. 19. in Horeb] a mount in the wilderness called the moun-
 tain of God, Exod. 3, 1. 1. King. 19, 8, for there God gave his law unto, and made a cove-
 nant with them. Deut. 4. 10. and 5. 2. but while Moses was with God on the mount, they
 made themselves a God of gold. Deut. 9. 8, 9. -- 12. Exod. 32. 1, 4, 31. It was called also Sinai,
 Psal. 68, 9. of bushes that there grew; and Horeb, of the drynes: for it was a waterless desert.
 Deut. 8, 15. v. 20. their glorie] that is, their God: so Jer. 2. 11. Thus did they
 like the heathens, Rom. 1, 23. form] patterne, structure, or type as the Apostle calleth it
 in Greek, Heb. 8, 5. from Exod. 25, 40. v. 23. to abolish] that he would destroy them;
 and put out their name from under heaven, as is expressed, Deut. 9, 13, 14. in the breach,]
 in the gap, which their syn had opened for God as an enemy to enter and destroy them. A
 similitude taken from warr, when by a breach in the wal, the enemy entereth the city: so E-
 zek. 13, 5. & 22, 30. But Moses earnest prayer stopped this breach, Exod. 32, 11. -- 14.
 corrupting] that is, consuming them. See Psal. 57, 1. v. 24. land of desyre] the plea-
 sant land of Canaan, which was to be desired for the pleasures and profits of it, above all
 other countries Ezek. 20, 6. Deut. 11, 11, 12. This land they through unbelief refused to take
 poss. Mon of. Num. 14, 1, 2, 3. &c. Heb. 3. 19. So meat of desire, is dainty meat; Job. 33, 20.
 v. 26. his hand] that is, sware, (as the Chaldee explyneth) for so lifting up the hand
 often signifieth, as Gen. 14, 22. Rev. 10, 5, 6. Deut. 32, 40. Nehem. 9, 15. Now God sware a-
 gainst this people, see Num. 14, 21, 23. Psal. 95. 11. v. 27. to fann] that is, scatter:
 see Psal. 44. 12. Ezek. 20, 23. v. 28. were joyned] or, coupled, yoked-unequally with
 infidels, which the Apostle forbiddeth, 2. Cor. 6. 14. v. 29. Baal-pehor] the God of Moab
 and Madian, to whom by Balaams counsel, Israel joyned. Num. 25, 3. & 31, 16. Rev. 2, 14.
 Baal signifieth a Lord, mayster, husband or patron: Pehor was the name of a mountain, where
 this God was worshipped, and had a temple called Beth-pehor; Num. 23, 28. Deut. 3, 29. Ba-
 hal was a common name whereby the heathens called their Gods, 2. King. 1, 2. Iudg. 8, 33. and
 so Israel also called the true God, Hos. 2, 16. but for the shameful abuse of Gods worship,
 the scripture turn Baal, a Lord, into Boseth, a shame; as Jerub-besheth, 2. Sam. 11, 21. for Je-
 rub-baal (or Gedeon) Iudg. 8, 35. & 9, 1. Ith-boseth, 2. Sam. 2, 10. fi Eih-baal, 1. Chron. 8, 33.
 Mephi-boseth, 2. Sam. 9, 10. for Merib-baal, 1. Chron. 8, 34. Upon the Prophet saith,
 they went to Baal-pehor, and separated themselves unto that Shame, (Boseth); Hos. 9, 10. and
 so Zephaniah calleth the Idols, Shame, or Confusion, Jer. 3, 24. & 11, 13. the dead Idols,
 that have no life or breath, and so are opposed to the living God, Jer. 10, 5, 10. 1. Thes. 1, 9.
 v. 29. brake in] with violence killing 24. thousand men. Num. 25, 9. v. 30. Phineas]
 nephew of Aaron the Priest: he being zealous for the Lord, thrust thorow with a spear, Zim-
 ri and

ri and Cozbi that wrought abomination, Num. 25. 7. 8. &c. **v. 31.** for justice, for a just action, though done without ordinary authority; and God rewarded him for it, Num. 25. 11. 12. 13. **v. 32.** Meribah] that is, Contention, where they strove with the Lord; Numb. 20. 13. See Psal. 95. 8. evil was] Gods displeasure towards Moses, who uttering his anger, for it was deprived of coming into the land of Canaan: Num. 20. 12. Deut. 3. 25. 26. **v. 34.** the peoples] the heathens in Canaan, as is noted, Iudg. 1. 21. 27. 29. 30. 31. 33. though God commanded them, Exod. 23. 32. 33. **v. 36.** idols] or images, named in Hebrew of the curious labour spent in framing and serving them, Ier. 10. 9. Isa. 44. 9. 12. 13. 15. or of sorowes that they bring to such as worship them: Psal. 16. 4. sometime they are called Gods, 2 Sam. 5. 21. compared with 1. Chron. 14. 12. a snare] a scandal (as the Greek sayth,) whereby they fell into miseries, Iudg. 2. 12. 13. 14. 15. Exod. 23. 33. **v. 37.** devils] the idols for men-tioned, whereby devils are worshipped, and not God, as 1. Cor. 10. 19. 20. Rev. 9. 20. 2 Chr. 11. 15. Deut. 32. 17. Lev. 17. 7. Devils here are called Shedim, Wasters, in opposition to Shad-dai, God Almighty, Psal. 68. 15. **v. 39.** whored] committed spiritual whordom, that is, idolatry; see Psal. 73. 27. Iudg. 2. 17. Eze. 23. 7. 37. **v. 42.** their haters] the heathens round about, as was prophesied, Levit. 26. 17. and fulfilled Iudg. 3. 8. 14. & 4. 2. & 6. 1. & 10. 7. 8. 9. & 13. 1. **v. 43.** Many times] by Ehud, Barak, Gedeon, Tephah, Samson &c. Iudg. 3. & 4. & 7. & 11. & 15. Nehem. 9. 28. 30. by their counsel] that is, purposely and advisedly, as 1. Chron. 12. 19. **v. 46.** gave them] that is, procured mercy (or favour) towards them. **v. 47.** from the heathens] among whom diverse Israelites were scattered by reason of their often troubles at home. So 1. Chron. 16. 35. 36. to glory] that we may glorie, or commend our selves.

The fifth Book.

Psalm. 107.

Psalm. 107.

Sing this as the 18. Psalm.

1. Confess ye to Iehovah for he is good: for his mercie endureth for ever. **2.** Let the redeemed of Iehovah, say it: whom he hath redeemed, from the hand of the distreser. **3.** And gathered them, out of the lands: from east, and from west, from north & from the sea. **4.** They wandered in the wilderness, in the desert without way: they found not, a dwelling citie. **5.** Hungry and also thirsty: their soul, was overwhelmed in them. **6.** And they cried unto Iehovah, in their distress: he rid them free, out of their anguishes. **7.** And he led them, in a right way: for to come, unto a dwelling citie. **8.** Let them confess to Iehovah his mercie: and his marvelous works, to the sonns of Adam,

1. Confess ye to Iehovah thankfully, for he is good: for ever his mercy. **2.** Let the redeemed of Iehovah say: Whom he from foes hand hath redeemed away. **3.** And gather them out of the lands did hee; from east from west; from north & from the sea. **4.** They in the wilderness in desert way wandered: no dwelling eury find did they. **5.** Hungry and thirsty eke: that them within their soul, hath fayingnt-overwhelmed bin. **6.** And to the LORD they cryde in their distress: he freely rid them from their anguishes. **7.** And in a right way he did make the goe: a dwelling citie for to come unto. **8.** Confess they to Iehovah his mercy: his marvels eke, to sonns of man-earthly.

9. For he hath satisfied, the thirsty fowl: and fylled the hungry fowl, with good. 10. They that sit, in darknes and the shadow of death: bound, in afflictio & yron. 11. Because they turned-rebel-lious against the words of God: & des-pised, the counsel of the most-hye. 12. And he humbled their hart with molestation: they stombled down, and *their was* no helper. 13. And they cryed unto Iehovah, in their distres: he saved them, out of their anguishes. 14. He brought them forth, from darknes and shadow-of-death: & brake, their bands. 15. Let the confesse to Iehovah his mer-cy: & his marvelous-works, to the sonns of Adam. 16. For he hath broken, the dores of brasse: and hewed-asunder, the bars of yron. 17. Fools, for the way of their trespasss: & for their iniquities, are afflicted. 18. Their fowl, abhorreth al meat: and they approch, to the gates of death. 19. And they cry unto Iehovah, in their distres: he saveth them, out of their anguishes. 20. He sendeth his word, and healeth them: & delivereth, from their corruptions. 21. Let them confesse to Iehovah his mercie: and his marvelous-works, to the sonns of Adam. 22. And let them sacrifice, the sacrifices of confession: and tel his works, with showing. 23. They that goe-down to the sea, in ships: that doe *their labour*, in the many waters. 24. They doo see, the works of Iehovah: & his marvelous-*acts*, in the deep. 25. For he sayth, and rayseth-up the stormie wind: and it list-eth-up, the waves therof. 26. They mouit-up to the heavens, they goe-down to the deeps: their fowl, in evil melteth-away. 27. They reel and stagger, like a drunken-man: and al their wisdom, is swallowed-up. 28. And they cry unto Iehovah, in their distres: and he bring-eth them out, from their anguishes.

9. For he the thirsty fowl hath satiated:
and hungry fowl with good replenished.
10. They that in darknes & deaths shadow bide:
in yron and affliction fast-ryde.
11. Because against Gods Words they did rebell:
and did despise the Highest-ones counsell.
12. Then humbled he their hart with toylsom-greif:
they stombled-down, and none did yeld releif.
13. And they the LORD in their distres besough:
14. he sav'd them fro their sorowes. He them brought,
fro darknes & deaths shade: & broke, their bands.
15. Let them confesse Iehovahs mercy: and
16. his marvels to mens sonns. For dores of brasse
he broke: and hewed-asunder yron bars.
17. Fools, for the way of their transgression:
and for their vices, have-affliction.
18. Al meat, their fowl abhorreth-lothsomly:
and to the gates of death, approch they nye.
19. When to the LORD they cry in their distres:
he saveth them, out of their anguishes.
20. He sendeth forth his word, & them healeth:
from their corruptions, delivereth.
21. Confesse they to Iehovah his mercy:
his marvels eke, to sonns of man-earthly.
22. And offer offrings of confession;
and let them tel his works, with showing-song.
- * 2 *
23. They that in ships unto the sea down goe:
that in the many waters labour doe.
24. They, see Iehovahs operations:
and in the deep, his wondrous-actiions.
25. For he sayth, & dooth rayse the wind stormy:
and it dooth lift the waves therof on hye.
26. They mount to heav'ns, down to the deeps they
their fowl, it melts away in evil-woe. (goe)
27. They reel & stagger like a drunken-wight:
and al their wisdom, is upswallowed-quight.
28. And to the LORD they cry in their distres:
and he out-brings them, from their anguishes.

29. He setteth the storm, to a silent-caulm: and the waves therof, are quiet.
 30. And they rejoyce because they are stilled: and he leads them unto the haven of their desire. 31. Let them confess to Iehovah his mercie: and his marvelous works, to the sonns of Adam.
 32. And let the exalt him, in the church of the people: and prayse him, in the sitting of the Elders. 33. He putteth rivers to a wildernes: & yssues of waters, to a thirstines. 34. A land of fruit, to saltnes: for the evil, of them that dwell therein. 35. He putteth the wildernes, to a pool of waters: and the land of drought, to yssues of waters. 36. And seateth there the hungry: and they firmly-prepare, a dwelling citie. 37. And sow the feilds, and plant vinyards: and they yeild fruitful revenue. 38. And he blesteth them and they are multiplied vehemently: and their cattel, he diminisheth not. 39. And they are diminished and bowed-down: by restraynt, evil and sorrow. 40. He powreth contempt, on bounteous-princes: & maketh the err, in deformed-wildernes without way.
 41. And rayseth up the needy fro afflicting-povertie & putteth his families as a flock. 42. The righteous shal see & rejoyce: and all injurious evil, stop her mouth. 43. Who is wise and wil observe these-things: and they shal understand the mercies of Iehovah.

29. The storm he to a silent-caulm dooth set: and then their waves alayed-are-quiet.
 30. And they rejoyce because they are made-still: and he them leads, to haven of their will.
 31. Confess they to Iehovah his mercy: his marvels eke, to sonns of man-earthy.
 32. And in the peoples church exalt they him: and in the Elders sitting prayse they him.
 33. He turns the rivers to a Wildernes: and springs of waters, to a thirstines.
 34. A land of fruit, to saltynes-barren: for wickednes, of them that dwell therein.
 35. He turns the desert to a waters pool: and land of drought, to waters plentiful.
 36. And there he seateth them that hungry are: and they a dwelling city doo prepare.
 37. They vinyards also plant, and sow the feilds: Which fruit of usual-revenue yields.
 38. And he them blesteth, & they are increaseth greatly: and he diminisheth not their beast.
 39. Agayn they are, diminishd and brought low: by close-restraynt, by evil and sorrow.
 40. He powrs contempt on bountiful-Princes: and makes them err in wayles wildernes.
 41. And poor from povertie he makes-up-rise: and putteth as a flock his families.
 42. See-shal the righteous, and joyful bee: and stop her mouth, shal al iniquitee.
 43. Who wise is, & wil these-things heedful-learn: and they Iehovahs mercies, shal discern.

Annotations.

The fifth book] see Psal. 42. 1.
 of the distressed] of distress.
 was situate from Judea; (as the Chaldee explaineth it, the southern sea) for the mayn sea, was weitward, Ios. 23. 4 and so is often used for the West.
 desert of way, meaning, where no way was, as verse 40. see also Isa. 43. 19. This estate figur-
 eth out mens dispersion among the peoples of the world; Ezek. 20. 35, 36. When men are
 without the law. Rom. 2. 14.

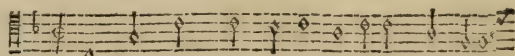
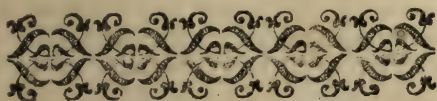
dwelling city] Heb. city of habitation, or feating: so ver. 7. 36. that is, no harbour or place of refreshing; for wild and venomous beasts onely haunted there. Ier. 2. 36. Deut. 8. 15. Compare also Eccles. 10. 15. Gen. 21. 14, 15, 16.

v. 9. overwhelmed] fainted: see Psal. 61. 3. v. 9. with good] of good-things; as
the Greek explains it: see Psal. 65. 5. Luk. 1. 53. v. 10. shadow of death] that is, cer-
rible darknes, meaning heretofore afflictions in body and soul. See Psal. 23. 4. Isa. 49. 9. &
9. 2. Mat. 4. 15. Luk. 1. 79. affliction] as with cords and fetters; see Job. 36. 8. 9. &c.
v. 16. bars] that is, al the most strong hinderances: so Isa. 45. 2, v. 17. Fools]
evil disposed persons, so named of their unadvised-rashnes, see Psal. 38. 6. are afflicted] of,
bring affliction on themselves. v. 18. soul] that is, appetite: see the like in Job. 33. 20.
and the contrarp in Psal. 78. 18. gates] that is, imminent peril of death: see Psal. 9. 14. וְעֵרִי
Job. 33. 22. v. 20. healeth them] example in Hezekiah, 2 King. 20. 1. 4. 5. 7. and the
contrarp in Asa, 2 Chron. 16. 12. 13. for God woundeth and healeth, Deut. 32. 39. Hos. 6. 1. Job.
33. 19. 24. corruptions] that is, corrupting-diseases, of corrupting-graves whereinto they
are ready to come: see Psal. 7. 16. Job. 33. 28. 30. v. 22. of confession] that is, thank-of-
frings; see Psal. 50. 14. v. 23. doo labour] that is, occupy, of get their living: so Rev.
18. 17. v. 25. rayseth-up] of maketh-stand; which noteth also the continuance of the
storm. See an example, Ion. 1. 4. v. 29. he setteth] of restoreth-firm. See Mat. 8. 26.
Ion. 1. 15. v. 30. because they] of, when they, that is, the waves. v. 32. the sitting].
of the Assise (session) of the Elders, of Senators, the Governours of the people.

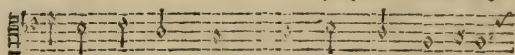
v. 33. He putteth rivers] that is, he turneth watry fruitful places to a dry barren desert. Ri-
vers here (as waters in Isa. 32. 20. Eccles. 11. 1.) are put for most fertile groundes: as wilder-
nes, for a dry barren ground. Deut. 8. 15. yltines] that is, places where water-springs
are. thirstynes] that is, a thirsty, dry land. v. 34. saltnes] that is, a salt bar-
ren land: so Ier. 17. 6. Job. 39. 9. for salt causeth barrennes, Deut. 29. 23. Iudg. 9. 45. v. 35. land
of drought] that is, a dry barren land; compare Isa. 41. 18. v. 37. yeild fruitful revenue,]
Heb. make fruit of revenue (of increase:) see Psal. 1. 3. v. 39. And they are] that is, And
again, when he curleth them, they are minished, &c. the contrarp to the forme. it blesseth is to
be understood; as in the law Deut. 28. 4. 18. restreyn] of ether of liberty, by imprisonmet,
as Isa. 53. 8. of any blessing. v. 40. contempt] a base contemptible estate, so Job. 12.
21. deformed-wildernes] of wild ground; unordered; so Job. 12. 24. v. 41. rayseth
up] of setteth in a hye place, fairly: so 1. Sam. 2. 8. Psal. 113. 7. 8. v. 42. al injurious-evil]
that is, al evil persons, that deny Gods providence, of blame his administration shal have
their mounthes stopped: so Job. 5. 16. and so pride, is for proud persons; Psal. 36. 12.
v. 43. Who is wise? a complaint how few there be that mark these things: and an inti-
mation that every wise man wil observe them: so Hof. 14. 10. Ier. 9. 12. and they shal] of,
as before, who wil understand?

Psalm. 108.

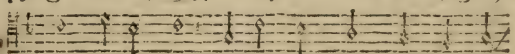
Psalm. 108.



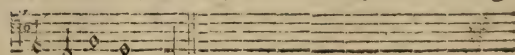
2. O God mine hart it is prepared-stedfastly:



I sing wil and sing psalm; yea-even with my glory.



3. Thyself up-raise, psalterie and harp: at dawning-



day, I wil up-raise.



4 I wil

Mm 2

4. Jehovah,

1. A song, a psalm of David.

2. O God mine hart is firmly-pre-
pared: I wil sing and sing-
psalm; yea with my glorie.

3. Rayse up, psalterie and harp; I wil
raise-up at the day-dawning.

4 I wil

4. I wil confesse thee, among the peoples o Iehovah: and wil sing-psalme to thee among the nations. 5. That thy mercie is great above the heavens: and thy truth unto the skyes.

6. Bethou exalted over the heavens o God: and over al the earth, thy glorie.

7. That thy beloved may be delivered: save thou, with thy right hand and answer me.

8. God spake by his holynes, I wil be glad: I shal divide Shechem; and mesure, the vally of Succoth. 9. Gilead shal be mine, Manasseh mine; and Ephraim the strength of mine head; Iehudah, shal be my lawgiver.

10. Moab my washing pot; over Edom, I shal cast my shoe: over Palestina, I wil shewt.

11. Who wil lead-me-along, to the city of strong defense: who wil conduct me, into Edom? 12. Wilt not thou o God which hadst cast us away: & wouldest not goe-forth o God, in our hosts?

13. O give thou us, help from distress: for false-vanie is the salvatio of earthly-man. 14. Through God we shal doo valiantnes: & he, wil tread-down our distressers.

4. Iehovah, I wil thee confesse, the folks among: and in the nations I wil thee praise. With-song.

5. That thy mercies are great above heav'ns: and thy truth unto the skies.

6. Over the heav'ns, o God, be thou exalted-hyes: and over al the earth, thy glorious-majestie.

7. That freed may be thy lov'd-ones: save. With thy right hand, and answer me.

8. God by his holynes did speak, rejoyce I shal: Shechem I shal divide, & mesure Succoth dale.

9. Mine Gilead, Manasseh mine; and Ephraim strength of mine head: Iehudah, he shal be the giver of my law.

10. Moab, my washing pot: over I dumea my shoe shal I cast: over Palestina, shewt-triumphantlie.

11. Who wil me lead-along to citie for tise? o Who into Edom, wil me conducting-guide?

12. Wilt not thou God that us off-cast: wouldest in our hosts not goe, o God?

13. O give unto us, help from tribulation: for lying-vantie is mans salvation.

14. Through God shal wee doo valiantnes: down our distressers tread wil bee.

Annotations.

D. 2. Yea with my glorie] that is, with my soul and tongue, (as Psal. 16.9.) **or** Yea my glorie, to weat, thal sing. **This Psalm is composed of the 57. Psalm, from the 8. verse to the end: and of the 60. psalm, from the 7. verse, to the end: see the annotations there.**

D. 7. answer me] **or** us: see Psal. 60. 7. &c. **D.** 14. valiantnes] that is, valiantly, and so prevayl; as Balaam prophesied, Num 24. 18.

Psalm. 109.

To the mayster of the musk,
a psalm of David:

1. **O** God of my praise, cease-not-as-deaf. 2. For the mouth of the wicked one, and the mouth of de-

Psalm. 109.

Sing this as the 106. Psalm.

1. **G**od of my praise, cease-not-as deaf.
2. **F**or mouth of the wicked,
the mouth eke of deceyfulness,

against

ceyt, are opened against me: they have spokē with me, *with* a tongue of falshood.

3. And *with* words of hatred have they compassed me about: & warred against me without cause.

4. For my love they are adversaries to me; and I *give my self* to prayer.

5. And they put upon me, evil for good: and hatred, for my love.

6. Set-in-office over him the wicked one: and let the Adversarie, stand at his right-hand.

7. When he shalbe judged, let him goe-forth wicked: and his prayer, be to syn.

8. Let his dayes be few: his office, let an other take.

9. Let his sonns be fatherless: and his wife, a widow.

10. And let his sonns wandring wander and beg: and seek out of their desolate-places.

11. Let the creditour insnare, al that he hath: and let strangers, make-spoil of his labour.

12. Let ther be none, extending mercy to him: and let ther be none, shewing-favour to his fatherless-children.

13. Let his posteritie be appointed to cutting-off: in the generation next-after, let his name be wiped-out.

14. Let the iniquitie of his fathers, be remembred of Iehovah: and the syn of his mother, be not wiped-out.

15. Let them be before Iehovah continually: and he cut-off, the memorie of them from the earth.

16. Because that he remembred not, to doo mercie: but persecuted the poor-afflicted

against me are op'ned:
they speak to me, *with lying tongue.*

3. And 'bout me compassi are
With words of hate: and without cause
against me they doo warre.

4. They adversaries are to me
for my love: but I pray.

5. And yll for good; and for my love,
they haired on me lay.

6. Set-thou-in-office over him
the wicked-person: and
let th'adversarie-Satan, at
his right-hand ready-stand.

7. When he shal judged be, let him
condemned goe his wayes:
and let his prayer be to syn.

8. A few let be his dayes:
his office, let an other take.

9. His sonns be fatherless:
10. his Wife, a Widow. And his sonns
wander about wayless,
and let them beg: and seek, out of
their desolate-places.

11. Let the extorting-creditour
insnare, al that is his:
and of his labour, let strangers
make spoylful-robberie.

12. Let ther be none, that unto him
may forth-extend mercie:
and favour to his fatherless
to shew let ther be none.

13. Let his posteritie be set
unto perdition:
in th'after generation,
his name out-wiped bee.

14. Remembred of the LORD, be his
fathers iniquitee:
his mothers syn be not wip'd-out.

15. Be they continually
before the LORD: and he cut off,
from th'earth their memorie.

16. Because he mercie minded not
to doo: but pursued

afflicted and needy man: & the smitten
in hart, to slay him.

17. And he loved cursing, and let it
come unto him: and he deliyted not in
blessing, and let it be farr from him.

18. And he clothed-himself, with
cursing, as his rayment: and let it enver
as waters into his inward-part; and as
oil, into his bones.

19. Let it be to him, as a garment
wherewith he may cover himself: and for a
girdle, wherewith he may gird himself con-
tinually.

20. This be the work of mine adver-
saries, from Iehovah: and of them that
speak evil against my soul.

21. And thou Iehovah, Lord; doo
with me, for thy name sake: for good is
thy mercie, deliver thou me.

22. For I am poor-afflicted and nee-
die: and mine hart, is wounded within
me.

23. As a shadow when it declineth I
am gone away: I am tossed, as the grass-
hopper.

24. My knees, are feeble through fast-
ing: and my flesh, is lean for fatnes.

25. And I was a reproch to them:
they saw me, they shaked their head.

26. Help thou me, Iehovah my God:
save me according to thy mercie.

27. And let them know, that this is
thine hand: thou Iehovah, hast doon it.

28. Let them curse, and doo thou
bless: rise they up and be abashed; and
let thy servant rejoyce.

29. Let mine adversaries be clothed
with ignomie: and let them cov r
themselves with their abashing, as with a
cloke.

30. I wil

th' afflicted and the needy man;
to slay, the hart-wounded.

* 2 *

17. And cursing he did love, and let
it come to him: and he
deliyted not in blessing, and
farr from him let it be.

18. And he him cladd with cursing, as
his robe: and let it goe
as Waters into his in-part;
as oil, his bones into.

19. As garment let it to him be,
himself for to aray:
and for a girdle, wherewith he
may gird himself alway.

20. This, from Iehovah, be their wage-
that adverse are to me:
and of them that against my soul
doo speak maliciouslie.

21. But thou Iehovah Lord, with me
doo wel, for thine own name:
for good thy mercie is, rid me.

22. For I afflicted am:
and I am needy: wounded also
within me is mine hart.

23. As shadow when it dooth decline
so I away depart:
I tossed am as grass-hopper.

24. My knees, they feeble been
through fasting: and my flesh for want
of fat is waxen-lean.

25. And I was their reproch: they saw,
their head they shaken have.

26. Iehovah my God, help thou me:
me in thy mercie save.

27. And let them know, this is thine hand:
that thou LORD, doest the same.

28. Curse they but bless thou: rise they up
and be ab-shr-wth-shame;
and let thy servant joyfull be.

29. Let my foes be arrayd
with infamie: and with their shame,
as with a cloke, be clad.

30. I wil

30. I wil confesse Jehovah vehemently
with my mouth: & in the midds of ma-
ny, wil I praise him.

30. I wil confesse Jehovah with
my mouth vehemently:
and in the midds of many, wil
I praise him thankfully.

31. For he wil stand, at the right-
hand of the needy: to save him, from
them that judge his sowl.

31. Because that at the right hand of
the needy stand wil be:
him for to save, from them that of
his sowl the judgers be.

Annotations.

Verse 1. of my prayse] that is, which are prayfed of me; as Psal. 22. 4. or, which prayest
and iustifiest me against the calumnies of mine enemies: 2. Cor. 10. 18. Rom. 2. 29. Num. 12.
7, 8. cease not] or be not silent, see Psal. 28. 1. of deceipt] that is, the deceitful
man; as the Greek explaineth it: so pride for prowd person, Psal. 36. 12. are] or have opened,
to weat themselves. v. 4. and I prayer] to weat, I made, or give my self to prayer, (as
the Greek sayeth), I prayed: or, I am a man of prayer. So I peace, Psal. 120. 7. See also 1 Cor.
14. 33. v. 6. Set in office] or Make-visiter or overseer: see verse 8. the wicked
one] the divill as 1. Ioh. 2. 13, 14. & 3. 12. & 5. 18. or generally, wicked rulers.
the adversarie] in Hebrew Satan, in Greek the Divil; who is an adversarie to mankind.
1. Pet. 5. 8. Rev. 12. 9. at his right hand] to resist, and overcome him, Zach. 3. 1. and this is
spoken of al his foes, as of one man; or of some ene sp. rial, as Doeg enemy to David, 1. Sa.
22. 9. &c. Judas to Christ, Ioh. 13. 2. But God is at the right hand of the poore, verse 31. Ps.
16. 8. v. 7. wicked] that is (as the Greek sayeth) condemned: see the note on Ps. 1. 1.
to syn] that is turned to syn, and so abominable; Prov. 28. 9. & 15. 8. v. 8. his office]
or charge, visitation, bishoprick, (Episcopate:) and this is applied to Judas, whose office was
deriv'd to Matthias; Act. 1. 16. 20. 26. A bishop, and bishops-charge, (so cald of visitation)
is a common name to al overseers, and officers. Num. 4. 16. & 31. 14. Ezek. 44. 11. 2. King. 11.
15. 2. Chron. 34. 12. 17. Nehem. 11. 9. v. 9. fatherless,] or orphans: and this is a curse
of the law, Exod. 22. 24. Ier. 18. 21. v. 10. wander] rogue-about, as vagabonds, Gen.
4. 12. v. 11. the creditor] he to whom he is indebted; or the extortioner let him seise on
all his goods. his labour] goods gotten by his labour. v. 13. posteritie] or his last
end; see Psal. 37. 37. to cutting-off] or, appointed to be cutt off; to perdition, or to de-
struction, as the Greek explaineth. The verb active, is of passive signification; as Psal.
31. 9. & 36. 3. v. 15. memorie] or memorial, Psal. 34. 17. Iob. 18. 17. v. 16. smitten]
with grief, that is sorrowful, or as the Greek sayth pricked in hart. So verse 22. See Psal.
102. 5. & 34. 19. v. 17. let it come] or, it shal come: and so after.
v. 18. his rayment] or, a mantel. let it enter] or it entred. It may be understood of his de-
lite in cursing, which pleased him as water and oil: or of the efficacy of the curse, that should
praise his own bowels and bones, as Num. 5. 22. v. 20. the work] that is the wage
or reward due for his work: so Levit. 19. 13. Isa. 49. 4. Iob. 7. 2. Ezek. 29. 20. v. 21. Jehovah]
the name of God: see Psal. 68. 21. doo] to weat mercie; as the next words shew;
and is expressed Psal. 18. 51. See also Psal. 103. 9. where the word anger is omitted.
v. 23. I am gone] or, am made to goe (or depart,) namely, towards my grave; as Psal.
58. 9. See also Psal. 102. 12, 1. Chron. 17. 11. toised as the grasshopper] or, shaken off as
the Locust; which hath no nest or biding place, but is driven too and fro, being a fearful crea-
ture; Nahum. 3. 17. Iob. 39. 23. or which is carped away with the wind: Exod. 10. 19.
v. 24. feeble] or, loosened, so that I am ready to stumble and fal. So Paul catch them
loose, or feeble knees, Heb. 12. 12. from Isa. 35. 3. for fatnes] or for oil, that is, for
want of fat, or oil: as, for the fruits, 18. for want of the fruits, Lam. 4. 2. for five, 18. for want
of five,

of five, Gen. 18, 28. *or wee may turn it*, without fat: *or the Hebrew min*, sometime signifieth without: Iob. 21, 9. *u. 25. shaked] or wagged; a sign of scorn*, Psal. 22, 8. *u. 27. thine hand] that is*, thy handy work. *u. 28. rise they up] to meet against me* (as the Greek expouneth it) and be they abashed as disappointed of their purpose: *u. 31. at the right hand] to assist; contrarie to Satan, verse 6.* *that judge] that is*, condem and persecute him to death.

23

Psalm. 110.

1. A Psalm, of David:

Iehovah assuredly sayd, unto my Lord;
Sit thou at my right-hand: until I put
thine enemies, the footstool of thy feet.

2. Iehovah wil send out of Sion, the
rod of thy strength: rule thou, in the
middles of thine enemies.

3. Thy people shalbe voluntaries, in
the day of thy power: in the honou-
rable-bewties of holynes, of the womb
of the early-morning; to thee, the dew
of thy youth.

4. Iehovah sware, and wil not repent;
thou art a Preist for ever: according to
the order of Melchisedek.

5. The Lord at thy right-hand: he
hath wounded Kings, in the day of his
wrath.

6. He shal judge among the hethens,
he hath fylled with corpses: he hath
wounded the head, over a great land.

7. Of the brook, in the way shal he
drink: therefore, he shal lift up the
head.

Psalm 110.

Sing this as the 68. Psalm.

1. **I**ehovah sayd, unto my Lord;
thou at my right hand sit:
until I set thine enemies,
the footstool of thy feet.

2. Rod of thy strength, Iehovah he
wil send out of Sion:
in midst of thine enemies,
have thou dominion.

3. Thy folk free, in day of thy power:
in holy bewties bee,
even of the womb of the early-morn-
ing, dew of thy youth, to thee.

4. Iehovah sware, Wil not repent;
thou art a Preist for aye:
after the order that I of
Melchisedek did say.

5. The Lord at thy right hand; shal wound
Kings, in day of his wrath.

6. Among the heathens he shal judge,
with corpses fyldd he hath:
shal wound the head over much land.

7. Drink of the brook shal he
within the way: therefore, his head
shal hye-uplifted be.

Annotations.

Verf. 1. Iehovah] that is, God the Father.

to my Lord;] that is to Christ, whom David here calleth his Lord, assuredly sayd] see Psal. 36, 2.

was also his son according to the flesh, Math. 22, 42, 45. Rom. 1, 3. Act. 2, 34. So the Chaldee The Lord sayd unto his word: meaning Christ, Iohn. 1, 1. sit at my

right-hand] sitting, noteth reigning with continuance, 1. Cor. 15, 25. Heb. 10, 12, 13. Gods right hand meaneth his power and majestie in the heavens. Luk. 22, 69. Mark. 16, 19. Heb. 1, 3, & 8, 1. and this above all Angels, Heb. 1, 13, thine enemies] even al of them, the last

whereof is death, 1. Cor. 15, 25, 26. Of this place, the Apostle giveth this exposition, Every Preist standeth daily ministring, & oft times offering the same sacrifices, which can never take away

synns:

synns: but this man having offred one sacrifice for syn, sitteth for ever at Gods right hand, hence forth expecting til his enemies be put the footstool of his feet. Heb. 10, 11, 12, 13.

v. 2. the rod] o2 staff (scepter) of thy strength; thy strong staff (o Christ) that is, the pow-
ful word of thy kingdome; Isa. 11. 4. Mat. 13, 19. which was to come out of Sion and Ierusa-
lem, Isa. 2, 3. Luk. 24, 49. Act. 1, 4. & 2, 1, 2. &c. For in Sion, Christ reigneth, Ps. 2, 6. Rev. 14, 1.
rule thou] that is, thou shalt surely rule, o2 have dominion: see the note on Psal. 37, 3.

v. 3. voluntaries] a people of voluntarinesses, o2 of liberalities (as Psal. 68, 10.) that is, **מִלִּיכָה**
most freely, willingly and liberally present themselves and their oblations to thee: as Iudg. 5.
9. Act. 2, 41. Exod. 25, 2. Rom. 12, 1. Psal. 47, 10. & 119, 108. Song. 6, 11. of thy power] o2 **חֵיל**

armie (as Psal. 33, 16.) that is, when thou sendest forth thy powerful gospel, and preachers of
the same, to conquer the world. Rom. 1, 16. 2. Cor. 10, 4, 5. Rev. 6, 2. Psal. 45, 4, 5, 6. in the

honourable-bewties of holynes] o2 in the comly-honours of the sanctuarie: meaning epyther
the comly (o2 honourable) places of holynes, (o2 of the sanctuarie) as Psal. 29, 2. that is the
church: o2 rather in the bewtiful ornaments of holynes; that is, holy graces and vertues,
wherewith Christ and his people are adomed, as the Priests and Levites of old with Vrim,
Thumim and holy garments; Exod. 28, 2, 40. Isa. 52, 1. So the warriors in heaven, are clothed
with fine line white and pure; the righteousness, of the saints. Rev. 19, 14, 8. of the womb

&c.] This place is difficult, and may diversly be understood, epyther of Christ himself, o2
of his people: and agayn if of Christ, epyther in respect of his godhead, o2 of his manhood. Of
his Godhead, that the Father sayth unto him, of the womb (that is, of mine own essence)
before the early-morning (that is, before the world was) to thee was, (o2 thou hadst) the
dew of thy youth, (o2 birth); so noting the eternal generation of Christ before al worldes, as
is shewed, Prov. 8. 22, 23, 24, 25. And this sense the Lxx. Greek interpreters seem to follow,
translating Of the womb before the morning-starr begat I thee. If it be meant of Christs
manhood, we may take it thus, of the womb of the dark-morning (o2 of the obscure womb,
of the virgin) thou hadst the dew of thy birth. If of Christs people before mentioned, it may
thus be read. Of the womb of the morning to thee shalbe (o2 shal come) the dew of thy youth;
that is, thy youth (thy pong o2 new born people) shal be to thee as the morning dew; which
saith secretly from heaven, and abundantly covereth the earth: For so the dew is some-
time used, 2 Sam. 17, 12. and unto rayn, dew, yce &c. the scripture applyeth the names of
womb, and begetting; Job. 38, 28, 29. and the increase of the church is by this figure descri-
bed, as The remnant of Iakob shalbe among many people, as a dew from the Lord, as showres
upon the gras, that wayteth not for man &c. Mic. 5, 7. This last sense accordeth best with the

beginning of the verse. of the womb] o2 from the womb of the morning. of the
early-morning,] o2 before the dawning: the morning (o2 day-dawning) in Hebrew Mishchar,
is named of the blacknes o2 darknes, which also the scripture sheweth, Ioh. 20, 1. and the let-
ter M. is epyther a preposition, signifying from, o2 before, as Isa. 43, 13. o2, but a part of the
word, here meaning, of. to thee] understand was o2 shalbe; that is, thou hast, o2 shalt
have. dew of thy youth] o2, of thy birth: that is, thy youth which is like the dew. Youth

o2 nativite; may epyther be taken properly for yong age, as Eccles. 11, 9. o2 figuratively, for
yong persons, meaning the regenerate, which are as new born babes, Ioh. 1, 13. & 3, 3. 1. Pet.
2, 2. v. 4. fware] Forasmuch (sayth th Apostle) as it is not without an oath, &c. by
so much is Iesus made suretie of a better testament. Heb. 7, 20, 22. a Priest] o2 Sacrificer;
see Psal. 99, 6. for ever,] Among the Levites, many were made Priests, because they were
not suffred to endure by reason of death: but this man because he endureth ever, hath an ever-
lasting priesthood. Wherefore he is able also perfectly to save them that come unto God by him;
seing he ever liveth to make intercession for them. Heb. 7, 23, 24, 25. to the order] o2 accord-
ing to my speech: both these interpretations are good, the one from the Apostles authori-
tie, Heb. 7, 17. the other from the Hebrew propriete dibrathi, as Job. 5, 8. meaning the man-
ner and order of Melchisedek, as God speaketh of him in the historie, where he is brought in

Na without

without

without

without

without

without father, mother, kindred, beginning of dayes or end of life, continuing a Preist for ever; as the Apostle gathereth Heb. 7. 1, 3. from the narration Gen. 14, 18. &c. of Melchisedek] the King of Salem, and Preist of the most hye God, whose name and office is opened Heb. 7. 1. 2. &c. from which he inferreth, If perfection had been by the Preisthood of the Levites, &c. what needed it that another Preist should rise after the order of Melchisedek, and not to be called after the order of Aaron? Heb. 7. 11.

v. 5. The Lord] Christ, as in verse 1. at thy right hand] this may be spoken to God the Father, at whole right hand Christ sitteth, as verse 1. or to the people of God, at whose right hand he standeth, as Psal. 109. 31.

hath wounded] or shal wound, or embroe in bloud, as Ps. 68. 22. 24. a prophesie spoken as of a thing doon. So usually in the Prophets, Isa. 9. 6. & 53. 4. 5. &c. See this fulfilled, Rev. 19. 18.

v. 6. hath filled] or shal fyll, to weete al places with dead bodies, slayn and unburi- ed, as Ier. 16. 4. the head] Antichrist the man of syn, whom the Lord shal consume with the spirit of his mouth, 2 Thel. 2. 3. 8. or head, for heads, and land for lands; that is, all wicked governours wheresoever.

v. 7. of the brook] or stream, to weete of afflictions (as waters usually signify, Psal. 18. 5.) Christ was to drink, that is, to suffer, and so to enter into his glorie, Mat. 26. 39. 42. Luk. 24. 26. 1. Pet. 1. 11. Philip. 2. 8. 9. Or, drinking of the brook in the way, may mean a short refreshing of himself, and then a hot pursuit of his enemies without delay, til he hath got a full conquest of them. Compare herewith the historie of Be- deons soldjers, Iudg. 7. 4. 5. 6. &c.

Psalm. III.

Psalm. III.

This may be sung also as the 45. Psalm.



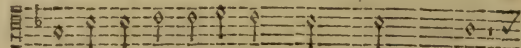
1. Hallelu-jah;

I wil confesse Iehovah, with al the hart : in the secret of the righteous, and assemblie.

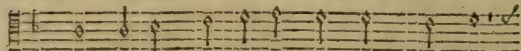
2. Great are, the actions of Iehovah: sought-out, of all that delight in them.

3. Glorious-majestie & comly-honour is his work: and his justice, standeth to perpetual-aye.

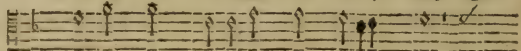
4. He



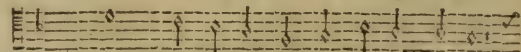
N7 wil cōfess Iehovah with th' whole hart:



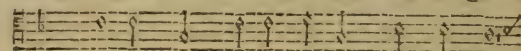
□ in secret and assemblie of th' upright.



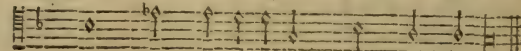
□ Iehovahs actions are very great :



□ sought-out of al that in thē do delight.



□ Glorie and comly-honour his work is:



□ and stand perpetually dooth his iustice.

His

4. He hath made a memorial, of his marvelous works: gracious, and pittiful is Iehovah.

5. He hath given a prey, to them that fear him: he wil remember his covenant for ever.

6. He hath shewed to his people, the able-power of his actions: in giving to them, the inheritance of the hethens.

7. The actions of his hands, are truth and judgment: faithful are, al his precepts.

8. Stablished they are for aye for ever: doon, in truth and righteousness.

9. He sent redemption, to his people; he hath comanded his covenant for ever: holy and fearful is his name.

10. The beginning of wisdom, is the fear of Iehovah; good prudence, have all they that doo them: his praise, standeth to perpetual-aye.

His marvels he remembred makes to be:
Iehovah gracious and pittifull.
Food, unto them that fear him given hath he:
He of his covenant ever is mindfull.
He shew'd his people, his acts puissance:
giving to them, the heathens heritance.
The works of his hands, truth and iudgment are:
his precepts al, are of sure-faithfulness.
For aye for ever stablished they are:
doon, in assured-truth and righteousness.
Redemption he to his people sent:
for ever he commanded his covenant:
Holy, & to be feared is his name.
Iehovahs fear, wisdoms beginning is:
good prudence have all that doo those-same:
his praise, abideth to perpetualnes.

Annotations.

Vers. 1. Halelu-jah] Prayse ye Iah. This Psalm setteth forth the praises of God: and is composed after the order of the Hebrue Alphabet, every sentence beginning with a severall letter. So also the Psalm following. See Psal. 25, 1. the secret] of Council;
see Psal. 64, 3. & 89, 8. v. 2. sought-out] that is, regarded and cared for; so Isa 62, 12. אֶרֶץ אֱלֹהִים
Na 2 a citie

a citie sought out, that is, cared for; as Deut. 11. 12. or sought out; that is, found, or manifested unto, as Isa. 65. 1. compared with Rom. 10. 20. or sought, that is, worthy to be sought; as Praised, Psal. 18. 4. for praise-worthy. of al that delight] or for al their delytes; that is, the delytes and pleasures of Gods works are such, as they are worthy to be sought into. The original may bear epyther sense.

v. 3. Majestie] that is, most majesticall and honourable. standeth] that is continueth, or abideth firm: as 1. Sam. 16. 22. Psal. 102. 27. & 33. 11. 2 Cor. 7. 9. from Psal. 112. 9.

v. 5. a prey] that is, a portion of meat, or food, as the Greek expalayeth it. So Prov. 31. 15. Mal. 3. 10. v. 6. in giving] or, to give unto them.

v. 7. faithful] or sure, constant: see Psal. 119. 8. v. 9. redemption] or deliverance; which meaneth both a riddance from the evils wherein they have been; Deut. 7. 8. & 15. 15. Psal. 25. 22. & 130. 8. and a preservation from the evils wherinto the wicked fall, Exod. 8. 23. Psal. 49. 7. 16. & 119. 134.

v. 10. beginning] the first, chief and principal; epyther in time or dignitie. So, the first, Mark. 12. 28. for the great commandment, Mat. 22. 36. prudencie] understanding, or success and felicitie, which commonly soloweth prudencie. Prov. 3. 4. have al] or, shalbe to al.

doo them] the precepts mentioned verse 7. or these things generally. The Greek sayth, doo it, meaning the covenant, verse 9. his] that is, Gods praise, of whom this psalm is composed, verse 1. &c. standeth] that is, abideth or continueth, as verse 3.

Psalms. 112.

Psalms 112.

Halelu-jah.

Sing this as the 111. Psalm.

1. **O** Blessed is the man, that feareth Iehovah: that delyteth vehemently in his commandements.

N O Blessed man,
that dooth Iehovah fear:
that greatly dooth
in his commands delight.

2. His seed shalbe, mightie in the earth: the generation of the righteous, shalbe blessed.

J His seed, in earth
shal mighty persevere:
blessed shalbe,
the race of the upright.

3. Wealthy-store and riches shalbe in his howse: & his justice, standeth to perpetual-aye.

H In his house rich-
es are and welthy-store:
his justice stand-
eth eke, for evermore.

4. Vnto the righteous, light ariseth in darknes: gracious, and pitiful and just.

I Vnto the upright,
in darknes light ascends:
gracious and pi-
tiful and just he is.

5. A good man, doeth-graciously and lendeth: he wil moderate his words, in judgment.

A A good man doo-
eth graciously and lends:
he moderates
in judgement his speeches.

6. Surely

Sure

6. Surely he shal not be moved
for ever: the just-man shalbe, to ever-
lasting memorie.

Sure he shal not
be moovd eternally:
the iust shalbe,
& eternal memory.

7. He wil not fear, for evil hear-
say: his hart is fixed, trusting in Ie-
hovah.

He wil not fear,
for yll that he dooth hear:
his hart is fix-
ed in Iehovah bold.

8. His hart is stablished, he wil
not fear: until he see, upon his dis-
tressers.

His hart is sta-
blished, he wil not fear:
Vntil on his
distressers he behold.

9. He hath scattered-abroad, he
hath given to the poore; his justice,
standeth to perpetual-aye: his horn,
shalbe exalted with honour.

He scattred hath
abroad, giv'n to the poore:
his justice stan-
deth even for evermore.

10. The wicked shal see and be
angrie; he shal gnash with his teeth
and melt-away: the desire of the
wicked, shal perish.

His horn with ho-
nour shal exalted be.
See and be an-
gry shal the wicked-wight:
gnash with his teeth,
and melt away shal he:
the wicked-mans
desire, shal perish-quyte.

Annotations.

Verf. 1. Hallelujah] or Prayse ye the LORD. This Psalm setteth out the praises of the
godly man: and is composed after the order of the Hebrew Alphabet, even as the former
psalm; with which in many things it is to be compared. V. 2. his seed] his children
as Psal. 21, 11. Levit. 21, 17. the generation] their progenie, as Deut. 29, 22. Iob. 42, 16.
or, the nation, (the multitude) of righteous men: see Psal. 12, 8. & 14, 5. V. 3. Wealth] or
Store of riches sufficiencie of wealth gathered with labour and industrie: the Hebrew Hon,
signifieth also sufficiencie, Prov. 30, 15. standeth] that is, continueth, abyedeth, as Pf.
111, 3. where the very same is spoken of God. So after, verse 9. V. 4. light ari-
seth] or springeth up, properly as the sun riseth; Mal. 4, 2. Light, signifieth comfort, peace,
joy &c. as darknes, affliction. Iob. 30, 26. Esth. 8, 16. Psal. 107, 10. Lam. 3, 2. And so in religion,
Act. 26, 18, 23. Rom. 2, 19. 2 Cor. 4, 6. Compare this sentence with Isa. 58, 10. Exod. 10, 23. and
the contrary Iob. 38, 15. gracious] this may be understood of God, thus; from him
that is gracious &c. as Psal. 111, 4. or of the godly man, that he is gracious &c. as the next
verse sheweth; or, of the light, that it is gracious &c: meaning it of God, who is our light,
as Psal. 27, 1. V. 5. wil moderate] or measure out; or cary and disperse them, as the

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Greek explynneth it, by the similitude of a steward.

his words] or assayres, matters.

in judgement] or with discretion, as is fit and right. Psal. 25. 9. Ezek. 34. 16.

U. 6. Surely] or, For: compare Psal. 15. 5.

U. 7. hearlay] or hearing, that is, tidings,

fame, rumour or report, which he heareth; as the word signifieth Rom. 10. 16. 17. So that which one Evangelist saith akoé, hearing, Mark. 1. 28. another saith echos, a sound or ecchoe, Luk. 4. 37. both meaning fame or rumour. See the contrary to this in the wicked, Jer. 49. 23. fixed] or firmly-prepared, not to be moved with yll tidings.

U. 8. he see] to weet,

Gods work, or reward; see Psal. 54. 9.

U. 9. scattered] to weet, his riches (as

the Chaldee explynneth it:) that is given and lent it freely without looking for any thing thereof, as Luk. 6. 35. though thereby he is more increased, Prov. 11. 24. See 2 Cor. 9. 9.

justice] this generally is al righteousness, sometime almes; see Psal. 24. 5.

his horn] that

is power and glorie; see Psal. 75. 5, 11. & 92. 11. & 89. 18, 25. 1. Sam. 2. 1. U. 10. the desyre]

that is, the thing that he desireth shal not be granted him. Compare Prov. 10. 24. 28. & 13. 12.

Psalm. 113.

Psalm. 113.

1. Halelu-jah;

Sing this as the 84. or as the 60. Psalm

Praise ye servants of Iehovah: praise ye, the name of Iehovah.

1. **O** servants of Iehovah praise: praise yee Iehovahs name alwayes.

2. Blessed be the name of Iehovah: from this time, and for ever.

2. Iehovahs name it blessed bee: from this time, to everlasting.

3. From the rising of the Sun unto the going-in of the same: prayed be, the name of Iehovah.

3. From Sun rise to his down going: Iehovahs name it prayed bee.

4. Iehovah is high, above al nations: his glorie, is above the heavens.

4. Above nations al, Iehovah hye: above the heav'ns, is his glorie.

5. Who is like Iehovah our God? that lifteth-himself-hye, to sit.

5. Who like Iehovah our God is? that dooth, to sit, on hye-him-place.

6. That debaseth-himself-low to see: in the heavens and in the earth.

6. That dooth, to see, him-low-debase: in heavens, in the earth likewise.

7. He rayseth the poor from the dust: he lifteth up the needy from the dounge.

7. From dust he dooth the needy rear: from dounge he dooth the poor up-bear.

8. To set him with bounteous-Princes: with the bouiteous-Princes of his people.

8. To set him with the Noble-men: With Noble-men of his people.

9. He maketh the barren of howse, to dwel, a joyful mother of children;

9. He makes the barren woman dwel, a joyful mother of children.

Halelujah.

Annotations.

U. 2. from this time] or, from now; henceforth. So Psal. 115. 18. & 121. 8. & 131. 3.

U. 3. rising] that is, the east part of the world; as Psal. 103. 12. going in] or going-down; that is, the west; wher the Sun is sayd to goe in, as when it riseth, to come-out: Gen. 19. 23. meaning by east and west, al the world over: so Mal. 1. 11.

U. 5. lifteth-hye to sit] or, to dwel; that is, (as the Greek explynneth it) dwelleth on high: and so after, seeth the things below.

U. 7. from the dust] that is, from base estate, as 1. King. 16. 2. So after, from dounge, as Lam. 4. 5. This speech is taken from 1. Sam. 2. 8.

U. 9. the barren of

howse] that is, the woman which never had children; as on the contrary, fruitful women are sayd to build their husbands howses, Ruth. 4. 11. so howse, is used for children or posteritie, Pf. 115. 10. 12. Exod. 1. 21. See also Psal. 68. 7. The scriptures apply this to the Church of the Gentiles, as Rejoyce o barren that didst not bear, &c. Isa. 54. 1. Gal. 4. 26, 27.

Psalm. 114.

1. **W**hen Israel went-out, from Egypt: the howse of Iakob, frō a people of a barbarous-speech.
 2. Iudah was for his sanctuarie: Israel, his dominions.
 3. The sea saw, and fled: the Iarden, turned-about backward.
 4. The Mountayns, leaped like ramms: the hills, like yonglings of the flock.
 5. What ayld thee o sea, that thou fleddest: o Iarden, that thou turnedst-about backward? 6. O mountains, that ye leaped like ramms: ye hills, like yonglings of the flock? 7. At the presence of the Lord, tremble thou earth: at the presence, of the God of Iakob. 8. That turneth the rock, to a lake of waters: the flint, to a fountaine of waters.

Psalm. 114.

Sing this as the 104. Psalm.

1. **W**hen Israel from Egypt yssued:
 Iakobs howse, from folk of speech-rude.
 2. Iudah became his sanctuarie:
 and Israel, his seignorie.
 3. The sea saw, and away it fled:
 the river Iarden, back turned.
 4. The mountains leaped like to ramms:
 the hills, like to the flocks yong-lamms.
 5. O sea, what ayld thee, that thou fledst?
 o Iarden, that thou back turnedst?
 6. O mountains, that ye leapt like ramms?
 ye hills, like to the flocks yong-lamms?
 7. O tremble earth, before the Lord:
 before the face, of Iakobs God.
 8. That turns the Rock, to water lakes:
 the flint, a waters fountaine makes.

Annotations.

Verf. 1. barbarous-speech] or, speaking-barbarously, of a strange, rude, uncouth language. This word is here onely used; and meaneth all speech that was not understood of Gods people; which he that speaketh, is called of th' Apostle a Barbarian, that is a stranger. 1. Cor. 14. 21. even as here also the Chaldee turneth it. Spiritually it meaneth such as speak against the faith, the language of Canaan. Isa. 19. 18.
 v. 2. Iudah] that is, the congregation of that tribe, which was most principal, Num. 2. 3. & 7. 12. & 10. 14. was] or became; and it is of the feminine gender, to signify the Congregation, usually named a daughter, as Psal. 9. 15. his sanctuary] sanctitie; or sanctification; which God had sanctified to dwell among them: Levit. 19. 2. & 20. 7, 26. & 26. 11, 12. 2 Cor. 6. 16. dominions] or dominations (seignuries,) ruling over the tribes by his lawes and spirit.
 v. 3. The sea] the red sea, through which Israel passed; Exod. 14. 21. Psal. 77. 17. & 78. 13. & 66. 6. & 136. 13. the Iarden] the great river in the land of Canaan. Ios. 3. Psal. 66. 6.
 v. 4. The mountains] Sinai, Horeb and other hills in the wilderness quaked, Exod. 19. 18. Hab. 3. 6. 10. Psal. 68. 9. So leaping is used also in Psal. 29. 6. yonglings] Heb. sonns; meaning lambs: so verse 6.
 v. 5. What ayld thee] or, what was to thee? v. 7. At the presence] or At the face, or Before the Lord. For these phrases are used indifferently; as milliphnei, at the presence, 1. Chr. 16. 33. is liphnei, before; Ps. 96. 13. So Milliphnei, before, or frō the face, 1. Chr. 19. 18. for which in 2. Sam. 10. 18. is Miphnei, before. tremble thou] with payn as a woman in travel, see Psal. 29. 8. It is an answer to the former question, and therefore may also be turned, the earth

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earth trembled, (as the like is observed in Psal. 22. 9.) and so the Greek here translates it, the earth was shaken. v. 8. the flint] that is, hard flintie rock, as is explained Deut. 8. 15. Compare Isa. 41. 18.

Psalm. 115.

1. **N**ot unto us, Iehovah; not unto us: but unto thy name, give the glorie: for thy mercie, for thy truth.

2. Wherefore should the heathens say: wher is now, their God?

3. And our God is in the heavens: whatsoever pleaseth him, he doeth.

4. Their idols, are silver and gold: the work, of the hands of earthly-man.

5. A mouth they have, & speak not: eyes they have, and see not.

6. Ears they have, and hear not: a nose they have, and smel not.

7. Hands they have, and feel not; feet they have, and walk not: they make no sound with their throat.

8. Like them, be they that make them: every-one, that trusteth in them.

9. Israel, trust thou in Iehovah: he is their help, and their sheild.

10. Howse of Aaron, trust ye in Iehovah: he is their help, and their sheild.

11. Ye that fear Iehovah, trust in Iehovah: he is their help, and their sheild.

12. Iehovah, hath remembred us he wil bleß us: he wil bleß, the howse of Israel; he wil bleß, the howse of Aaron.

13. He wil bleß, them that fear Iehovah: the smal, with the great.

14. Iehovah will add unto you: unto you, and unto your sonns.

15. Blessed

Psalm. 115.

Sing this as the 106. Psalm.

1. **N**ot unto us LORD, not to us: but unto thy name, bee the glorie giv'n; for thy mercie, and for thy veritee.

2. O Wherefore should the hethen-folk say: wher is now, their God?

3. But our God is in heav'ns: he dooth, whatsever seems-him-good.

4. Their idol-gods, silver and gold: the work of mens hands bee.

5. A mouth they have, and doo not speak: have eyes, and doo not see.

6. Ears have they, and they doo not hear: have nose, and doo not smel.

7. Feet have they, and they doo not walk: have hands, and doo not feel: They with their throat doo make no sound.

8. Like unto them, be those that doo them make: ech-one that dooth, his trust in them repose.

9. O Israël, trust in thee LORD: their help, and sheild is hee.

10. O A'rons howse, trust in the LORD: their help and sheild is hee.

11. Ye that fear IAH, trust in the LORD: their help, and sheild he is.

12. Iehovah hath remembred us, he bounteously-wil bleß:

the familie of Israël,

he bleß wil bounteously;

the familie of Aharon,

bleß wil he bounteously.

13. Hele bleß them that Iehovah fear: the smal, with greater ones.

14. Iehovah add wil unto you: to you, and to your sonns.

15. Blessed

15. Blessed *shal* you be, of Iehovah: which made, the heavens and earth.

16. The heavens the heavens, are Iehovahs: and the earth, he hath given to the sonns of Adam.

17. Not the dead, *shal* praise Iah: neither, any that goe-down to silence.

18. But we wil bleſs Iah; from this time and for ever; Hallelu-jah.

15. Bless'd *shal* you of Iehovah bee:

Which made the earth and heaven.

16. Heav'n's heav'n's Iehovahs are: and th'earth, be t' Adams sonns hath given.

17. The dead, nor any down that goes to silence, praise not IAH.

18. But we wil bleſs Iah; henceforth and for aye; Hallelujah.

Annotations.

Verſ. 1. Not to us] or, for us. This psalm the Greek joyneth with the former, and maketh a part of the 114. psalm. See the note on Psal. 10. 1.

Intreating, but used here in mockage. See Psal. 79. 10.

It is a sign of indignation as Psal. 2. 6.

Speak not] or cannot speak: as Psal. 77. 5. and so the rest.

10. 3, 4, 5, 9. &c. Deut. 4. 28.

v. 9. Israel] The church is here distinguished into three parts: 1. Israel, or the body of the common wealth: 2. Aarons howse the ministers; and 3. the fearers of the Lord, that is strangers, converts of all nations: Act. 2. 5. & 10. 35. So after verſ. 12, 13. & Psal. 118. 2, 3, 4.

trust thou] the Greek saptly, hath trusted; and so the rest. See the notes on Ps. 22. 9. & 114. 7. their help] to meet, which trust in him. Or, it may be for your help: one pers'n put for another, as oft is. See Ps. 59. 10. 65. 7. & 80. 7.

v. 10. Howse] that is, childre or posteritie. See Ps. 113. 9.

v. 12. wil bleſs] to meet us; as the Greek turneth it, being mindful of us, hath blessed us. See the like want, in Ps. 59. 14. & 69. 2. & 45. 4.

v. 13. [mal] or little, in age or degree. So Rev. 11. 18.

v. 14. wil add unto] or add upon you; that is, increase you, as Deut. 1. 11. Isa. 26. 15. or, add his blessings.

v. 15. that you be of] or, are you to Iehovah: that is, by him. See the like phrase, Gen. 14. 19. 2. Sam. 2. 5.

v. 16. he hath given] or understand, which he hath given: for the earth also is his. Psal. 24. 1. though heaven properly is his dwelling place; yet not able to contain him. 1. King. 8. 30. 27.

v. 17. to silence] the grave, the place of silence and quietnes: as Iob. 3. 17. 18. See Psal. 94. 17.

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Psalms. 116.

1. I love, because Iehovah heareth, my voice, my supplications.

2. Because he bowed his ear unto me: and in my dayes, I wil cal.

3. The pangs of death compassed me; and the strait-afflictions of hel found me: I found distress and sorow.

4. And I cald on the name of Iehovah: Oh Iehovah deliver my soul.

5. Gracious

Psalms. 116.

Sing this as the 74. Psalm.

1. I Love, because Iehovah dooth my voice my prayers hear.

2. And in my dayes wil cal, because he bow'd to me his ear.

3. The pangs of death did compass me; th' affliction-angushes of hel did also find me out: I found greif and distress.

4. And on Iehovahs name I call'd: oh LORD now ridd my soul.

Oo

3. Gracious

5. Gracious Jehovah is and just: and
our God is merciful.

6. Jehovah keepeth the simple: I was
brought-low, and he saved me.

7. Return o my soul, unto thy rest:
for Jehovah, hath bounteously-rewarded
unto thee.

8. Because thou hast released my soul,
from death; mine eye from tears; my
foot from sliding.

9. I wil walk-on, before Jehovah: in
the lands, of the living.

10. I beleaved, therefore did I speak:
I was afflicted vehemently.

11. I, did say in my hastening-away:
every earthly-man is a lyer.

12. What shal I render to Jehovah:
for al his bountiful-rewards unto me?

13. I wil take-up the cup of salvati-
ons: & wil cal on the name of Jehovah.

14. My vowes, to Jehovah I wil pay:
in the presence now of al his people.

15. Precious, in the eyes of Jehovah:
is the death, of his gracious-saincts.

16. Oh Jehovah, surely I am thy ser-
vant: I am thy servant, the son of thine
hand-mayd: thou hast unloosed, my
bands,

17. To thee wil I sacrifice, a sacrifice
of confession: & wil cal on the name of
Jehovah.

18. My vowes, to Jehovah wil I pay:
in the presence now, of al his people.

19. In the courts, of the howse of Je-
hovah; in the midds of thee, o Jerusalem;
Halelu-jah.

5. Gracious Jehovah is and iust:
and our God merciful.

6. Jehovah dooth the simple keep:
I was even low-supprest

7. and he did save me. O my soul,
return unto thy rest,
Because Jehovah bounteously
rewarded hath to thee.

8. Because my soul away from death
thou hast released-free;
mine eye from tears, my foot from fal-

9. Before Jehovah, I
in lands of them that living are,
wil walk-continually.

10. I did beleeve, therefore I spake:
I was in sore distress.

11. In my hastening did say:
each man a liar is.

12. What shal I give the LORD: for his
rewards unto me all?

13. I wil take up the cup of healths:
and on the LORDS name call.

14. In presence now of al his folk:
He pay the LORD my vowes.

15. Precious is in Jehovahs eyes
death of his Saints-graciously.

16. Oh now Jehovah, thy servant
thy servant sure am I;
I am the son of thy handmayd:
my bands thou didst unyie.

17. Sacrifice of confession,
I unto thee wil flay:
and cal upon Jehovahs name.

18. To IAH my vowes He pay:
in presence now of al his folk.

19. In courts of th'howse of IAH,
in midds of thee Jerusalem:
o Halleluiah.

Annotations.

Vers. 1. I love] to meet the Lord: or I am lovingly-affected, and wellpleased. The Greek
here beginneth the 114. Psalm; see the note on Psal. 10, 1. and after, Verse 10. heareth]
or wil hear, to meet continually. V. 2. and] that is, therefore wil I cal; or, when I did cal.
my dayes] that is, wiles I live: or dayes of affliction, as Job. 30, 16. see Psal. 119, 84. & 37, 12.
V. 3. pang] or paynes: compare Psalm, 18, 5, &c. hell the state of death, or grave: see

see Psal. 16, 10. found] that is, came upon me. So 1. Chron. 10. 3. Nehem. 9. 23. Fifth.
 8. 6. Psal. 119. 143. v. 5. Oh] or I beseech thee: o-now. The Hebrew Anna and Na
 are words of intreating; as the Greek Nai; Philé. 1. 20. Rev. 1. 7. v. 6. brought-low]
 drawn-drye, weakned, and afflicted: see Psal. 4. 13. & 79. 8. v. 7. thy rest] the quiet com-
 fortable estate in God, without trouble of conscience. This Christ giveth, Mat. 11. 29. but thou
 taketh away, Deut. 28. 65. rewarded] or, as the Greek sayth, been beneficial: see Psal. 1. 3.
 6. v. 8. sliding] or thrust, fall: see Psal. 56. 14. 1. Sam. 2. 9. v. 9. walk on] to weat,
 pleasingly, as the Greek explaineth; or pleasingly administer: so 1. Sam. 2. 30. 35. Psal. 86. 14.
 the living] in this world, See Psal. 27. 13. v. 10. therefore] the Hebrew Ki, For, is here
 used for, therefore, as the Greek translateth, and th' Apostle alloweth, 2. Cor. 4. 13. So may
 it also be taken, 1. Sam. 3. 21; so the Greek hoti; as Luk. 7. 47. for the loved, that is, therefore the
 loved much. Here the Greek version, beginneth the 115. Psalm. v. 11. my hasten-
 ing] through fear; in Greek my ecstasie (or trance): see Psal. 31. 23. hereto is opposed his qui-
 etnes, Psal. 30. 7. every man] even the Prophets, which have promised me the kingdom &c;
 and thus it might be Davids infirmity: or in deed, every man in respect of God, is a lyer, and
 unable to help in time of need; Num. 23. 19. Rom. 3. 4. Psal. 33. 17. v. 12. for all] so the
 Greek supplieth the word for; and by rewards, he meaneth benefites, as verse 7. Compare
 1. Thel. 3. 9. 2. Chron. 32. 25. v. 13. the cup of salvations] or of healthes: that is, of
 thanksgiving for Gods saving health and deliverance of me. For mercies received, the Isra-
 elites used to offer peace (or thank) offerings; whereof they did eat, and rejoyce before the Lord;
 and at their bankets, took up the cup of wine in their hands, and blessed God: called there-
 upon the cup of blessing, 1. Cor. 10. 16. So our Lord, at the feast of the Passover, took the
 cup and gave thanks; Luk. 22. 17. cal on] that is pray, and prayse God: or cal in, that is,
 proclaim and preach Gods mercies: so verse 17. v. 15. Precious &c.] that is, God
 wil not easily suffer his saincts to be slayn: see Psal. 72. 14. So the soul is sayd to be precious,
 when the life is spared: 1. Sam. 26. 31. 2 King. 1. 13. v. 16. handmayd] born thy servanc
 in thy house: see Psal. 86. 16. bands] that is, hast set me at libertie; (as Job. 39. 8)
 from afflictions; Isa. 28. 22. a similitude taken from captives, Isa. 52. 2, v. 17. confeli-
 on] that is a thank-offring: see Psal. 50. 14.

Psal. 117.

1. Praise Iehovah, al ye gentiles:
 laud him, al ye peoples.
 2. For his mercie, is mightie towards
 us; and the faithfulness of Iehovah endu-
 reth for ever; Halelu-jah.

Psal. 117.

Sing this as the 108 Psalm.

1. O Praise Iehovah, al ye gentiles: laud him yee
 2. O al peoples. For to us his mercies mightie bee:
 and unto aye
 Iehovahs faithfulness endures;
 Halelu-jah.

Annotations.

Ders. 1. Gentiles] or nations; al which are exhorted to glorify God, for obteyning mercy by
 Christ, who hath received us into the glorie of God; as th' Apostle sheweth frō this scripture, Rom. 15. 7. -- 11.

Psal. 118.

1. Confess ye to Iehovah for he is
 good: for his mercie endureth
 for ever.
 2. Let Israel now say: that his mercie
 endureth for ever.

Psal. 118.

Sing this as the 24. Psalm.

1. Confess Iehovah for hee's good:
 for his mercie for aye.
 2. That his mercie for ever is:
 let Israel now say.

3. Let

00 2

3. Let

3. Let the house of Aaron now say: that his mercie endureth for ever.

4. Let them that fear Iehovah, now say: that his mercie, endureth for ever.

5. Out of strait-affliction, I caled on Iah: Iah answered me, with a large-roumth. 6. Iehovah is for me, I will not fear, what earthly-man can doo unto me.

7. Iehovah is for me, with them that help me: and I, shal see on them that hate me.

8. It is better, to hope-for-safetie in Iehovah: than to trust, in earthly-man.

9. It is better; to hope-for-safetie in Iehovah: than to trust, in bounteous-princes.

10. Al nations compassed me: but in the name of Iehovah, I cutt them-off.

11. They compassed me yea they compassed me: but in the name of Iehovah, I cutt-them-off.

12. They compassed me as bees: they were quenched as a fyre of thorns: but in the name of Iehovah, I cutt them off.

13. Thrusting thou thrustedst me to fall: and Iehovah help me.

14. Iah is my strength and song: and he hath bene to me, for a salvation.

15. A voice of showing and of salvation, is in the tents of the just: the right-hand of Iehovah, doeth valiantnes.

16. The right-hand of Iehovah, is exalted: the right-hand of Iehovah, doeth valiantnes.

17. I shal not dye but live: and shal tel, the works of Iah.

18. Iah

3. Let those of Aarons house, now say: that his mercie for ever.

4. They that Iehovah fear, now say: that his mercie for ever.

5. Out of distress, I called on Iah: With rountth, Iah answered me.

6. Iehovah for me, I fear not; what man can doo to me.

7. Iehovah is for me, with them that helpers of me bee: and on them that mine haters are, I their reward shal see.

8. It better, in Iehovah, is to hope-for-safetie: than confidence-for-to-repose in any man-earthly.

9. Yea better in Iehovah is to hope-for-safetie is: than confidence-for-to-repose in bountiful-princes.

10. Al heathens compassed me: but I in IAHSH name cutt-off them.

11. They compassed me: but I in IAHSH name cutt-off them.

12. They compassed me as bees: they were as fyre of thorns quenched; because that in Iehovahs name: soon-cut them off I did.

13. Thou thrusting thrustedst me to fall: Iehovah eke help mee.

14. Iah is my strength and song: and my salvation was hee.

15. Voice of shewt and salvation in tents of just-men is: the right hand of Iehovah, it performeth valiantnes.

* 2 *

16. The right hand of Iehovah, it on-hye-exalted is: the right hand of Iehovah, it performeth valiantnes.

17. I shal not dye but live: and tel, the things that Iah worketh.

18. Iah

18. Iah chastising chastised me: and gave me not, to the death.

19. Open ye unto me the gates of justice: that I may enter into them, may confesse Iah.

20. This gate of Iehovah: into which, the just shal enter.

21. I wil confesse thee, because thou hast answered me: and hast been to me, for a salvation.

22. The stone which the builders refused: is become for head of the corner.

23. This was of Iehovah: it is marvelous in our eyes.

24. This is the day, Iehovah made: let us be glad, and rejoyce in it.

25. Oh Iehovah, save now: oh Iehovah, prosper now.

26. Blessed be he that cometh, in the name of Iehovah: we bless you, out of the howse of Iehovah.

27. God, is Iehovah; and hath given-light unto us: bind yee the feast-offrings with cords: unto the horns, of the altar.

28. Thou art my God and I wil confesse thee: my God, I wil exalt thee.

29. Confesse ye to Iehovah for he is good: for, his mercie endureth for ever.

18. Iah chastising chastised me: but gave me not, to death.

19. Open yee unto me the gates of righteous-justesse: that I may enter into them, may unto Iah confesse.

20. This-same Iehovahs gate: in which the just-men shal enter.

21. I wil confesse to thee, because thou gavest me answer: And thou hast my salvation been;

22. The Stone the builders did contemptuously-refuse: it is become the corners head.

23. This of Iehovah was: it is in our eyes marvelous.

24. This day, Iehovah made: in it be glad and joy let us.

25. Oh now Iehovah save: oh now LORD give prosperitie.

26. He that comes in Iehovahs name: & blessed let him bee: a blessing-we-doo-wish to you, out of Iehovahs howse.

27. God is Iehovah, and he hath light-given unto us: With cords, unto the altars hornes the feast-offrings bind yee.

28. Thou art my God and thankfully-wil I confesse to thee: my God, and thee exalt wil I.

29. Confesse to Iehovah, for he is good: for, his mercie continueth for aye.

Annotations.

Verf. 1. for he] 02, that he is good: so verse 29, fore he mentioned the church and ministers: see Psal. 115, 9. that is, by bringing me into it; as is expressed Psal. 18, 20 & 4. 2. helper, as the Greek explaineth; which th' Apostle soloweth Heb. 13. 6. See also Psal. 56. 5. 12. b. 7. with them that help me] in stead of al helpers: see a like phrase; Psal. 54. 6. The Greek saith, mine helper. see on them] to weat, their reward; 02 vengeance, as the Chaldees explaineth. See Psal. 54, 9. & 91. 8. hovah, (I trust) that I shal cut them off. The Greek agreeth with the former; the Chaldees with this latter: and so in the verses solowing.

b. 4. that fear] strangers of al nations as be

b. 5. with a large-roumth] כמררחב

b. 6. for me] to weat an יהיה

b. 10. but in &c.] 02, in the name of Iehovahs אלהים

b. 12. were quenched] 02 (on the העכו

contrary were kindled, as both the Greek and Chaldee doo translate it. Sundry words signifie contraries, as barac to bless and to curse, 1. King. 21. 13. The tyre of thorns is both soon kindled, and soon quenched: so Christs enemies.

v. 13. Thrusting &c.] that is, Thou didst sorely thrust: speaking to the enemy; an Hebrewisme often used; as after ver. 18. So Cutting shalbe cut off. Num. 15. 30. that is, shal dye without mercie, Heb. 10. 28.

v. 14. song] or melodie, that is, whom I sing lawd unto. This is taken from Exod. 15. 2, so Isa. 12. 2.

is, hath saved or rescued me, against mine enemies, as 2 Sam. 10. 11. where the like phrase is used: so after, verse 21. the word for, may be omitted, as sometime in the Hebrew it self, 2 Chron. 18. 21. compared with 1. King. 22. 22.

v. 15. salvation] that is, victorie, as Psal. 98. 1. or thanks for salvation, as Ps. 116. 13. See Rev. 19. 1. tents] that is, dwelling-places; but spoken of as in warrs, or for short continuance; as Heb. 11. 9. So tents of the

saints Rev. 20. 9. See also 2. Chron. 31. 2.

v. 19. gates of justice] that is, of Gods sanctuary, the gates wherof were to be opened by the Priests and Levites, for men to come and serve the Lord, 1. Sam. 3. 15. Caled gates of justice, because onely the just and clean might enter into them, as vers. 20. Isa. 26. 2. 2. Chr.

23. 19. Rev. 21. 27.

v. 22. The stone &c] By this stone, is meant David himself, and his son Christ; by the builders, are meant the chieft men of Israel, that refused David and Christ to reign over them: Mat. 21. 42. Act. 4. 11.

stone, which completh and fastneth the building: see also Isa. 28. 16. 1. Pet. 2. 6. 7. 8. Ephe. 2. 20. 21.

v. 24. made] that is, preferred in honour above others: so making sometime signifieth, as 1. Sam. 12. 6. and the making of a day, is the sanctifying and observing of it, Deu. 5. 15. Exod. 34. 22. Also day, is the whole time of grace in Christ, 2 Cor. 6. 2.

v. 25. save now] or, I beseech the save: in Hebrew Hoshiah-na, or Hosanna, as it is sound- ed in Greek, Mat. 21. 9, 15. where the people and children welcome Christ into Jerusa-

lem, singing Hosanna the son of David, that is, praying God most hie, to save the King (Christ) who then came in the name of the Lord.

v. 26. he that cometh] that is, the King (Christ) that cometh in the name (power and authority) of the Lord; Luk. 19. 38.

we bless you] these seem to be the Priests words; whose office was to bless Gods people in his house, Num. 6. 23, Deut. 10. 8. 1. Chron. 23. 13.

v. 27. the feast-offerings] or festivitie. This word often used for a festival day, as Psal. 81. 4. is sometime figuratively used for the sacrifices offered at those feasts; as Exod. 23. 18. Isa. 29. 1. and so the Chaldee explain- eth it here.

Thus Christ is caled our Passover, 1. Cor. 5. 7. that is, our Paschal-lamb.

with cords] This word is sometime used for thick twisted cords, Iudg. 15. 13. sometime for thick branches of trees, used at some feasts, Ezek. 19. 11. Levit. 23. 40. Hereupon this sentence

may two waies be read; bind the feast with thick branches, or bind the sacrifices with cords;

both mean one thing, that men should keep the festivitie with joy and thanks to God; as Israel used at their solemnities.

unto the hornes] that is, al the Court over, until you come even to the horns of the altar: intending hereby many sacrifices, or boughes.

Psalm. 119.

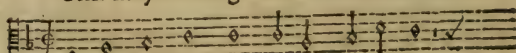
Psalm. 119.

This may be sung also as the 86. Psalm.

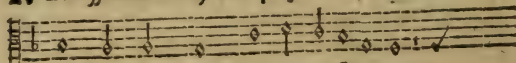


1. **O** Blessed are they that are perfect in way: they that walk, in the law of Iehovah.

O blessed,



Blessed are they that perfect are in way:



they that doo walk, in law of Iehovah.

Blessed

2. O blessed, *are* they that keep his testimonies: they *that* seek him with all the hart.

3. Also, they *that* work not iniquitie: but walk in his wayes.

4 Thou, hast comanded thy precepts; to be observed vehemently.

5. Oh that my wayes were directed; to observ thy statutes.

6. Then shal I not be abashed: when I have respect, unto all thy comandements.

7. I wil confess thee, with righteousness of hart: when I shall learn, the judgments of thy justice.

8. I wil observ thy statutes: forsake thou me not unto vehemencie. *in earnest*

□

9. Wherwith shal a yong-man cleanse his way? by taking-heed, according to thy word.

10. With al my hart have I sought thee: let me not wander from thy commandements.

11. In mine hart, have I hidd thy sayings: that, I might not synn against thee.

12 Blessed, *art* thou Iehovah; learn me thy statutes.

13. With my lipps have I told: al the judgements of thy mouth.

14. In the way of thy testimonies have I joyed: as above al store-of-riches.

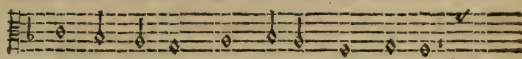
15. In thy precepts wil I meditate: & wil have respect unto thy wayes.

16. In thy statutes wil I delight-my self: I wil not forget thy words.

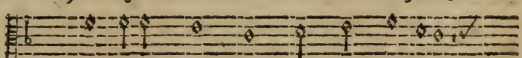
17. Bow-



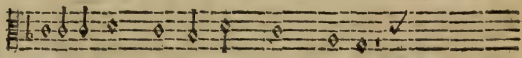
N Blessed they that his testimonies keep:



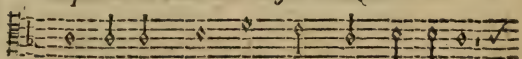
they that for him With al the hart doo seek.



N Moreover, they that have not practised



iniquitie: but in his wayes Walked.



N Thy precepts, thou hast gi'v'n commandement:



to be observed With heed vehement.

N Oh that my wayes directed Were firmly: for to observ thy precepts heedfully.

N Then shal I not be shamed: When I shal respect have, unto thy commandments al.

N I wil confest thee With harts righteousness: When I shall learn thy judgments of justesse.

N Thy statutes I observ wil heedfully: o thou forsake me not vehemently.

* 2 *

□ Wherwith his way clean shal a yongman make? according to thy word, heed for to take.

□ With al my hart I carefully seek thee: from thy commandments, wander let not mee.

□ Thy sayings I have hidd my hart within: to the end-that, I might not against thee syn.

□ Iehovah thou most-blessed ever art: thy statutes doctrine unto me impart.

□ I with my lipps did openly-declare: the judgements al, that out of thy mouth are.

□ Joy doo I in way of thy winnesse: as above all abundance-of-riches.

□ In thy precepts doo I stil-meditate: thy pathwayes also I doo contemplate.

□ I in thy statutes sweetly-solace mee: I of thy words wil not forgetful bee.

17. Re-

17. Bounteously-reward unto thy servant that I may live, and observ thy word.

18. Uncover mine eyes that I may see: the marvelous-things of thy law.

19. A stranger I am, in the earth: hide not thou from me, thy comandements.

20. My soul is broken-sinall with desire: unto thy judgements in al time.

21. Thou hast rebuked, the prowd accused: that wander, from thy comandements. 22. Turn thou from on me, reproch and contempt: for I have kept thy testimonies.

23. Princes also did sitt, they spake against me: thy servant, meditateth in thy statutes. 24. Also thy testimonies, are my delytes; the men of my counsel.

25. My sowl cleaveth to the dust: quickē thou me, according to thy word.

26. I told my wayes, & thou answeredst me; teach me thy statutes.

27. Make me to understand the way of thy precepts: and I wil meditate, on thy marvelous-works. 28. My soul droppeth for heavynes: raise thou me up, according to thy word. 29. Take-away from me, the way of falshood: and graciously-give me thy law. 30. The way of faithfulness I have chosen: thy judgements I have proposed. 31. I have cleaved to thy testimonies: Iehovah, let me not be abashed. 32. I wil run the way of thy comandements: when thou shalt inlarge mine hart. (H)

33. Teach me o Iehovah, the way of thy statutes: that I may keep it unto the end. 34. Make me to understand, that I may keep thy law; & observe it with all the hart. 35. Make me to tread, in the path of thy comandements: for in it, I take-pleasure. 36. Incline mine hart, unto thy testimonies: and not unto covetousnes.

* 3 *

1 Reward thou to thy servant bounteously, that live and so observ thy word may I.

2 Uncover thou mine eyes that I may see: the marvelous things that of thy law bee.

3 A sojournour I am the earth upon: hide not thou thy commandements me from.

4 My sowl is with desire is broken-smal: to thy judgments in time continual.

5 The prowd accurst, thou hast rebuk't-away: that doo from thy commandments goe-astray.

6 Turn thou from me, contempt and opprobrie: because thy testimonies kept have I.

7 Princes sit also, spech against me use: thy servant, he dooth on thy statutes muse.

8 Also thy testimonies, they have ben my solacing-delytes: my counsel-men.

* 4 *

1 My sowl dooth to the dust affixed-cleave: according to thy word, thou me revive.

2 My wayes I have declared, and of thee I answer had: thy statutes teach thou mee.

3 Make me to underst and thy precepts way: that in thy marvels, meditate I may.

4 My sowl is droppeth-tears for heavy-payn: according to thy word, me raise-agayn.

5 Take thou from me the way of falsity: and thy law give thou to me graciously.

6 The way of constant-faithfulness I chose: thy judgement I before me did propose.

7 Unto thy testimonies cleav-I-fast: let me not o Iehovah be abash't.

8 The way of thy commandments run wil I: When thou shalt largely mine hart amplifie.

* 5 *

1 Iehovah teach thou me thy statutes way: that keep the same unto the end I may.

2 Me prudent make that keep thy law may I; and with th'whole hart, observ it heedfully.

3 In path of thy commandments make me tread: for in the same I have my self pleased.

4 Incline my hart unto thy winesses: and not to covetous-gayn-thirstines.

Remove

37. Turn-away mine eyes, frō seing false-vanitie: quicken me in thy wayes.

38. Confirm to thy servant thy saying: which, is given to the fear of thee.

39. Turn-away my reproch, which I am afraid-of: for, thy judgements are good.

40. Loe I have-a-desire to thy precepts: in thy justice quicken thou me. (1)

41. And let thy mercies come to me o Iehovah: thy salvation, according to thy saying. 42. And I shal answer him that reprocheth me: because I hav trusted in thy word. 43. And pul not thou out of my mouth, the word of truth unto vehemencie: because I have hopefully-wayted for thy judgements. 44. And I wil observ thy law continually; for ever and perpetual-aye. 45. And I shal walk in a large-roumth: because, I hav sought thy precepts. 46. And I wil speak of thy testimonies, in the presence of Kings; and not be abashed. 47. And I wil delyte my self in thy cōmandements; which I have loved. 48. And I wil lift up my palmes, to thy cōmandemēts which I hav loved; and wil meditate on thy statutes. (1)

49. Remember the word to thy servant: for which thou hast made me hopefully-to-wayt. 50. This is my comfort in mine affliction: that thy saying quickeneth me. 51. The prowd, have scorned me unto vehemencie: frō thy law, I hav not declined. 52. I remembred thy judgements of old o Iehovah: and comforted my self. 53. A burning-horror hath raken-hold on me, for the wicked: the forsakers, of thy law. 54. Thy statutes have been songs to mee; in the howse of my pilgrimages. 55. I remembred, in the night thy name o Iehovah: and observed, thy law. 56. This was to me: because I kept thy precepts.

57. My

Remove mine eyes from seeing vanitie: and in thy wayes alive-conserve thou mee.

Firm let thy saying to thy servant be: which is addicted to the fear of thee.

That my reproch-which I for fear-beware, turn thou away: for good thy judgments are.

Loe to thy precepts a desire I have: thou in thy justice doo alive-me-save.

* 6 *

And let thy mercies come to me o LORD: thy saving-health, according to thy word.

And my reprocher answer make shal I: for in thy word I trust-assuredly.

And word of truth pull not with vehemence from my mouth: for, I wayt for thy judgments.

And I wil keep thy law continually; for ever and to perpetuie.

And in a large-roumth I shal walk-about: for thy precepts I studiously-seek out.

And in Kings presence, of thy witnessses speak wil I; and not blush with-bashfulness.

And I wil solace-me-delightfully, in thy commandements; which love doo I.

And wil lift-up my palms to thy precepts which I doo love; and muse on thy prescripts.

* 7 *

Remember thou thy word to thy servant: for which to wayt-with-hope thou didst me grant.

This is my comfort in my miserie: that thy promise alive-preserve me.

The prowd have scorned me very veh'mently: but from thy law declined have not I.

Thy judgements I of old remembered Iehovah; and my self I comforted.

A burning-horror hold on me did take, for wicked men: that doo thy law for sake.

Songs unto me be thy prescriptions; in howse of my peregrinations.

Thy name Iehovah, I remembred by night: thy law likewise observ I did.

This hath been unto me, because that I have thy precepts observed-heedfully.

Pp

57. My

57. My portion, Iehovah I have sayd;
to observ thy words. 58. I have earnest-
ly-besought, thy face with al the hart: be
gracious to me, according to thy saying.
59. I thought upon my wayes: and tur-
ned my feet, unto thy testimonies. 60. I
made-hast, & delayed not: to observ thy
cōmandements. 61. Bands of the wic-
ked have robbed me: thy law, I have not
forgotten. 62. At midd night, wil I rise
to confesse unto thee: for the judgments
of thy justice. 63. I am a companion, to
al that fear thee: and that observ, thy
precepts. 64. The earth is full, of thy
mercie Iehovah; learn me thy statutes.

65. Thou hast doon good with thy ser-
vant: Iehovah, according to thy word.

66. Learn me goodnes of reason and
knowledge: for, I have beleevd in thy
cōmandements. 67. Before I was af-
flicted, I was astray: but now, I observ
thy saying. 68. Good art thou and do-
est good; learn me thy statutes. 69. The
prowd have forged against me falshood:
I, with al the hart, doo keep thy precepts.
70. Their hart is gross as fat: I, in thy
law have delyted my self. 71. It is good
for me that I was afflicted: that, I may
learn thy statutes. 72. The law of thy
mouth is better to me; than thousands
of gold and silver. (1)

73. Thine hands have made me, and
fashioned me: make-me to und rstand,
that I may learn thy commandements.
74. They that fear thee, shal see me and
rejoyce: because, I have hopefully way-
ted for thy word. 75. I know Iehovah,
that thy judgments are justice: and with
faithfulness, thou hast afflicted me.
76. Oh let thy mercie be to comfort
me: according to thy saying unto thy
servant.

* 8 *

*My portion, Iehovah sayd have I;
for to observ thy speeches heedfully.
With al mine hart I earnest-seek thy face:
according to thy word to me shew-grace.
I thought upon my wayes: my feet also
thy testimonies I did turn unto.
I hastened, and no delay did make:
to thy cōmandements heed for to take.
Bands of the wicked have with robbrie
spoild me: thy law, forgotten have not I.
At midnight wil I rise, thee to confesse:
for the judgments of thy just-righteousnes.
I am companion to al that fear thee:
and of thy precepts the observers bee.
Iehovah, of thy bountifull-merces
the earth is full; o learn me thy decrees.*

* 9 *

*Goodnes thou hast accomplished, o LORD,
with thy servant; according to thy word.
Learn me goodnes of reason and science:
for, I beleev in thy commandements.
Before I was afflicted, I did stray:
but now, I doo observ what thou doest say.
Good art thou, also good is doon by thee:
thine ordinances teach thou unto mee.
The proud against me forged have a lye:
with al the hart thy precepts keep doo I.
Their hart is waxen-gross as fatty-grease:
I, in thy law my self delyteful-please.
It's good for me, that I afflicted was;
that I may learn thy constituted-lawes.
The law of thy mouth better is to me;
than thousands both of gold and silver be.*

* 10 *

*Me made and fash'ned me have thine hands:
instruct me, that I learn may thy cōmands.
They that thee fear, shal see me and be glad:
for, for thy word I patient-hope have had.
I know LORD, that thy judgments justice bee.
and thou with faithfulness afflictest me.
Oh let thy mercie be for my solace:
even-as thy saying to thy servant was.*

Thou

77. Let thy tender-mercies come to me that I may live: for thy law, is my delytes. 78. Let the prowd be abashed, for with falshood they have depraved me: I, doo meditate in thy precepts. 79. Let those turn to me that fear thee; & that know, thy testimonies. 80. Let my hart be perfect in thy statutes: that, I be not abashed.

81. My soul fainteth for thy salvation: I hopefully-wait for thy word. 82. Mine eyes sayl for thy saying: saying, when wilt thou comfort me? 83. Though I am like a bottel in the smoke; I have not forgotten thy statutes. 84. How many are the dayes of thy servant? when wilt thou doo judgment on my persecutors? 85. The prowd have digged for me pitts-of-corruptiō: which, are not according to thy law. 86. All thy cōmandements are faithfulness: with falshood doo they persecute me, help thou me. 87. Almost they had consumed me in the earth: but I, have not forsaken thy precepts. 88. According to thy mercie quicken thou me: and I wil observ, the testimonie of thy mouth.

89. For ever ō Iehovah; thy word, is stedfast in the heavens. 90. Thy faithfulness, is to generation and generation: thou hast stablished the earth and it shal stand. 91. To thy judgments, they stand this day: for, they al are thy servants. 92. Unless thy law, had been my delytes: then had I perished in mine affliction. 93. For ever, I wil not forget thy precepts: for by them thou hast quickned me. 94. I am thine, save thou me: for I have sought thy precepts. 95. The wicked have wayted for me to destroy me: I consider thy testimonies. 96. Of al perfection I have seen an end: large is thy cōmandement vehemently.

That I may live, come let thy dear-mercies to me: for thy law my whole-solace is. Abashed be the prowd, for they falsly deprave me: on thy precepts muse doo I. They that thee fear, let them turn me unto: they also that thy testimonies know. O let mine hart be perfect without blame, in thy decrees: that I may not have shame.

* 11. *

My soul dooth faint for thy salvation: thy word I hopefully-doo-wayt upon. Mine eyes doo sail for promise made by thee: saying, When wilt thou comfort-give to mee. Though like a bottel in the smoke am I; thy statutes are not from my memorie. How many are thy servants dayes? When too my persecutors wilt thou iudgement doo? They that are proud have digged pits for mee: which unto thy law not according bee. All thy cōmandments faithful are: they doo me persecute with falshood, help me thou. Almost an end of me on earth they make: but thy precepts, I doo not them forsake. Quicken thou me after thy kind-mercies: and thy monthes testimonie keep wil I.

* 12 *

Thy word Iehovah, to eternitie, within the heav'ns abiderh-stedfastly. Thy faithfulness, to generations al: the earth thou stablishedst, and stand it shal. To thy judgements, this day they standing bee: because they al are servants unto thee. Unless thy law had been my solaces: then had I perished in my distress. For aye thy precepts I wil not forget: because by them thou hast alive me kept. Thine own am I, vouchsafe thou me to save: for I thy precepts carefully-sought have. For me the wicked wayt me to destroy: I in thy witnesses my thoughts-employ. Of al perfection I see an end: vehement large is thy cōmandement.

Lq 2

O how

97. O how I love thy law! al the day,
 It is my meditation. 98. Thou makest
 me wiser than mine enemies, by thy cō-
 mandements: for, for ever it is with me.
 99. I am more prudēt than al my teach-
 ers: for thy testimonies are my medi-
 tation. 100. I am of more understand-
 ing than the Elders: because I have kept
 thy precepts. 101. I have restrayned my
 feet, from every evil way: that, I may ob-
 serv thy word. 102. I have not depart-
 ed from thy judgements: for thou, hast
 taught me. 103. How sweet are thy say-
 ings to my palat! more than honey to
 my mouth. 104. By thy precepts I have
 gotten understanding: therefore, I hate e-
 very path of falshood.

105. Thy word is a lamp to my foot:
 and a light to my path. 106. I have
 sworn and wil ratifie it: to observe, the
 judgements of thy justice. 107. I am af-
 flicted very vehemently: Ichovah, quick-
 en thou me according to thy word.
 108. The free-offrings of my mouth, fa-
 vourably-accept thou oh Ichovah: and
 learn me thy judgements. 109. My soul
 is in my palm continually: and thy law, I
 have not forgotten. 110. The wicked
 have layd a snare for me: and from thy
 precepts, I have not strayed. 111. I pos-
 sess-for-heritage thy testimonies for e-
 ver: for they are the joy of mine hart.
 112. I have inclined mine hart, to do thy
 statutes; for ever to the end.

113. I have vain-thoughts: & I love
 thy law. 114. Thou art my secret-place
 and my shield: I hopefully wayt, for thy
 word. 115. Depart from me ye evil-do-
 ers: that I may keep, the cōmandemēts
 of my God. 116. Uphold me according
 to thy saying that I may live: and let me
 not be abashed for my hope.

117. Susteyn

* 13. *

O how delightful doo I love thy Law!
 it is my meditation al the day.
 Me wiser than my foes thou mak'st to bee,
 by thy commands: for it is aye with mee.
 More prudent than my teachers al, am I:
 because thy witnesss are my studie.
 More than the Elders, understand doo I:
 because thy precepts I kept-heedfullie.
 I have my feet, from ev'ry evil way
 restrayned: that thy word observ I may.
 From thy judgments away I am not gone:
 for thou hast giv'n me information.
 How sweet thy sayings are unto my tast!
 more than is honey to my mouth's-repast.
 By thy precepts have I got-prudencie:
 therefore I hate ech path of falshie.

* 14. *

Thy word is to my foot a candle-bright:
 and to my path it is a shining-light.
 I swear and wil it firmly-ratifie:
 to keep the judgments of thine equitie.
 I am afflicted vehemently: o LORD,
 quicken thou me according to thy word.
 Accept thou oh Ichovah, th' offrings-free
 of my mouth: and thy judgments learn thou mee.
 My soul is in my hand continually:
 and yet thy law forgotten have not I.
 The wicked-men a snare for me have layd:
 but from thy precepts I have not estrayd.
 For aye thy testimonies I possess:
 for they are of mine hart the joyfulness.
 To execute thy statutes, I doo bend
 mine hart; for ever even unto the end.

* 15. *

Vayn cogitations them hate doo I:
 but thy law doo I love-delightfully.
 Thou art my secret-place and my bulwark:
 thy word I hopefully have wayted for.
 Ye evil-doers goe from me away:
 that keep not Gods commandments I may.
 I ha' I may live, as thy word hold me fast:
 and for my hope let me not be abasht.

Susteyn

117. Suffeyn me and I shal be saved :
and I wil delyre in thy statutes continu-
ally. 118. Thou hast troden-down al
them that stray frōm thy statutes: for
their deceyt is falshood. 119. Like drosse,
thou makest-cese al the wicked of the
earth: therefore I love thy testimonies.
120. My flesh feeleth-horroure for dread
of thee: and I fear for thy judgments.

Y 121. I have doon judgment & justice:
leav me not, to mine oppressours.

122. Be-suretie for thy servant for good:
let not the prowd oppress me.

123. Mine eyes, sayl for thy salvation :
and for the sayings of thy justice.

124. Doo with thy servant according to
thy mercie; and learn me thy statutes.

125 I am thy servant, give me under-
standing: that I may know, thy testi-
monies. 126. It is time for Iehovah to
doo: they have made-frustrate, thy law.

127 Therefore I love thy cōmandements:
above gold and above fine gold.

128. Therefore al thy precepts of every
thing, I hold-righteous: I hate, every way
of falshood.

129. Marveilous are thy testimonies:
therfore dooth my soul keep them.

130. The opening of thy words giveth-
light: giving-understanding to the sim-
ple. 131. I opened-wide my mouth &
panted: for, I longed for thy cōmande-
ments. 132. Turn-the-face unto me &
be gracious to me: according to the
judgement towards those that love thy
name. 133. Firmly-direct my steps in
thy saying: and let not any painful-ini-
quitie have dominion over me.

134. Redeem me from the oppression
of earthly-man: and I wil observ thy
precepts. 135. Make thy face to shine
upon thy servant: and I learn me, thy sta-
tures. 136. Rivers of waters run-down
mine eyes: because they observ not thy law.

Suffeyn me and I shal be sav'd: and I
thy statutes wil delyre continually.

Thou hast trode-down al them that stray-abroad:
from thy statutes: for falshood is their fraud:

Al Wicked of the earth thou dost remove
like dross: therfore thy witnesses I love.

My flesh for dread of thee is fore-dismayd:
I also for thy judgments am afraid.

* 16 *

I have doon judgement and just-righteousness:
leav me not to them that me oppress.

Be suretie for thy servant for my good:
let me not be oppressed by the proud.

For thy salvation sail doo mine eyes:
and for the oracles of thy justice.

Doo thou according unto thy meerce
with thy servant: thy statutes learn thou me.

I am thy servant, give-me-prudennes:
that I may know thy faithful-witnesses.

It is for Iehovah time the work-to-take:
because thy law, of none effect they make.

Therefore thy commandements doo love:
above the gold, yea synest gold above.

Therefore al precepts of ech thing, doo I
hold-rights: I hate, ech way of falsiti.

* 17 *

O marveilous thy testimonies are:

therfore my soul, keeps them with heedful-care.

The op'ning of thy speeches giveth light:
gives-understanding to the simple-wight.

I op'ned-wide my mouth and I panted:
because, for thy commandments I longed.

Regard and shew me grace: as dooth behove
in judgement towards those thy name that love.

My footsteps in thy word direct-firmly:
and rule in me let none iniquitie.

From mans oppression redeem thou me:
and of thy precepts I wil keeper be.

Upon thy servant make thy face to shine:
and of thy statutes, teach me-the-doctrine.

Rivers of waters down mine eyes doo flow:
because that they doo not observ thy Law.

Iehovah

137. Iust art thou Iehovah: and righteous, thy judgments. 138. Thou hast cōmanded the justice of thy testimonies: and faithfulness vehemently.

139. My zeale suppresseth me: because my distressers have forgotten thy words.

140. Thy saying is fined vehemently: & thy servant loveth it. 141. I am small & despised: thy precepts, I have not forgotten. 142. Thy justice is a justice for ever: and thy law, is the truth.

143. Distress and anguish have found me: thy cōmādements, are my delights.

144. The justice of thy testimonies is for ever: make me to understand that I may live.

P 145. I have calēd with the whol hart: answer me Iehovah; I wil keep thy statutes.

146. I have calēd upon thee save thou me: and I wil observ, thy testimonies.

147. I have prevented in the twilight, and cried: I hopefully-wayted for thy word. 148. Mine eyes have prevented the night-watches: to meditate, in thy saying.

149. Hear my voice according to thy mercie: Iehovah; according to thy judgment quicken thou me.

150. They draw-neer that follow-after a mischeevous-purpose: they are farr-off from thy law. 151. Neer art thou Iehovah: and al thy cōmandements are truth. 152. Of old I have known of thy testimonies: that, thou hast founded them for ever.

153. See mine affliction and release me: for I have not forgotten thy law.

154. Plead my plea, and redeēm me: according-to thy saying, quicken thou me. 155. Salvation is farr from the wicked: because they seek not thy statutes.

156. Thy tender-mercies are many o Iehovah: according to thy judgments quicken thou me.

157 Many

* 18 *

Iehovah thou art of just-equitee: most-righteous, thy judgments also bee.

Thou hast the justice of thy witnesses cōmanded: also faith with veh'mentnes.

My fervent-zele consumeth me: for that my adversarie-foes thy words forgot.

Thy saying is refined veh'mently: thy servant eke loves it delightfully.

I little am and basely-set-at-nought: thy precepts, are not passi-out-of-my thought.

Thy justice justice is eternally: thy law is also faithful-veritie.

Find me did painful-anguish and distress: but thy cōmandments, are my solaces.

Thy testimonies justice is for aye: make me to understand, that love I may.

* 19 *

P Iehovah, I with al mine hart doo crie: answer thou me, thy statutes keep wil I.

P I cal upon thee, thou me safe-preserv: and I thy testimonies wil observ.

P I in the twilight, did prevent, and crie:

P I for thy word have wayted-hopefully.

P Prevent the nightly watches did mine eyes: in thine edict: my self-to-exercise.

P Iehovah, hear my voice for thy mercee: according to thy judgment quicken mee.

P They that doo follow mischeif, neer doo draw: farr-off they are estranged from thy law.

P Thou o Iehovah art approached-nye: and thy cōmandments al are veritie.

P Of old I of thy testimonies know: that them for ever founded-sure hast thou.

* 20 *

I See mine affliction, and out me draw: because that I have not forgot thy law.

I Plead thou my plea, also redeēm-me-free: according-to thy promise, quicken mee.

I Salvation farr from the wicked is: because they have not sought for thy decrees.

I Thy mercies o Iehovah many bee: according to thy judgments quicken mee.

Ma.

157. Many are my persecutors & my distressers: from thy testimonies, I have not declined. 158. I saw unfaithful-transgressours, and was grieved: for that they observed not, thy saying. 159. See, that I love thy precepts: Iehovah, according to thy mercie quicken thou me. 160. The beginning of thy word is truth: & for ever, is every judgment of thy justice. W

161. Princes have persecuted me without cause: and for thy word, mine hart dooth stand in awe. 162. I am joyful for thy saying: as one that findeth, much spoyl. 163. Falshood I hate, & abhor: thy law I doo love. 164. Seven times in a day, doo I praise thee: for the judgments of thy justice. 165. Much peace is to them that love thy law: & to them is no stumbling-block. 166. I have hoped for thy salvation Iehovah: and have doon thy comandements. 167. My soul hath observed thy testimonies: & I love them vehemently. 168. I have observed thy precepts and thy testimonies: for, all my wayes are before thee. T

169. Let my showing-cry come-neer before thee Iehovah: according to thy word give y^e me understāding. 170. Let my supplication-for-grace come before thee: according to thy saying, deliver thou me. 171. My lips shal utter praise: when thou hast learned me thy statutes. 172. My tongue shal rebound thy saying: for, al thy comandements are justice. 173. Let thine hand be to help me: for, I have chosen thy precepts. 174. I have longed for thy salvation Iehovah: and thy law, is my delytes. 175. Let my soul live, that it may prayse thee: and let thy judgments help me. 176. I have strayed, like a lost sheep: seek thou thy servant, for I have not forgotten, thy comandements.

*Many me persecute and me distress:
I have not swarved, from thy witnesses.
I saw transgressors, & fore-greif I got:
for that thy saying they observed not.
That thy precepts love, LORD, doo thou see:
according to thy mercie quicken mee.
Beginning of thy word is faithfulness:
and ech of thy just judgments, ever is.*
* 21 *

*Princes me persecute without desert:
but of thy word, in aw-stand dooth my heart.
I joyful am for that which thou doost say:
as one that findeth even an ample prey.
Falshood I hate, abhor it eke doo I:
but I doo love thy law delytefully.
Seven times a day doo I give praise to thee:
for judgments of thy righteous-equitee.
To them that love thy law, ther is much peace:
and to them no offensive-scandalis.
Hoped I have for thy salvation
Iehovah: and have thy comandements doon.
Thy witnesses my soul keeps-warily:
and I doo love them very vehemently.
I keep thy precepts & thy witnesses:
for, ev'rie of my wayes before thee is.*
* 22 *

*Let my lowd-crye come-neer before thee LORD:
me prudent make according to thy word.
Let come before thee my request-for-grace:
deliver mee, even as thy promise was.
My lipps shal utter-forth the praise of thee:
when as thy statutes thou hast learned mee.
My tongue thy saying shal aloud-declare:
for, justice al of thy comandements are.
Let thine hand be with succour me to save:
because that thy precepts chosen have.
O LORD I long for thy salvation:
and thy law, is my delectation.
Love let my soul, that praise it may give thee:
and let thy judgments succour give to mee.
Like lost sheep, I have strayed: thy servant seek,
for thy comandements in mine I keep.*

תמימי-דד
 דרשונה
 ער-מאד
 תשגב
 אש-שגב
 מרחיב
 אקב
 דקס
 ורעפה
 דביח
 מיהר
 טעם

Vers. 1. perfect in way] intyre (o2 unblemished) in their state, o2 conversation: see Ezek. 28, 15. Psal. 1, 1. v. 2. seek him] with hope and trust; as the word also importeth, Isa. 11, 10. with Rom. 15, 12. See also Deut. 4, 29. Ier. 29, 13. 2 Chron. 15, 15. v. 3. Also they &c.] the Greek turneth it thus; For, not they that work iniquitie, doo walk in his wayes. v. 4. to be observed] o2, for men to observe. See the note on Psal. 36, 3. v. 5. O that] o2, My wishes, are that &c. v. 8. unto vehemencie] o2, vehemently; that is utterly: a like prayer is against Gods anger, Isa. 64, 9. o2, it may here have reference to the former, I will keep thy statutes with vehemencie, if thou forsake me not. v. 10. let me not wander] o2 make me not to err: in Greek, repell me not. v. 14. as above] as that which is superior to all riches; o2, as for all abundant wealth. v. 16. delyte] o2 solace, recreate my self. v. 18. Vncover] o2 Vnveile. that I may] o2, and I thal: so after in this and other psalmes often. See Psal. 43, 4. v. 19. in the earth] o2 in the land: see Psal. 39, 13. v. 20. for desyre] o2, with desiring, o2, to desire; as the Greek saith, my soul covereth to desyre. A like forme of the Hebrue word, is in Ier. 31, 12. v. 23. spake] o2 talked of me; spake-largely and freely: see the word in this foym, Ezek. 33, 30. v. 25. quicken me] o2, spare my life, as Ios. 9, 15. v. 27. and I wil] o2, that I may; as ver. 18. & 33. v. 28. droppeth] to weat, tears, that is weepeth; as Iob. 16, 20. rayse up] o2 confirm, stablish: as ver. 38. & 106. v. 30. of faithfulness] o2 faith, that is, a sure and faithfull way. proposed] to weat, before me, as Psal. 16, 8. v. 32. enlarge] that is, amplify and increase with wisdom, as 1. King. 4, 29. (as to want an hart, is to be foolish; Prov. 9, 4.) o2, with comfort; as Isa. 60, 5. o2 love, as 2. Cor. 6, 11. v. 33. to the end] o2, continually; some turn it, for reward; as after the Greek dooth, ver. 112. The Hebr. pro- perly is the heel o2 footsole; figurativelp the end, and sometime reward: see Psal. 19, 12. that I may] o2, and I shall keep &c. So ver. 34. v. 37. Turn-away] o2 Make pass; Transferr: so ver. 39. from seing] o2, that they see not; Psal. 69, 24. and 66, 18. v. 38. Confirm] o2 rayse-up; that is perform and doo it; as 2 Sam. 7, 25. and that continu- ally, as Deut. 27, 26. with Gal. 3, 10. So, to confirm words, 2 King. 23, 3. is to doo them, 2. Chr. 34, 31. which] that is, which servant is given (o2 addicted) to thy fear; o2 which word, is given for the fear of thee, that thou mayst be feared. Psal. 130. v. 41. come] that is, be performed, as Iudg. 13, 12. v. 42. answer] Hebr. answer him word, that is, return him answer, as this phrase importeth, 2. Sam. 24, 13. 1. King. 20, 9. & 12, 16. so Prov. 27, 11. o2, an- swer him the matter. v. 43. unto vehemencie] o2 vehemently, as verse 8. and it may be referred to the word, vehemently true; o2 to the former, pul not, utterly. v. 45. in 2 large-roumth] o2, in widenes; that is, at libertie, cheerfully, free from feares, distresses &c. Psal. 4, 2. & 18, 20. & 118, 5. v. 48. lift my palms] that is, put my hands to the pray- tise of thp law, with earnestnes. v. 53. A burning-horror] a storm of terrour and dismap; as the Greek saith (swooning o2 fainting: see Psal. 11, 6. for] o2 from the wicked; a storm of trouble rapted by them. v. 54. songs] theams, o2 arguments of sing- ing. the howse] the earthly howse of this tabernacle, where man sojourneth in his body; as 1. Cor. 5, 1. &c. in Greek, the place: that is, wherefoever I sojourn. v. 56. This was] Thus ordered I the course of my life: o2, this varietie of estate, persecution, consolation, &c. befell me. v. 57. my portion] that is, as the Greek explapneth, o Lord thou art my portion; as Psal. 143, 6. & 16, 5. Ier. 10, 16. o2, my portion o Lord, shalbe to keep thy words. v. 58. belought] o2 increated, see Psal 45, 13. v. 59. thought upon] considered and counted. v. 60. delayed not] o2, distracted not my self, to weat, with worldly cares, fears, pleasures &c. v. 61. Bands] o2 Coards, as the Greek also turneth it; o2 Companies, as the Chaldee explapneth it: so a band of Prophets, for a co- mpany of them, 1. Sam. 10, 10. v. 66. reason] o2 behaviour; Hebr. tast o2 savour: see Ps.

34.7. v. 67. afflicted] or answered, cried, to weet, for my affliction. **B. 69. forged]** or composed, adjoynd: so Job. 13.4. **v. 70. grofs]** congeled, and so made hard and senseless: in Greek, crudled as milk. **Compare Act. 28.27. Ephes. 4.18.** **v. 72. thousand]** שָׁמַיִם

to weet of peeces; as is expessed, Psal. 68.31. **v. 73. fashioned]** or fitted, composed. **Compare Job. 10.8.**

v. 75. with faithfulness] or in faith, or truth. **God is faithful,** which wil not suffer us to be tempted above that we are able, but wil give the issue with the temptation, &c. **1. Cor. 10.13.** **v. 78. depraved]** perverted, wronged me, dealt perversly with me; **or, would pervert me, from the right way.** **v. 80. perfect]** sincere, **or, without spot: vnblemished; as verse 1.** **v. 81. fainteth]** faileth, or, is consumed, to weet, with desyre. **So Psal. 84.2.** **v. 81. fainteth]** faileth, or, is consumed, to weet, with desyre. **So Psal. 84.2.**

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Vers. 147. prevented] to meet, thee, with prayer; as Psal. 88, 14. & 95, 2. *evil light*
 the dawning of the morning; as the Chaldee explaineth it; and the Hebrue sometime signifieth,
 Job. 7, 4. **v.** 148. watches] see Psal. 63, 7. & 90, 4. & 119, 62. **v.** judgement] equi-
 tie, or custome, as ver. 132. **v.** 160. the beginning] or, the head, but the Greek and
 Chaldee doo explain it, from the beginning thy word is truth: and so for ever. **v.** taking
 head, for excellencie; thy most excellent word is truth. **v.** 164. Seven times] that is, of-
 ten: for seven is used for many: as Levit. 26, 18. Prov. 24, 16. & 26, 25. 1. Sam. 2, 5.
v. 165. is no stumbling-block] or, they have no offence, (or scandal.) So in 1. Joh. 2, 10. he
 that loveth his brother, ther is no scandal in him. **v.** he walks without fear of falling
v. 172. resound] or, sing: Hebr. answer. **v.** 175. Let my soul live] that is, Let me
 wholly live: as on the contrary, let my soul dye, Iudg. 16, 30. that is, I al that I am, desire to
 dye. **v.** 176. a lost sheep] a sheep of perdition, or perishing, that is, ready to perish. Al
 we like sheep have gone astray: Isa. 53, 6.

Psalm. 120.

Psalm. 120.

1. A song, of degrees;

Sing this as the 86. Psalm.

VNto Iehovah, in my distressednes:
 I cried, and he answered me.

2. Iehovah, deliver thou my soul from
 the lip of falshood: from the tongue of
 deceyt. 3. What shal it give thee, and
 what shal it add to thee; tongue of de-
 ceyt. 4. Sharp arrowes of a mightie-
 one: with coals of Iuniper 5. Woe is
 me, that I sojourn with Meshec: dwell,
 with the tents of Kedar. 6. My soul it
 hath much dwelt; with him that hateth
 peace. 7. I am for peace, and when I
 speak; they are, for warr.

1. **V**Nto the LORD, in my distressednes:
 I cried out, and he did answer mee.
 2. O LORD, doo thou my soul deliver-free:
 from lying lips; from tongue of guilefulness.
 3. What shal it give thee, and what unto thee
 advantage shal, the tongue of guilefulness?
 4. The arrowes sharp of him that mighty is
 with burning-coals of the Iuniper-tree.
 5. Woe is me that I sojourn with Meshech
 with tents of Kedar, have my dwelling-place.
 6. My soul long dwells, with him that hateth peace:
 I peace; but they for warr, when I doo speak.

Annotations.

Vers. 1. of degrees] or, of ascensions, of heighths: (Hebr. ham-mahaloth:) that is, a Psalm
 to be sung with an hye voyce; as the Levites are sayd to prapse God with a great voyce on
 hye, (Hebr. le-mahlah,) 2. Chron. 20, 19. **v.** this title noteth the excellencie of the song, for
 short grave and pittyp sentence: as Adam ham mahalah, is a man of eminencie, (or of hye-
 degree,) 1. Chron. 17, 17. Sundry other wayes is this title understood; as of the flayres that
 went up to the house of the Lord, wheron the fingers should stand; of the coming up from
 Babylon, (called mahalah, an ascension, Ezr. 7, 9.) &c. Fifteen psalmes together have this
 title prefixed. distressednes] that is, sore-distress: the Hebrue addeth a letter to in-
 crease the signification: so, helpfulness, for full help, Psal. 44, 27. **v.** 3. What shal it give
 or, (as the Greek hath) what shal be given; that is, what good, or profit shalt thou get: in an-
 swer, none at al. The verb active, is often used passively, see Psal. 32, 9. & 36, 3. **v.** what
 shal he (meaning God, or any one) give to thee or deceitful tongue? it add],
 or be added, to warr, as good; or advantage. so Psal. 115, 14. tongue] this may
 also be read, what shal the tongue of deceyt give to thee; that is, profit thee, speaking to
 the calumniator. **v.** 4. arrowes &c.] This may note out the hurt of a guileful tongue,
 whose

whose evil words are like arrowes, Pſal. 64. 4. Prov. 25. 18. or, the reward which God will give the deceitful tongue; his plagues, like arrowes, Pſal. 45. 6. Deut. 34. 23. Ezek. 5. 16. coals of juniper] which wood in burning, ſmelleth ſweet, but the coals thereof, burn extremely, and laſt long: ſo that under the aſhes the glowing coals may be kept (as ſome write) a pere long. So it fitly noteth the loꝝ laſting infamie of an evil tongue. Or, if we reſerr it to Gods judgments, they are ſevere and durable, as Deut. 28. 59. Pſal. 18. 9. & 140. 11. v. 5. ſojourn] or am a pilgrim: a ſtranger. with Meſhec] that is, with a profane and barbarous people; like the poſteritie of Meſhec and Kedar, mentioned in Gen. 10. 2. & 25. 13. Meſhec ſignifieth length or protraction; and ſo may here be taken for no proper name, but I ſojourn ſo long; and thus the Greek turneth it, my peregrination is prolonged. Tents of Kedar] the ſon of Iſmael, Gen. 25. 13. whose children dwell in Arabia, Iſa. 21. 13. -- 17. therefore the Chaldee here turneth it Arabians; they dwell in tents or cottages in the wildernes, as they heard, See alſo Iſa. 42. 11. Ier. 49. 28. 29. Ezek. 27. 21. v. 6. it hath much] or, to it ſelf (in it own ſeeming) hath long dwelt: ſo Pſal. 123. 4. v. 7. for peace] or, to peace (as after, for or to warr) that is, addicted therto; or underſtand, a man of peace, that is, peaceſul, as the Greek expoundeth it; ſo Iob. 5. 24. & 21. 9. 2 Sam. 17. 3. See the like phraſe Pſal. 109. 4.

Pſalm. 121.

Pſalm. 121.

Sing this as the 68. Pſalm.

1. A ſong, of degrees;

I Lift up mine eyes, unto the mountaynes: from whence ſhal come mine help. 2. Mine help cometh, from with Iehovah: which made heavens & earth. 3. Let him not give thy foot to be moved: let him not ſlumber, that keepeth thee. 4. Loe he wil not ſlumber nor ſleep: that keepeth Iſrael. 5. Iehovah is thy keeper: Iehovah thy ſhadow, upon thy right hand. 6. The ſun ſhal not ſmite thee, by day; nor the moon by night. 7. Iehovah, wil keep thee from al evil: he wil keep, thy ſowl. 8. Iehovah, wil keep thy going-out and thy coming-in: from this time, and for ever.

1. **I** Lift mine eyes up, to the mounts: from whence ſhal come mine aide.
2. Mine ayde it comes from with the LORD: which heav'ns and earth hath made.
3. Let him not give thy foot to ſlide: not ſlumber, that thee keeps.
4. Loe, he that keepeth Iſrael; he ſlumbereth not, nor ſleeps.
5. The LORD thy keeper is: the LORD thy ſhade, at thy hand right.
6. The Sun ſhal not ſmite thee by day; neyther the Moon by night.
7. The LORD wil keep thee from al ev'l: thy ſowl he keeps-alway.
8. The LORD, thine outgate and th' income keeps; henceforth and for aye.

Annotations.

Verſ. 1. of degrees] or, for degrees, or, aſcenſions: ſee the note on the former pſalm. the mountayns] ſion and Moriah, where was the ſanctuary of God, who had his foundation in the holy mountayns, Pſal. 87. 1. which was a figure of the heavens, Heb. 9. 24. and ſome time mountayns and heavens are uſed for the ſame, as Pſal. 18. 8. with 2. Sam. 22. 8. So the meaning is, that when he looked up to God for help, he received it. Or wee may read it thus, ſhal I lift up mine eyes to the mountayns? that is, to the places where Idols are worſhiped; Deut. 12. 2. as if he ſhould ſay, farr be it from me. For in vayne is help expected from

the hills, or the multitude of the mountains: but in Iehovah our God, is the salvation of Israel. Ier. 3, 23. The lifting up of the eyes, signifieth hope and expectation, Ezek. 18, 6. So Ps. 123, 1.

v. 3. to be moved] or, to slide, or to comotion; which meaneth a falling into evil: see Psal. 38, 17. not slumber] that is, not neglect any care or diligence for thy good. Psal. 132, 4. Prov. 6, 4. Isa. 5, 27.

v. 5. shadow] that is, protection, comfort and refreshing from heat, Isa. 25, 4. & 4, 6. Num. 14, 9. See also Psal. 109, 31. v. 6. The Sun] which annoyeth with heat, as the moon dooth with cold vapours; Ion. 4, 8. Gen. 31, 40. And the Sun and Moon being rulers of day and night, Psal. 136, 8, 9. imply al other things whatsoever. But this hath reference to Gods protection of Israel in the wilbernes, Exod. 13, 21. Isa. 4, 5.

v. 8. Thy going out, and coming-in] that is, al thy administration, assayres and actions. See the like phrase Deut. 28, 6. 2. Chron. 1, 10. 2. Sam. 3, 25. Act. 1, 21. & 9, 28.

Psalm. 122.

1. A song of degrees, of David:
I Rejoyced in them that sayd unto me;
we wil goe into the howse of Iehovah.

2. Our feet have been standing: in
thy gates, o Ierusalem.

3. Ierusalem builded: as a citie, that
is joynd to it self together.

4. Whither the tribes goe up, the
tribes of Iah, to the testimonie of Israel:
to confess, unto the name of Iehovah.

5. For there, sit thrones for judg-
ment: thrones, of the howse of David.

6. Aske ye the peace of Ierusalem:
safe-quietnes-have they that love thee.

7. Peace be in thy fort: safe-quietnes,
in thy pallaces.

8. Because of my brethren and my
neighbours: I wil speak o peace be in
thee.

9. Because of the howse of Iehovah
our God: I wil seek good for thee.

Psalm. 122.

Sing this as the 108. Psalm.

1. I Did rejoyce in them that unto me did say,
we enter wil into the howse of Iehovah.

2. Our feet have been
abiding, o Ierusalem
thy gates within.

3. Ierusalem, is as a citie, edified;
that is within it self together joyntly-tied.

4. Where tribes up goe,
the tribes of Iah, the witnes of
Ish'el unto:

5. That to Iehovahs name, they may cōfess. Because
there judgment thrones are sett: the thrones of Da-

6. Desire doo ye (vids howse.
Ieruselems peace: safely-have
they that love thee.

7. Peace in thy Fort be: in thy pallaces, safetie.

8. For my brethren & for my neighbours: speak wil?
Peace in thee bee.

9. Ile for our God Iehovahs howse,
seek good for thee.

Annotations.

Vers. 1. in them] or for them: Greek, for the things that were sayd. we wil] or, let
us goe; exhorting one another, as Deut. 33, 19.

v. 3. joynd to it self] compact, fitly
framed and builded together for an habitation of God through the spirit, Ephe. 2, 21, 22. so the
curtains of the tabernacle were conjoynd, Exod. 26, 3.

v. 4. to the testimonie] that is,
the Ark, wherein were the tables of testimonie, and from whence God testified his pr sence
by oracle, Exod. 25, 21, 22. or, by the testimonie to Israel, that is, according to the charge given
for their coming thither, Deut. 16, 16, 17.

v. 5. sit thrones] that is, they stand, or re-
mayn still: or, are set; active for passive, as Psal. 36, 3. of the howse] or, for the howse,
that is, the posteritie, as Psal. 115, 10.

v. 6. Aske] that is, Desire, or pray for the
peace:

peace : in *Greek*; the things that belong to the peace: see the like speech, Luk. 19. 42. Jer. 15. 5. safe-quietnes have] or they that have safe-ease, or tranquillie, prosperitie: the word means both quietnes from troubles, and abundance of welfare: so Psal. 30. 7. & 73. 12. v. 7. 10re] or skonce, walls. v. 9. good for thee] or, thy good: see Nehem. 2. 10.

Psalm. 123.

Psalm 123.

Sing this as the 15. Psalm.

1. A song, of degrees:

VNto thee lift I up mine eyes; o thou that sittest, in the heavens.

2. Loe, as the eyes of servants, are unto the hand of their maysters; as the eyes of a mayden, unto the hand of her mystris: so our eyes, unto Iehovah our God; until that he be gracious unto us.

3. Be gracious to us Iehovah be gracious to us: for we are very-much fylled with contempt.

4. Our sowl it is very-much fylled: with the scorning of those that are at ease; the contempt, of the prowd.

1. **O** Thou that sittest in the heav'ns, I lift mine eyes to thee.

2. Loe, as the servants eyes, unto hand of their maysters bee; as mayds eyes to her mystris hand; so are our eyes, unto Iehovah our God; until he doe grace on us bestow.

3. Iehovah gracious be to us, unto us gracious bee: because even fylled with contempt exceedingly are wee.

4. Our sowl exceedingly is fylld; with the deryding-flowe of those that are at quies-ease; with contempt of the prowd.

Annotations.

Verf. 2. that he be gracious] or shew-mercy: this noteth continual prayer without fainting, as Luk. 18. 1--7. v. 4. it is] or, to it felt; as Ps. 120. 6. of the prowd] or, be to the prowd; as a prayer that the evil men turn upon themselves.

Psalm. 124.

Psalm. 124.

Sing this as the 8. Psalm.

1. A song of degrees; of David:

EXcept Iehovah, that he had been for us: now let Israel say. 2. Except Iehovah, that he had been for us: when earthly-men rose up against us. 3. Then they had swallowed us up alive: when their anger was kindled against us. 4. Then, the waters had overflowed us: the stream, had passed over our sowl. 5. Then the prowd waters: had passed-over our sowl. 6. Blessed be Iehovah: who hath not given us for a prey, unto their teeth.

1. **E**Xcept the LORD, that he for us had been:

2. Let Israel now say. Except for us the LORD had been, when men against us rose.

3. They had us swallow'd-up alive, even-then when kindled was their anger against us.

4. Then had the waters over us flowed: over our sowl, then passed had the stream.

5. Over our sowl had pass'd, prowd waters, then.

6. Blest be Iehovah; which hath not yielded us for a prey, unto the teeth of them.

7. Our ſowl, as a bird is eſcaped out of the ſnare of the fowlers: the ſnare is broken, and we are eſcaped. 8. Our help, is in the name of Tehovah: the maker, of heavens and earth.

7. Our ſowl is as a bird eſcaped-free from out of the ~~intangling~~-fowlers ſnare. 8. The ſnare is broke, and we eſcaped are. 9. Our ſuccour, in Tehovahs name ſhalbee: that of the heav'ns and earth is the maker.

Annotations.

Verſ. 1. Except Iehovah, that he] *or,* But for Iehovah who was. If it had not been he. *v. 4.* waters] that is, ſynful people, as, Iſa. 59, 19. Rev. 17. 15.

Pſalm. 125.

1. A ſong, of degrees:
THey that truſt in Iehovah: ſhalbe as Mount Sion which is not moved, but remayneth for ever.

2. Ieruſalem, the mountayns are round-about it: and Iehovah is round-about his people, from this time, and for ever.

3. For, the rod of wickednes, ſhal not reſt upon the lot of the juſt: that the juſt put not forth their hands unto any injurious-evil.

4. Doo-good ô Iehovah, unto the good: and to the righteous, in their harts. 5. But they that turn-aſide to their crookedneſſes, Iehovah wil lead them with the workers of painful-iniquitie: Peace, ſhalbe upon Iſrael.

Pſalm. 125.

Sing this as the 108. Pſalm.

1. They that truſt in the LORD; ſhal as mount Sion which is not moved; but remayns perpetuallie. (bee,

2. Ieruſalem, mount ſcompass it: ſo his ſalke IAH compaſſeth them;

3. ſſo this time & for aye. For, reſting have ſhal not the rod of wickednes, upon the juſt-mens lot: leaſt that the juſt unto any iniquitie their hands out-thruſt. (their harte.

4. Doo good LORD, to the good: & th' upright in 5. But to their crooked-wayes, they that aſide-de- the LORD them wil (part, lead with workers of wickednes: Peace, on Iſr'el.

Annotations.

Verſ. 3. of wickednes] that is, of the wicked: as pride, ſo, proud men, Pſal. 36, 12. lot] that is, inheritance; as Iſa. 18. 11. 1. Pet. 5. 3. *v. 5.* crookedneſſes] crooked wayes; *or* vices.

Pſalm. 126.

1. A ſong, of degrees:
When Iehovah returned the captivitie of Sion: we were like them that dream. 2. Then, was our mouth fylled with laughter and our tongue with joyful-ſhowting: then, ſayd they

Pſalm. 126.

Sing this as the 50. Pſalm.

1. WHEN the LORD turnd the bondage of Sion: 2. We were, like them that dream. Then fylled was our mouth with laughter & our tongue with ſong: among the heathens then this ſpeech did paſſ;

The

they among the heathens; Iehovah hath doon very-great things with them.

3. Iehovah hath doon very-great things with us: we are, joyful.

4. Turn thou ô Iehovah our captivitie: as the streams in the south.

5. They that sow with tears, shal reap with joyful-showting. 6. He going goeth, and weeperh, bearing the sowing seed: he cōming cōmeth with joyful-showting, bearing his sheaves.

The LORD with these-men hath doon very (great thing).

3. The LORD with us he hath in deed doon great (things).

4. We joyful are. O LORD as rivers strong in south, so turn thou our captivity.

5. They that doo sow with tears, shal reap with song.

6. He going goes, and weepeth-heavily, bearing the sowing seed: With joyful-singing he cōming comes, his sheaves upon him bringing.

Annotations.

Verf. 1. the captivitie] or, the reversion; that is, the multitude of captives returning from bondage. See Psal. 14. 7. & 68. 19. Deut. 30. 3. The return from Babels bondage, figured our redemption by Christ. Isa. 10. 21, 22. Rom. 9. 27. that dream] that felt joy and comfort incredible, which we doubted whether it were true or no: as did Peter, Act. 12. 9. See also Isa. 29. 7, 8.

v. 2. joyful-showt] or song, or thirl-singing: so verse 5. 6. Compare Job. 8. 21. doon very great things] or doon magnificently, or magnified his doings. (as the Greek translates this phrase, in Joel. 2. 20.) the Hebrewsine being, he hath magnified to doo: like that in 2. Chron. 33. 6. Manasseh multiplied to doo (that is, did much) evil. with them] or with these men.

v. 4. our captivitie] that is, the rest of the captives which remain yet behind, bying them also. So captivitie is for captives, Ezek. 11. 24, 25. in the south] that is, in the drye ground; for so the Hebrew word signifieth; and so south lands were warterless, Iudg. 1. 15. Here we may understand, this shalbe to vs as rivers in the south.

v. 5. shal reap] or let them reap: as continuing the former prayer; so after. v. 6. He going goeth] that is every sower, for mentioned: therefore the Greek sayth, they did going goe: which phrase meaneth, a continual and diligent going. the sowing seed] the seed to be sown: Heb. the drawing of the seed; that is, the seed of drawing, or, of sowing, as this phrase meaneth, Amos 9. 13. or, the dray of seed; that is, the seed-basket. Sometime drawing, is purchasing, as Job. 28. 18. which may also be minded here, the purchaled, (that is precious) seed.

Psalm. 127.

Psalm. 127.

1. A song of degrees, for Solomon:

I Iehovah build not the howse; in vayne doo the builders thereof labour therein: if Iehovah keep not the citye, in vayne dooth the keeper wake.

2. It is vayne for yow to rise up early, to sit up late; or eat the bread of sorowes: so he wil give his beloved sleep.

3. Loe, sonns are an heritage of Iehovah: the fruit of the wombe; a wage.

4. As

Sing this as the 68. Psalm.

1. V Nless the LORD doo build the howse, her builders toyl in vayne:

Unless the LORD the city keep, the keeper wakes in vayne.

2. It is vayne for you to rise early, to sit up late to feed

on bread of sorrowes: so wil he give sleep to his Loved.

3. Loe, sonns are the LORDS heritance; fruit of the wombe his wage.

4. As arrowes in the hand of a mighty-man: so are sonns of the youth.

5. O blessed is the man, that hath fylled his quiver with them: they shal not be abashed; when they shal speak with the enemies in the gate.

4. As arrowes in a strong mans hands are sonns of yowthful-age.

5. O blessed is the man, that hath his quiver fylld with those: they shal not blush, when in the gate they speak shal with the foes.

Annotations.

¶ Ps. 1. for Solomon] as Psal. 72. 1. of Solomon early in rising, to be late in sitting; eating &c.

¶ Ps. 2. to rise early] of, to be of sorrowes] that is, gotten with much

so] by building, keeping and blessing their labours without sorrowe; or surely he will give. his beloved] or dearling; the Hebrue Iedid, hath reference to Solomons name Iedid-jah.

2. Sam. 12. 25., that is Beloved-of Iah: but the Greeke turneth it plurally, his beloved ones. sleep] quiet rest without care and sorrow. Therefore also the Hebrue word Shena is written with N a quiet diminutive letter, (other wise then usual) to denote the more quietnes.

¶ Ps. 3. an heritage] that is, a reward (or blessing) given of the Lord: so Iob 20. 29. Isa. 54. 17. Psal. 61. 6. a wage] or reward, which sometime is of debt, for service, Num. 18. 31. Gen.

30. 28. sometime of favour, Rom. 4. 4. as Gods rewards to his servants, Gen. 15. 1. Isa. 62. 11. ¶ Ps. 4. sonns of youth] that is, yong men; who are a help to their parents against the enemy, as arrowes in the battel. Compare 1. Ioh. 2. 14. Prov. 20. 29.

¶ Ps. 5. his quiver with them] that is, his howse full of children. when they shal speak] that is plead in judgment, which was at the citie gates; see the contrary, Iob. 5. 4. It may also be read, but they shal subdue the enemies in the gate. The Greeke giveth the first interpretation. Compare Gen. 22. 17.

Psalm. 128.

1. A song, of degrees:

O Happy is every one that feareth Iehovah: that walketh, in his wayes.

2. When thou shalt eat the labour of thy hands: o happy thou, and good shal it be unto thee.

3. Thy wife, shalbe as a fruitful vine, by the sides of thine howse: thy sonns, as Olive plants, round-about thy table.

4. Loe surely thus, shal the man be blessed, that feareth Iehovah.

5. Bless thee wil Iehovah, out of Si-on: and see thou the good of Ierusalem, al the dayes of thy life.

6. And see thou thy sonns sonns: peace, upon Israel.

Psalm. 128.

Sing this as the 108. Psalm.

1. O happy ev'ry one that in the Lords fear-stands:

2. that walketh, in his wayes. The labour of thy hands when thou shalt eat:

o happy thou, and good unto thee be shal it.

3. Thy wife, as fruitful-vine by thy howse sides shal thy children, shal be like the plants of th' Olive-tree, about thy bord.

4. Loe sure thus, shal the men be blest, that fears the LORD.

5. The LORD wil bless thee, out of Si-on: & see thou good of Ierusalem, al dayes thy life thorow.

6. And doo thou see thy childrens children: peace, that shal on Isrl bee.

Annotations.

Annotations.

Vers. 1. O happy] or Blessed. **v. 2.** When thou] or, For thou shalt eat: or, Surely. the labour] that is, things got with labour, according to the law Gen. 3. 19. **and this is of Gods hand,** Eccle. 2. 24. the contrary whereof is, a curse, Deut. 28. 30. 31. 33. **good] profitable, & pleasing; as** Deut. 23. 16. **v. 3.** fruitful] or, fructifying: see also this similitude, Ezek. 19. 10. Gen. 49. 22. **Olive plants] alwayes green,** Psal. 52. 10. and olive legitimate, as the Olive admitteth no other grass. **v. 4.** Loe surely thus] or, Loe that thus; in Greek, Loe thus, &c, counting that superfluous. **v. 5.** wil Jehovah] or, papperwise (as the Greek hath it) Jehovah blest thee. see thou] or, thou shalt see, that is enjoy: look the notes on Psal. 27. 4. & 37. 3. the good] that is, the good things, as the Greek hath it: see Psal. 65. 5. **v. 6.** thy sonns sonns] or, sonns to (or of) thy sonns. See this fulfilled in Job, 42. 16.

Psalm. 129.

1. A song, of degrees:

Often have they distressed me from my youth: may Israel now say.

2. Often have they distressed me frō my youth: yet, have they not prevayled against me. 3. The plowers plowed upon my back: they made long, their furrow. 4. Jehovah just: he hath cut-asunder, the cord of the wicked. 5. Let thē be abashed, & turned back: al that hate Sion. 6. Let them be, as the grafs of the howf-tops: which afore one pulleth it off, is withered. 7. Wherwith he that moweth, fylleth not his hād; or he that bindeth-sheaves, his bosome. 8. Neyther doo they say, that pass-by: the blessing of Jehovah be upon you: we bless you, in the name of Jehovah.

Psalm. 129.

Sing this as the 77. Psalm.

1. **O**ften have they from my yowth me afflicted:
2. **S**ay now may Israel. From my youth-yong they oft afflicted me: yet, they too strong
3. Were not for me. The plowers they plowed upon my back: they made their furrow long.
4. Jehovah just: asunder-cut hath he
5. the Wicked's cord. O let them be shamed, al that hate Sion: and be back turned.
6. Let them as grafs upon the howse-tops be: Which ere one pulls it off, is withered.
7. Wherwith his hand he fylls not, that dooth mow:
8. nor he his armes thus bindeth-sheaves. And they that are the passengers-by, doo not say: the blessing of Jehovah be on you; we bless you, in the name of Jehovah.

Annotations.

Vers. 1. Often] or Much: vehemently. **from my youth] my first constitution,** in Egypt. Ezek. 23. 33. **v. 3.** plowers] that plow iniquitie, Iob. 4. 8. the Greek, synners. חרשים
furrow] and furrows: that is, every of them; (for the Hebrew hath both readings:) mean- עבות
ing their injuries, or iniquitie, as the Greek turneth it. **v. 4.** cord] for cords, or ropes:
one put for many; see Psal. 8. 9. by cords, meaning counsels and enterprys, wherwith they
drew the plough of their iniquity: Isa. 5. 18. **v. 5.** Let them] or They shalbe abashd.
v. 6. pulleth it off] or pulleth out, namelly the hook to cut it. **v. 7.** his bosome] his
arms; as Isa. 49. 22, or lap.

Psalm. 130.

Psalm. 130.

Re

A song

1. A song of degrees:

OVt of the deeps, doo I cal unto thee Iehovah. 2. Lord, hear my voice: let thine ears be attentive, to the voice, of my supplications-for-grace.

3. If thou shouldst observ iniquities *ô* Iah: Lord, who shal stand? 4. But with thee *is* forgiveness: that thou mayest be feared. 5. I earnestly-expect Iehovah, my soul earnestly-expecteth: and for his word, doo I hopefully-wayt. 6. My soul for the Lord: *more* than watchmen for the morning, watchmen for the morning. 7. Let Israel hopefully-wayt, for Iehovah: for with Iehovah *ther is* mercie; and with him *is* much redemption. 8. And he, wil redeem Israel: from al his iniquities.

Sing this as the 13. Psalm.

1. Out of the deeps, I cal Iehovah unto thee.
2. Lord hear my voice: *ô* let thine ears attentive bee, unto voice of my suits-that-doo-for-grace-request.
3. Iniquities, *ô* Iah, observ if thou shouldst: *ô* Lord, who shal subsist?
4. But w^t thee pardⁿ is: that thou mayst feared bee.
5. I for Iehovah look, my soul looks-earnestlie: I also for his word, have hopefully-for born.
6. My soul wayts for the Lord: *more-than* watchmen for the morn. (*men for morn.*)
7. Let Israël wayt for Iehovah hopefully: for with Iehovah there is bountiful-mercies; and with him plentiful redemption there is.
8. And he wil Iſrael redeem: out of al his perverse-iniquities.

Annotations.

Vers. 1. deeps] that is, great calamities, Psal. 69, 3, 15.
 b. 1. mean^g, no man can.

b. 3. shal stand?] *or* can subsist, *or* to the

b. 6. watchmen] *or* warders, keepers, for,] *or* to the

b. 8. his] *or* their iniquities: see the note on Psal. 23, 22.

Psalm. 131.

1. A song of degrees, of David:

IEhovah, mine hart is not haughty, neyther are mine eyes lofty: neyther walk I in great-matters, and too marvelous for me.

2. If I have not composd and stilled, my soul: as a weaned-child, with his mother; as a weaned-child with me *is* my soul.

3. Let Israel hopefully-wayt for Iehovah: from this time and for ever.

Psalm. 131.

Sing this as the 15. Psalm.

1. **M**Y hart, Iehovah, is not proud; mine eyes not lofty bee: nor walk I in great-matters, and too marvelous for me.
2. If I have not composd and stilled my soul: as weaned-child, with his mother; with me my soul is as a weaned-child.
3. Let Iſrael awayt upon Iehovah hopefully: from this time-present and henceforth unto eternity.

Annotations.

Vers. 1. haughty] *or* lifted up, with pride: see Deut. 17, 20. Prov. 16, 5. 2 Chron. 32, 25, 26. Psal. 131, 6.

v. 2. If I have not] that is, Surely I have: an oath, wherof part is concealed; see Psal. 95. 11.
 Jer. 49. 20. composed] or put fit and in order.
 from nopsome lusts. as a weaned-child] that is, meek, modest, humble, submissive, simple, &c. See Mar. 18, 1, 2, 3, 4.
 Itylled] or, made silent, rescrepning it

1. A song, of degrees:

Sing this as the 75. Psalm.

Iehovah, remember vnto David: al his affliction. 2. How he sware unto Iehovah: vowed, unto the Mighty-one of Iaakob. 3. If I enter, into the tent of mine howse: if I goe-up, on the pallet of my beds. 4. If I give sleep to mine eyes: slumber to mine eyelids. 5. Vntil I find a place, for Iehovah: dwelling-places, for the Mighty-one of Iaakob. 6. Loe, we heard it was in Ephrathah: we found it in the feilds of the wood.

7. We wil goe-into his dwelling-places: we wil bow-down our selues at the footstool of his feet.

8. Arise Iehovah, to thy rest: thou, and the Ark of thy strength.

9. Let thy Preists be clothed with iustice: and let thy gracious-saincts joyfully-showt. 10. For thy servant Davids sake: turn not away, the face of thine Anoynted. 11. Iehovah sware unto David, truth; he wil not turn from it: of the fruit of thy womb, wil I set upon thy throne.

12. If thy sonns keep my Covenant, and my Testimonie that I shal teach the: also their sonns even to perpetuitie, shal sit, upon thy throne.

13. For Iehovah hath chosen Sion: hath desired it, for his seat.

14. This is my rest even to perpetuitie: here wil I sit, for I have desired it.

15. Her vittailles, I wil blessing blest: her poor, I wil satisfy with bread.

16. And her Preists, I wil cloth with salvation: and her gracious-saincts, shal showingt showt-joyfully.

1. **R**emember LORD, unto David; al his careful-affliction.
2. How swear unto the LORD he did: Vowd unto Jakobs Mighty-ones.
3. If into my howse tent I goe: or clime, on pallet of my beds.
4. If I give sleep mine eyes vnto: or slumber unto mine eye lids.
5. Til I find for the LORD a place: dwellings, for Jakobs mighty-God.
6. Loe, in Ephrath we heard it was: We found it, in the feilds of Wood.
7. Into his dwellings We Wil goe: to his feet stool, bow-down Wil wee.
8. Arise o LORD thy rest into: thou, and th' Ark of thy potencie.
9. Thy Preists with iustice be clothed: and thy Saincts joyfully-showt they.
10. Because of thy servant David: thine Ointeds face, turn not away.
11. The LORD did unto David swear, the truth; from it turn Wil not bee: upon thy throne I wil up-rear the fruit that of thy Womb shal bee.
12. My cov'nant, if thy sonns keep it; and Witnes, that them teach shal I: also their sonns, even they shal sit, upon thy throne perpetually.
13. Because the LORD hath Sion chose: hath it desired, for his seat.
14. This is for ever my repose: Ile dwel here, for I covet it.
15. Her vittailles I wil blessing blest: her poor, with bread Ile satisfie.
16. Her Preists, with saving-health address: her Saincts, shal showt most-joyfully.

17. There, wil I make the horn of David to bud: I have ordeyned a lamp, for mine Anoynted. 18. His enemies wil I cloth with shame: & on him, his crown shal flourish.

17. There, wil I Davids horn display:
a Lamp, for mine Anoynted, irimm.
18. His foes with shame I wil aray:
but flourish shal his crown, on him.

Annotations.

Verf. 1. Vnto David] *oz* for him, that is, for good unto him: *oz*, David: with al his affliction. So Psal. 137, 7. *affliction*] *oz*, humiliation, afflicting-care, for to have the Ark brought home unto him. 1. Chron. 13, 1, 2, 3, 12. & 15, 1, 2. &c. *oz*, to build God an house, 2. Sa. 7, 1, 2. v. 2. the Mighty one] in Greek, the God of Iaakob: so caled first by Iaakob himself, Gen. 49, 24. This title is also given to other things, as Psal. 78, 25. & 22, 13. v. 3. If I enter] that is, surely I wil not enter: see Psal. 95, 11, & 89, 36. Compare this care of David, with the contrary negligence of the people, Hag. 1, 4. 2 Sam. 7, 1, 2. mine howse] mentioned 1. Chron. 15, 1. v. 5. find] that is, prepare *oz* build: so Act. 7, 46. Also in Psal. 36, 3. finding, is accomplishing, dwelling-places] *oz*, habitacles, see Psal. 43, 3. v. 6. it] Gods Ark; verse 8. Ephrathah] the country of Ephraim, the citie Shilo; where Gods howse and Ark had long continued Iudg. 18, 31. & 21, 19. 1. Sam. 1, 3. therefore an Ephramite is called an Ephrathite, Iudg. 12, 5. the feilds of the wood] in the citie of Kirjath-jearim (that is, the Citie of the woods) where the Ark was twenty peres, after it came home from the Philistines, 1. Sam. 6, 21. & 7, 1, 2. It was also called Baale (the Playns) of Iudah, 2 Sam. 6, 2. v. 7. at the footstool] *oz* towards it, meaning the sanctuarie: see Ps. 99, 5. v. 8. thy rest] the sanctuary builded for thy name, as 1. Chron. 28, 2. 2 Chron. 6, 41, of gold] *oz* Chest, Coffer, which was made of Shittim (*oz* Cedar) wood, overlaid with plates of gold, whose cover (caled the Mercy-seat) was al of pure gold, on which were two glorious Cherubs of gold, from whence God gave his Oracle; Exod. 37, 1, 2-6, 7. Num. 7, 89. In this Ark were the two tables of the law *oz* testimonie, written with the finger of God, Deut. 10, 3. v. 9. clothed with justice] that is, let them justly and holily administer their preits office: So Job speaking of his just administration, sapth, I put on justice and it clothed me, my judgment was as a robe and crown: Iob. 29, 14. Therefore the Priests had holi garments to administer in, Exod. 28, 2, 3. In 2. Chron. 6, 41. and after here in verse 16. the Preits are cloathed with salvation: so Christ, and his people, Isa. 61, 10. Rev. 1, 13, & 19, 8. thy saincts] the people of Israel, 1. Chron. 15, 28. v. 10. Davids sake] for the promises made to David: *oz*, for Christs sake, caled of ten David: see Psal. 18, 51. turn not away the face] that is, deny not the request: as 1. King. 2, 16, 17, 20. v. 11. truth] that is, a true oath, a faithful promise. fruit of thy womb] *oz* belly, that is, thy children: see 2. Sam. 7, 12. And this prophesie respecteth Christ, Act. 2, 30. v. 13. his seat] *oz* dwelling place; see Psal. 68, 17. v. 15. vittails] *oz* meat: see Psal. 78, 25. blessing blest] this noteth certayntie and abundance of blessing. v. 16. with salvation] the ministration of the word, whereby they save themselves and those that hear them. Deut. 33, 10. 1. Tim. 4, 16. So Gods ministers, are caled Saviours, Obad. 21. See before, verse 9. vers. 17. the horn to bud] *oz* to grow: that is, the kingdom and power to increase. See Psal. 75, 5. & 89, 18, 25. So Christ is caled the horn of salvation, Luk. 1, 69. ordeyned a lamp,] *oz*, prepared a candle, the bright gloz of the kingdom by a successour; as 1. King. 11, 36. & 15, 4. 2. King. 8, 19. See Psal. 18, 29. v. 18. cloth with shame] they shalbe disappointed and confounded in al their enterprises. So Psal. 35, 26. & 109, 29. crown] *oz* diademe, a sign of government, and sanctitie: therefore the Gek turneth it sanctification: see Psal. 89, 40.

1. A song of degrees, of David:

Behold how good and how pleasant *it is*: for brethren to dwell even together! 2. Like the good oil, upon the head; which went down, upon the beard, the beard of Aaron: which went down, upon the collar of his garments.

3. Like the dew of Hermon; which descendeth, upon the mountayns of Sion: for there, Iehovah hath commanded the blessing; life, unto eternitie.

Sing this as the 34. Psalm.

1. **B**ehold how good it is and sweet: for brethren even to dwell at one!
2. It's like the good oil on the head; which did goe down the beard upon, the beard of A'ron: which down went on collar of his vestiment.
3. It's like the dew of mount Hermon; even like the dew that dooth descend, upon the mountaines of Sion: because Iehovah dooth command that there the blessing still shalbe; even life, unto everuee.

Annotations.

Vers. 1. together] in vnitie and concord **v.** 2. the good oil] the balsam, or oil of holy ointment, made of the principal spices, for the Lords tabernacle and ministers, Exod. 30, 23, 25, 26, -- 30. the collar] Heb. the mouth, the upper hole or border which was bound about the out Jordan, watered with the dew of heaven: it was cald also Shirion: see Psal. 29. 6. which descendeth] understand here againe, and as the dew that descendeth: for Hermon and Sion were far asunder. there] where brethren dwell in vnitie. commanded] appointed, and sent effectually: see Psal. 42, 9.

Psalm. 134.

1. A song, of degrees:

Behold, bleſs ye Iehovah, al ye ſervants of Iehovah: that ſtand in the howſe of Iehovah, in the nights.

2. Lift up your hands, in the ſanctuarie: and bleſs, Iehovah.

3. Iehovah bleſs thee out of Sion: he that made, heavens and earth.

Psalm. 134.

Sing this as the 21. Psalm.

1. **B**ehold, bleſs ye the LORD, al ye the LORDS ſervants: that in the LORDS howſe ſtand, by nights.
2. O liſt ye up your hands, Within the holy-place: and bleſs the LORD doo-ye.
3. The LORD, that made the heav'ns & earth; bleſs, out of Sion, thee.

Annotations.

Vers. 1. that ſtand] that is, ſerve, or miniſter: as, which ſtood before the King, Ier. 51. 12. for which is written, in 2 King. 25. 8. ſervant of the King. Here is meant theiſſy the Preiſts, & Levites, whoſe office was to ſtand and miniſter, Deut. 10. 8. & 17. 12. Ezek. 44. 11, 15. So Neh. 12, 44. the Preiſts and Levites that ſtood; that is, ſerved: See alſo Psal. 135, 2. in the nights] keeping the watch of the Lord, See Lev. 8, 35. 1. Chron. 9, 33. **v.** 2. in the ſanctuarie] or, towards the holynes, that is, the moſt holy place, where God dwelt between the Cherubims: or, in holynes; that is, holyly. **v.** 3. bleſs] or will bleſs thee, ſpeaking to Gods people. Compare Num. 6. 24. Psal. 128. 5. and the promiſe, Exod. 20. 24. In all places where I put the memorie of my name, I will come unto thee, and bleſs thee.

Psalm. 135.

1. Hallelu-jah;

PRaise ye the name of Iehovah: praise him, o ye servants of Iehovah.

2. That stand in the howse of Iehovah: in the courts, of the howse of our God.

3. Praise ye Iah, for Iehovah is good: sing-psalm to his name, for it is pleasant.

4. For Iah hath chosen to himself Iakob: Israel, for his peculiar-treasure.

5. For I doo know, that Iehovah is great: and our Lord, is above al Gods.

6. Al that please Iehovah, he doeth: in the heavens and in the earth; in the seas, and al deep-places.

7. He causeth vapours to ascend, from the end of the earth: he maketh lightnings with the rayn: he bringeth-forth the wind, out of his treasures.

8. Who smote, the firstborn of Ægypt: from man, unto beast.

9. Sent signes and wonders, in midds of thee o Ægypt: on Pharaoh, and on al his servants.

10. Who smote many nations; and slew, mighty Kings.

11. Sihon, King of the Amorites; & Ogh, King of Bashan: and al the Kingdoms of Canaan. 12. And gave their land for a possession: a possession, to Israel his people: 13. Iehovah, thy name is for ever: Iehovah, thy memorie is to generation and generation.

14. For Iehovah wil judge his people: and for his servants, he wil repent-himself. 15. The idols of the hethens, are silver & gold: the work, of the hands of earthly-man. 16. A mouth they have, and speak not: eyes they have, & see not. 17. Ears they have, and hear not: also, there is no breath in their mouth.

18. Like

Psalm. 135.

Sing this as the 108. Psalm.

1. O Hallelu-jah; Praise Iehovahs name doo yee: o praise him yee that of Iehovah servants bee.

2. Yee that in th' howse stand, of Iehovah; in the courts, of our Gods howse.

3. O praise yee Iah, because Iehovah he good is: sing-psalm unto his name, because it pleasant is.

4. For Iah hath chose Iakob to him: Israh'el, his treasure precious.

5. For I doo know, that great Iehovah is: also

6. our Lord above al Gods. Iehovah he dooth doe, What him dooth please: in heav'ns and earth: in seas, and in al deep-places. (bye:

7. He causeth vapours, from the earths end, to mount-makes lightnings wth the rayn: out of his treasurye, the wind he brings.

8. Who smote Ægypt, from man to beast, in their firstlings. (mids of thee:

9. Both signes and wonders-strange, Ægypt in on Pharaoh & on al his servants, send did bee.

10. Who smote many-great nations; and kyll'd Kings that were mighty.

11. Sihon th' Amorites king; & Ogh, king of Bashan:

12. & Canans kingdoms al. And for possession their land he gave: to his folk Israh'el, in possession to have.

13. Iehovah, thy name is unto eternitie:

Iehovah, unto age & age, thy memorie.

14. For his people judge; & repent, for his servants, Iehovah wil.

15. The greivous-idols of the hethen-nations, they silver are and gold: mens handy actions.

16. A mouth they have and doo not speak: eyes have they, and doo not perceive. (is, none,

17. They ears have & hear not: breath in their mouth

18. Like

18. Like them, be they that make the:
every one, that trusteth in them.
19. O howse of Israel, bleſs ye Iehovah:
O howse of Aaron, bleſs ye Iehovah.
20. O howse of Levi, bleſs ye Iehovah:
ye that fear Iehovah, bleſs Iehovah.
21. Blessed be Iehovah, out of Sion:
which dwelleth in Ierusalem; Halelu-
jah.

18 Like them their makers be: that trusts in them
19 O Iſr'els howse (each one.
bleſs ye the LORD: bleſs ye the LORD,
O Aarons howse. (LORD,
20 O bleſs the LORD, ye howse of Levi: bleſs the
21 ye that the LORD doo fear. Fro Sio let the Lord
be bleſt-alway:
Which dwelleth in Ierusalem;
Hallelujah.

Annotations.

Verſ. 1. Halelu-jah] that is, praise, or glorify ye Iah; it is a word of joyſul exhortation
to ſing praifes to the Lord for his mercies; and in the end of Psalms, is added as Amen, for
a chearful acclamation: ſee Pſal. 104, 35. & 106, 48. Rev. 19, 1, 3, 6. v. 4. peculiar-treſure] in hav?
or precious and ſingular-poſſeſſion, proprietie: ſo Deut. 7. 6. This was promiſed by the law,
Exod. 19, 5. but performed by Chriſt his redeming and puriſing of his people, Tit. 2, 14. 1. Pet.
2, 9. v. 7. vapours] or elevations; in Greek clouds: for by vaporous clouds drawn
from the end of the earth or ſea, cometh rain; as it is ſayd, he calleth for the waters of the
ſea, and powreth them out, on the face of the earth; Amos 5, 8. So Ier. 10. 13. & 51. 16.
with the rayn] or, to the rayn; ſo ſyre and water are mixed in one cloud. treſuries] or
coffers, ſtore-howſes: ſee Pſal. 33, 7. v. 8. from man &c.] that is, both men and beaſts: ſee
Pſal. 78. 50, 51. Exod. 12, 12, 29. v. 9. Pharaoh] the King, who was plagued firſt in A-
gypt, and after drowned in the red ſea: Exod. 7. & 8, & 9. & 10. & 14. v. 10. Many] or
ample, great nations: the Amorites Canaanites &c. v. 11. Ogh] a giant, whoſe bed-
ſted was of pron, nine cubits long, and ſowz broad. See Num. 21, 23, --35. Deut. 3, 11.
kingdoms] thirtie and one, as is reckned, Iſa. 12. 9. --24. v. 12. a poſſeſſion] or he-
ritage: ſee Pſal. 78. 55. v. 14. for] or concerning his ſervants: this is taken from Deut.
32. 36. v. 15. idols] compare theſe that ſoloweth, with Pſal. 115, 4. &c.
v. 19. howse of Iſrael] that is, the poſteritie of Iſrael; ſo after. of Aaron] to whom
the prieſthood was committed. Exod. 28, 1. v. 20. of Levi] which were taken from
among the ſonns of Iſrael, and giben and joynd with the prieſts to miniſter unto them:
Num. 18, 2, 6. ye that fear] all ſtrangers converts; proſelytes: Act. 2, 5. & 10, 35.

Pſalm. 136.

Pſalm. 136.



1. Confels ye to Iehovah for he is
good: for, his mercie endureth for
ever.
2. Confels ye to the God of Gods:
for, his mercy endureth for ever.
3. Confels ye to the Lords of Lords;
for,

1. Confess Jehovah thank fully, for he is good:
for, his mercy continueth for ever. 2. To God of
Gods confess-doo-ye: because, his bountiful-mercee
continueth for ever. 3. Unto the Lord of Lords
confess:

for, his mercie *endureth* for ever.

4. To him that dooth wondrous great things himself alone: for, his mercie *endureth* for ever.

5. To him that made the heavens, with prudencie: for, his mercie *endureth* for ever.

6. To him that spread-out the earth, above the waters: for, his mercie *endureth* for ever.

7 To him that made the great lights: for, his mercie *endureth* for ever.

8 The Sun, for dominion by day: for, his mercie *endureth* for ever.

9. The moon and starrs, for the dominions by night: for, his mercie *endureth* for ever.

10 To him that smote Egypt, in their first-born: for, his mercie *endureth* for ever.

11. And brought-forth Israel, from mids of them: for, his mercie *endureth* for ever.

12. With a strong hand, and with a stretched-out arm: for, his mercie *endureth* for ever.

13. To him that parted the red sea, into parts: for, his mercie *endureth* for ever.

14. And made Israel to pass through the mids of it: for, his mercie *endureth* for ever.

15. And shook-off Pharaoh and his power into the red sea: for, his mercie *endureth* for ever.

16. To him which led his people, in the

confess: because, his merciful-kindnes continueth

for ever. 4. To him that dooth, himself onely things-

Wondrous great: for, his mercy continueth for ever.

5. To him that With Wise-prudencie did make the heavens: for his mercie continueth for ever.

6. To him that spred the earth more hye than Waters are: for his mercy continueth for ever.

7. To him that made great lights to bee: because his bountifull-mercie continueth for ever.

8. The Sun to have the soveraigntie by day: for his benigne-mercie continueth for ever.

9. The Moon & Starrs for soveraigntie by night: for his benigne-mercie continueth for ever.

10 To him that With their firstborn-race smote Egypt: for his bounteous-grace continueth for ever.

11 And Israel bring forth did hee from mids of them: for, his mercie continueth for ever.

12 With strong hand, and arm stretched-hye: because his bountifull-mercie continueth for ever.

13 To him that parted the red sea in parts: because, his kind-mercie continueth for ever.

14 And caused Isr'el through to pass amidst it: for, his bounteous-grace continueth for ever.

15 And threw Phar'oh and his armie in the red Sea: for his mercie continueth for ever.

16. To him that in the wilderness

the wilderness: for, his mercie endureth for ever.

17. To him which smote great Kings: for, his mercie endureth for ever.

18. And kylled magnificent Kings: for, his mercie endureth for ever.

19. Sihon King of the Amorites: for, his mercie endureth for ever.

20. And Ogh the King of Bashan: for, his mercie endureth for ever.

21. And gave their land for a possession: for, his mercie endureth for ever.

22. A possession to Israel his servant: for, his mercie endureth for ever.

23. Which remembered us in our base-estate: for, his mercie endureth for ever.

24. And hath redemed us from our distressers: for, his mercie endureth for ever.

25. Which giveth bread, to al flesh: for, his mercie endureth for ever.

26. Cōfess ye to the God of heavens: for, his mercie endureth for ever.

did lead his folk: for, his kindness continueth for ever

17. To him, that Kings of greatnes. hys did smite: for, his benigne-mercie continueth for ever.

18. And kylled Kings magnificent: for his mercie-beneficent continueth for ever.

19. King of the Amorites, Sihon: for his benign-affection continueth for ever.

20. And Ogh of Basan land the Kings because his bounteousnes-benigne continueth for ever.

21. And for possession give did hee their land: for his benign-mercie continueth for ever.

22. To Iss'el his servant to bee possession: for his mercee continueth for ever.

23. Which in our base state minded us because his mercie. gracious continueth for ever.

24. And from our foes did us release: because his merciful-kindnes continueth for ever.

25. Which giveth food unto al flesh: because his merciful-kindnes continueth for ever.

26. To God of heav'ns confess doe ye because, his bountifull-mercee continueth for ever.

Annotations.

Verf. 1. mercie] the Hebrue Chesed, signifieth a sacred affection of mercie, pietie, grace, benignitie and bountifull good wil towards any without respect of merit. In man sometime it is, the pious benign affectio wherewith he doeth good: sometime the mercy or bountied which he receiveth, as in Isa. 40. 6. it is the glorious grace which man hath from God, caled by the holy Ghost in Greek doxa, glorie, 1. Pet. 1. 24. usually the Greek version hath for it elios, mercie, which the new Testament alloweth, Mat. 9. 13. from Hof. 6. 6. Herof a godly man is caled Chasid, gracious, or mercifull: see Psal. 4. 4.

U. 8. dominion] or rule, soveraignty: see Gen. 1. 16.

U. 10. Egypt] or, the Egyptians: see Psal. 78. 13, -- 51.

U. 13. parts] or divisions. By the Jewes tradition, the red sea was parted into twelve feveral parts, for every of the 12. tribes to goe through.

U. 15. shook-off] that is, overchrew: so Exod. 14. 27.

U. 18. magnificent] mighty and excellent: mentio ned

after

רחמים
חסד

יָדָא

after, and Psal. 135. 10. 11. 12.

b. 24. redeemed] or delivered, broken off and pulled away as by violence: for so also the word signifieth, Psal. 7. 3. b. 25. bread] that is food: Bread is used for all meats: so in the Greek, to buy bread, Mark. 6. 36. is, to buy meat (or victuals;) Mat. 14. 15. Therefore this word is used also for beasts food, Psal. 147. 9.

Psalm. 137.

1. **B**Y the rivers of Babel, there we fate, yea we wept: when we remembered, Sion.

2. Vpon the willowes in the mids therof: we hanged, our harps.

3. For there, they that led us captive asked of us, the words of a song: & they that threw us on heaps, mirth: sing unto us, of the song of Sion.

4. How shal we sing Iehovahs song: in the land of a stranger?

If I forget thee, O Ierusalem; let my right hand forget.

6. Let my tongue cleav to my palat, if I doo not remember thee: if I prefer not Ierusalem, above the head of my joy.

7. Remember Iehovah, unto the sonns of Edom, the day of Ierusalem: who sayd, rase rase; even to the foundation therof. 8. Daughter of Babel, wasted: O blessed: shal he be that repayeth unto thee thy reward, which thou hast rewarded unto vs. 9. O blessed shal he be, that taketh & dasheth-in-peeces thy babes, against the Rock.

Psalm. 137.

Sing this as the 32. Psalm.

1. **B**Y Babels rivers, there fate wee, yea wept: when wee did mind, Sion.

2. The Willowes that amids it bee: our harps, we hanged, them upon.

3. For sings of us, there ask did they that had us captive led along; and mirth, they that us heaps did lay: Sing unto us some Sions song.

4. Iehovahs song how sing shal wee; within a forreyn-peoples land?

5. Ierusalem; if I doo thee forget: forget let my right hand.

6. Cleav let my tongue to my palat, if I doo not in mind thee bear: if I Ierusalem doo not, above my cheifest joy, prefer.

7. Remember LORD, to Edoms sonns; day of Ierusalem: who sayd, rase rase, to her foundations.

8. Daughter of Babel, wastful-layd: O blessed he that thy reward payes thee, which thou rewardedst vs.

9. O blessed he, that takes, and burld against the Rock thy babes dooth crush.

Annotations.

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Vers. 1. Babel] or Babylon, the chief citie in Chaldea, or land of Shinar, where Nimrod the mighty hunter (the son of Cush, the son of Ham,) began his reign, cald therefore his land; Gen. 10. 9, 10. Mic. 5. 6. There in a plain, the people were building a citie and tower whose top mought reach to heaven: but God confounded their language, so the building ceased; wherupon it was called Babel, that is, confusion; Gen. 11. 1, 2, 7, 8, 9. After ward when Nebuchadnezar reigned there, it was the cheifst citie in the world for luxury, cruelty, idolatrie and other spyns, (so that Shinar is noted for the land and seat of Wickednes, Zach. 5. 8, 11. and Babylon is a type of the citie and seat of Antichrist, Rev. 17. 1. - 5.) In this citie and countrie were the Jewes captives 70. yeres, Jer. 25. 11. 12. Ierusalem and the temple being burned, 2. King. 25. 8, 9, 10, 11. In that captivity, they lamented as in this psalm is shewed. b. 3. words of (song)

song that is, songs: so, words of marvayls, Ps. 145, 5. mirth] understand againe, they as ked of us mirth; or, words of meriment. v. 4. land of a stranger] or, land of alienation, that is, a

strange land; or of a strange God, or people. v. 5. hand forget,] to weete, her cunning. some such word is often understood, in defectiue passionate speeches. See Psal. 103, 9.

v. 6. to my palat] or, to the roof of my mouth: that is, let me be speechles, as Ezek. 3, 26. Job. 29, 10. preferre] or, make to ascend. the head] that is, the cheifest.

v. 7. unto the sonns of Edom] that is, against the Edomites: see the like speech in a contrap sense, Psal. 132, 1. Of Edom see Psal. 60, 10. and 83, 7. the day] that is, the calamitous time: see the note on Psal. 37, 13. raise] or powr out, empty (as the Greek also

turneth it) that is, destroy and leaue it bare. See this word Psal. 141, 8. The Edomites being alwayes enemies to their brother Israel, rejoyced at his ruine, and helped forward his destruction: for which they are menaced by the prophet, Obad. 1, 12, 13, 14. &c.

v. 8. Daughter] that is, Congregation, or Comon wealth: see Psal. 9, 15. wasted] that is, worthy to be waited; as prayled, Psal. 18, 4. is prayse-worthy. Or, that shalbe wasted, as, is born, Isa. 9, 6. for, shalbe born: because God had so certainly promised, Jer. 50, & 51, or, the water, to weete of others. thy reward] or, thy evil deed: see Psal. 13, 6. where it is contrariely used for a good-deed. Compare herewith Jer. 50, 29. Rev. 18, 6.

v. 9. the Rock] that is, rocks or stones: compare Isa. 13, 16.

Psalms. 138.

Psalms. 138.

Sing this as the 75. Psalm.

1. A Psalm, of David;

I Wil confesse thee with al my hart: before the Gods, wil I sing-psalm unto thee. 2. I wil bow me down, towards the pallace of thine holynes; and confesse thy name, for thy mercie and for thy truth: for thou hast magnified above al thy name, thy word. 3. In the day that I cried, then thou answeredst me: thou hast made me couragious, in my soul with strength. 4. Al the Kings of the earth shal confesse thee Iehovah: when they hear, the words of thy mouth.

5. And they shal sing in the wayes of Iehovah: for great is, the glorie of Iehovah. 6. For Iehovah is high, yet hee seeth the lowly: & the haughty, he knoweth a farr off. 7. If I walk in the midds of distress, thou revivest me: against the anger of mine enemies, thou sendest forth thine hand; and thy right hand sauerh me. 8. Iehovah wil perfectly-accomplish for me: Iehovah thy mercie is for ever: slack not, the works of thine haids.

Annotations.

1. **W**ith al my hart I le thee confesse: before the Gods, to thee sing-psalme.
2. To pallace of thy holynes, I le bow-down; and confesse thy name, for thy mercie and verice: for thou, thy word hast magnified
3. above al thy name. Thou answerdest mee then, in the day wherein I cried. With strength in my soul, thou hast mee
4. couragious made. O Iehovah, al Kings of th' earth confesse shal thee: words of thy mouth, when hear shal thay.
5. And in Iehovahs wayes shal sing: for great Iehovahs glorie is.
6. Because Iehovah high being, yet him that lowly is he sees: And he the proud, from farr dooth know.
7. If I walk in midds of distress, thou doost revive me: send doost thou thy hand, gainst my foes wrathfulnes; and thy right hand dooth me deliver.
8. Iehovah perfitt wil for me: Iehovah, thy mercie for ever: let not thy hand-works slacke be.

11. And if I say, but surely the darknes shal throwd me: then the night, is a light about me. 12. Yea darknes, darkneth not from thee: but night giveth-light as the day: as is the darknes, so is the light. 13. For thou, hast possessed my reines: hast covered me, in my mothers womb. 14. I wil confesse thee, for that fearfully, marveilously made am I: marveilous are thy works; and my soul, knoweth it vehemently.

15. My bone was not hid, from thee: when I was made in a secret-place; was embroidered, in the nether places of the earth. 16. Mine unformed-substance, thine eyes did see; and in thy book, al of them were written: in the dayes they were formed, and when not one of them was. 17. And to me, how precious are thy thoughts o God: how mightily-increast are, the summs of them?

18. Would I tel them, they wilbe moe than the sand: I awake, and stil I am with thee. 19. If thou wouldst slay the wicked, o God: and men of bloods, depart ye from me. 20. Which speak of thee, to a mischeevous-purpose: lift-up doo thy foes, unto false-vanitie. 21. Doo not I hate them, o Iehovah, that hate thee: and am not I greeved, for those that rise up against thee? 22. With perfection of hatred doo I hate them: they are to me, for enemies. 23. Search me o God, and know my hart: prove me, & know my cogitations. 24. And see, if the way of sorow be in me: and lead me, in the way of eternitie.

11. And if, but darknes shal me throwd, I say: then is the night, about me lightsons-day.

12. Yea darknes, darkneth not from thee: but night gives-light as day: alike are dark and light.

13. For thou, my reins possessedst: coveredst mee,

14. Within my mothers Womb. Lawd wil I thee, for fearfully, made Wondrously I am:

Wondrous thy Works; my soul wel knowes the
* 2 * (same.)

15. A bone of me, from thee not bidden was:

When-as I made was in a secret-place; when I have cunningly-embroidred been, the nether-places of the earth within.

16. On my unformed-lump, thine eyes did look; and al of them were written in thy book: even in the dayes ye they receivd-their-frame, & when ther was not any of the same.

17. And unto me, how precious are o God thy thoughts: how ar their summs increast-abroad?

18. Would I them tel, moe than the sand they bee: I doo awake, and stil I am with thee.

19. If that o God, thou wouldst the wicked slay: and men of bloods, from me depart-away.

20. Which speak of thee, to mischeevous-purpose: lift-up doo unto vanitie thy foes.

21. Hate I not them, Iehovah that hate thee? and greiv for them that thy resistrs bee?

22. With perfectnes of hatred hate I those: they are unto me, as my very-foes.

23. Serch me o God, & know my hart doo thou: prove me, and doo my cogitations know.

24. And see, if way of sorow be in mee: and lead me, in way of eternitie.

Annotations.

Verf. 1. Davids psalme I see the notes on Psal. 40. 1. b. 2. my familiar-thought I in Greek, my reasoning (or disputing) thoughts: in Chaldee, my fellowship; the Hebrew hath the signification of freindship and familiaritie, used here and in verse 17. for thoughts, or cogitations.

b. 3. fannest] or winnowest, or compassst: that is, discusst and triest out to the utmost, even tracing the footsteps, as the Greek signifieth. Compare Job. 31. 4.

accustomed to] and so acquainted with: the Greek saith, foreseest. b. 4. When the speech &c.] or For there is not a word in my tongue, but loe, &c. b. 5. beset] I staytly be-

seige and inclose, holdest strait : o2, hast formed me.

not break away. The like phrase is in Iob. 40. 27.

ledge ; namely, of thee , as the Greek addeth .

59. 2. attain to it] o2, prevayl against it, as Psal. 129. 2.

face. v. 8. make my bed] o2 spread-my-couch : in Greek, descend. Compare Amos. 9. 2.

v. 9. wings of the morning] o2 , day-dawning, which is sayd to have wings , for that it speedily flieth over all the aier . of the sea] meaning the furthest parts of the world; for

so the sea often signifieth. Psal. 65. 6. & 72. 8. Isa. 24. 14. v. 11. shrowd] over-dim me, as

with the dark twilight: o2 , shal bruise, shal cruell me down; as Gen. 3. 15. so the Greek, shal

tread me down. v. 12. darkneth] that is hideth: compare Iob. 34. 22. Ier. 23. 24.

as is &c.] o2, like darknes, like light; that is, they are equal; as that which in Mat. 22. 30. is

like, in Luk. 20. 36. is equal v. 13. covered] that is, safely kept, and protected; as

the Greek sayth, holpen me: o2, covered me with skin and flesh &c. as Iob. 10. 11.

v. 14. fearfully] o2, in fearful-sorts; to weat, I am made: o2, these are fearful-things.

marvelously-made] o2, excellently-made; elsewhere this word is used for separated from, and

excelling others: see Psal. 4. 4. v. 15. my bone] that is, bones, any of them, o2 my sub-

stance, o2 strength; for therof the bone is named . embroidered] that is cunningly wrought

with nerves, sinewes, veins, and varietie of limms. A similitude taken from broiderie work,

Psal. 45. 15. nether places of the earth] so he calleth his mothers womb: because of Gods

secret and unknown making of men there, Eccles. 11. 5. And thus may the like phrase Eph.

4. 9. be understood of Christs incarnation. v. 16. My unformed substance] o2, Mine

embryon, which is the body in the womb before it hath perfect shape , o2 unwrought up, as

the Greek here translateth it. The Hebrue name is of wrapping o2 winding up like a bottom:

my wound-up-mass, o2 body. al of them] al my members, wound up in that my embryon

o2 unperfected-substance. Or generally, al men. The Caldee sayth, al my dayes were written.

were written] Hebr. shal be written, which meaneth a continual act: see Ps. 2. 1. So after,

shalbe formed. in the dayes they were formed] o2, what dayes they should be formed:

meaning that al his members, in the dayes that they were in fashioning in his mothers

womb, were written down of God: o2, that the dayes of their forming were written.

and, when not one] Hebr. and not one of them, o2 in them. Meaning, that God had writ-

ten down al parts of his body, not onely when they were in forming, but long before. So

commending his providence, who calet things which be not, as though they were, Rom. 4. 17.

v. 17. how precious are] that is, how rare are thy thoughts to me, how few of them can I

speake of, how incomprehensible are thy cogitations! The words following, shew this to be

the meaning. Compare Iob. 26. 14. And a thing is sayd to be precious, which can not be

attenued unto o2 effected; see Psal. 49. 9. Otherwise we may take it thus: Thy thoughts,

that is, the thoughts that I have of thee, how precious, of how much esteem and worth are

they to me? So precious is used Psal. 36. 8. mightily-increase] many and strong: see

Ps. 40. 6. the summs] Hebr. heads: used for summs and so the Greek archee: Num.

1. 2. & 26. 2. I awake and] o2, when I awake I am still with thee: that is, still medi-

tating of thee. The Chaldee referreth this to the last resurrection, thus, I shal rise agayn in the

world to come, and shalbe ever with thee. See Psal. 17. 15. v. 19. If thou wouldest]

o2 O that thou wouldest, for it seemeth here to be a wish: as also in the Greek of the new

Testament Luk. 12. 49. what wil I, if it were (that is, o that it were) already kindled. O2, Su-

rely thou wilt slay &c. and men &c.] this may also be referred to God , thus; and

wouldest say ye bloody men depart from me: o2 to David. who sayth, depart ye from me.

v. 20. speak of thee] o2, against thee, as the like Hebrayme meaneth 1. King. 21. 13. wit-

nessed of (o2 against) him. See the note on Ps. 5. 5. O2 say thee, that is, mention o2 speak of

as Ps. 40. 11. 2. Sam. 6. 22. to a mischevous-purpose] o2, with a crafty-intent, that is,

craftily, wickedly. See Ps. 10. 2. lift up doo thy foes &c.] o2, thy foes take-up thy

name to vanitie: this sense the Chaldee paraphrase giveth, and the phrase is taken from

Exod.

20. 7. the word name being understood; (as in Levit. 24. 11. the word Lord is understood;) 02, my foes lift up their head (as is expreſſed Pſal. 83. 2.) in vayne; that is, they are vainly proud, and inſolent. Often times, words wanting are to be ſupplied; ſee the note on Pſal. 103. 9. 02, they lift up thy foes in vaine; that is, the wicked (which ſpeak evil of thee,) doo vainly extol thine enemies. to falſe-vanitie] 02, in vaine: ſee Pſal. 12. 3. & 24. 4.

U. 21. am not I grieved] 02, greiv, (prk) my ſelf: ſo Pſal. 119. 158. Compare alſo 1. Chron. 19. 2. Prov. 29. 27. U. 23. Prove] 02, trie me. Compare Pſal. 26. 2. U. 24. way of ſorow].

02 of greif, that is, wicked way (purpoſes 02 actions) which are greivous to God and men: and in ſpecial, the way of idolatrie; for of this word, Idols have their name; ſee Pſal. 16. 4.

So a word of greif, Prov. 15. 1. is that which greiveth him to whom it is ſpoken. way of eternitie] 02 of antiquitie, the old way. as Jer., 6. 16. meaning the way of faith and godlyneſſe,

which God taught from the beginning, and which continueth for ever: contrarp to the way of the wicked, which periſheth, Pſal. 1. 6.

Pſalm. 140.

Pſalm 140.

1. To the mayſter of the muſik,
a pſalm of David.

2. **R**eleaſe me o Iehovah, from the evil earthly-man: from the man of violent-wrongs, preſerv thou me. 3. Which think evil things in hart: every day, they gather warrs. 4. They ſharpen their tongue, like a ſerpent: the hot-poyſon of the aſp, is under their lips Selah.

5. Keep me o Iehovah, fro the hands of the wicked: from the man of violent-wrongs preſerv thou me: which think, to thruſt away my feet. 6. The proud have hid a ſnare for me, and cords; they have ſpred a net by the pathes ſide; they have ſet grinnſ for me Selah.

7. I ſayd to Iehovah, thou art my God: hear o Iehovah, the voice of my ſupplications for-grace. 8. Iehovah Lord, the ſtrength of my ſalvation: thou haſt covered my head, in the day of arms. 9. Grant not o Iehovah, the deſires of the wicked: further not his crafty-device, leaſt they exalt themſelves Selah.

10. The head of thoſe that compaſſ me about: the moleſtation of their lips ſhal cover them. 11. They ſhal bring upon them, coles: he ſhal tell them into the fyre; into deep-pits, that they riſe not up.

Sing this as the 111. or as the 69. Pſalm.

2. **O** LORD releaſe me, from the evil man:
from man of violence, preſerv thou mee.
3. Which evil-things in hart doo think-upon:
dayly, they unto warrs aſſembled bee.
4. Sharpen their tongue, ev'n ſerpent like doo they:
Aſps poyſon, is under their lips Selah.
5. LORD keep me, fro hands of the wicked-mā:
from man of violence, preſerv thou mee:
Which for to thruſt my feet, doo think-upon.
6. The proud have privy-layd a ſnare for mee,
and cords; a net they faſt-beſide the way
have ſpred; they grinnſ have ſet for me Selah.
7. Thou art my God, I to Iehovah ſayd:
LORD hear the voice wherewith I grace requeſt.
8. Iehovah Lord, ſtrength of my ſaving-ayd:
in day of arms, my head thou covereſt.
9. Grant not the wickedſ luſts o LORD: leaſt they
be loſty, further not his craft Selah.
10. The head of thoſe that round doo compaſſ me:
the miſcheif of their lips them cover ſhal.
11. The burning-coales, upon them brought ſhal be:
into the fyre them he wil make to fal;
into deep pits, that they riſe not agayne.

12. An yll-tongued man, shal not be established in the earth: a man of violent-wrong, evil shal hunt him to a suddain-overthrow. 13. I know, that Iehovah wil doo the judgment of the poor-afflicted; the doom of the needie. 14. Surely the just shal confels to thy name: the righteous shal sit, before thy face.

12. An yll-tongued man shal not in earth remain:
A man of wrongful-violence, evil
shal hunt him to his suddayn-miserie.
13. I know, that of the poor Iehovah wil
the judgment doo; the dooms of the needie.
14. Surely the just shal to thy name confess:
the righteous shal dwell, before thy face.

לְיָהוָה

Annotations.

Verf. 3. they gather warrs] or are gathered to warrs: getting themselves and other together. The active is often used passively, Psal 32.9. & 109.13. v. 4. of the Asp] or Viper: Greek, of asps, so Rom. 3. 13. Compare Psal. 58.5. v. 5. to thrust-away my feet] or, to overthrow my footsteps.

v. 6. by the paths side] or, fast by my path: Heb2, at the hand of the path. Compare Pf. 142.4. Ier. 18.22. Prov. 29.5. v. 8. Iehovih] or God: see Pf. 68.21.

of arms] or of armour, that is, of battel (as the Greek translateth it;) when men harness themselves. This is that helmet, salvation, Eph. 6.17.

v. 9. further not] or, bring not to pass. least they] or, they wil exalt themselves;

that is, be proud, or lofty. Compare Deut. 32.27. v. 10. The head] that is, As for the head (the chief) of those, &c. A head sometime signifieth a company of cheif men, 1.Chro.

4.42. though here perhaps some one man is meant: It is also used for a band of men, as Iob. 1.17. Sometime the Heb2ue word signifieth gal, as Psal. 69.22. Which sense also is not ampps here. shal cover] or prayerwise, let it cover them, and him; (as Pf. 2.3.) that is, every of them.

v. 11. They shal bring] or, make move (as Pf. 55.4.) upon them selves: or coles shal be moved (that is thrown) upon them. The Heb2ue hath a double reading, peil-

ding both these senses; their judgments to be from God, but procured by thens. Ives. he] that is, God, shal fel them; or indefinitely, they shal be felled, or cast. deep-pits]

or suddayn-sorrowes; the Greek sayth, calamities. v. 12. An yll-tongued man] Heb2. a man of tongue, that is a prattler, or evil speaker, that hath tongue at wil to use and at use at

his lust, and to smite therewith, as Ier. 18.18 So a man of lypps, Iob. 11.2. is one talkative: a man of words, Exod. 4. 10. is one eloquent: a man of arm, Iob. 22.8. is one mightie; and sum- by the like. to a suddayn-overthrow] or, his utter-ruine and miserie: Heb2. to (or with) thrustings-down.

v. 14. sit before thy face] or dwell with thy face, that is, in thy presence: see Psal. 16.11. & 61.8.

Psalm. 141.

1. A psalm, of David:
Iehovah I cal-upon thee, make-hast unto me: give-ear to my voice, when I cal unto thee.

2. Let my prayer be firmly-directed as incense before thee: the lifting-up of my palmes, as the evening oblation.

3. Set

Psalm. 141.

Sing this as the 39. Psalm.

1. Iehovah I upon thee cal,
make hast thou unto mee:
give thou care unto my voice,
when I cal unto thee
2. My prayer be directed-firm
before thee incense-vale:
and the uprising of my hands,
as th' evening sacrifice.

3. LORD

3. Set thou O Iehovah, a watch before my mouth: keep, the dore of my lips.
4. Incline not my hart, to an evil thing: to pretend pretences, in wickednes; with men that work painful-iniquitie: and let me not eat of their daynties.

5. Let the just-man smite me, it shall be a kindnes, and let him reprove me; the head oil, let it not break mine head: for yet my prayer also, in their evils.

6. Their Iudges, are thrown-down by the Rock sides: and they shal hear my sayings, for they are pleasant.

7. As when one curtieth and cleaveth on the earth: our bones are scattered, at the mouth of hel.

8. But mine eyes are unto thee, Iehovah Lord: in thee I hope-for-safetie; powr not out my soul.

9. Keep me, from hands of the snare, which they have layd for me: and the grins, of them that work painful-iniquitie.

10. Let the wicked fall into his net: whiles I together pass-over.

3. LORD set, a watch before my mouth: dore of my lips, observe.

4. Unto the thing that evil is, make not my hart to swerve: pretenses to pretend, in syn; With men that doo practise iniquitie: let also me not eat of their daynties.

5. Let just-man smite me, it shall be a merciful-kindnes, and let him reprehend me; but their oil of preciousnes, let it not be unto my head breaking-distraction: for yet even in their evils, is my supplication.

6. Their Iudges, by sides of the rock, have thrown been underfeet: my sayings also they shal hear, for they are pleasing-sweet.

7. As when one cuts and cleaves on earth: our bones dispersed bee,

8. at mouth of hel. But mine eyes are Iehovah Lord to thee: O powr not out my soul, for I for safety-hope in thee.

9. Preserve me, from hands of the snare, which they have layd for me: and grins, of them that work unrighte.

10. O let the wicked fall into his net: Whiles overpass I altogether shal.

Annotations.

Verf. 2. be firmly-directed] or prepared; and so acceptable. as incense] or perfume, which was a confection of sweet spices, made after the art of the Apothecarie, pure and holy, & was by the Preiits, burned upon the golden altar every morning before the Lord: Exod. 30. 34. 35. 36. 7. 8. a figure of the prayers of the saints, acceptable to God, through Christs mediation; as this place sheweth, compared with Rev. 8. 3. my palms] or hands, lifted up in prayer; see Psal. 63. 5. evening oblation] the Mincah properly was the meat offering, (which was fine flowre mingled with oil) offered together with the Lamb every evening before the Lord continually: as Exod. 29. 39. 40. 41. 42. Nu. 28. 2. 3. -- 8. Here it is taken for the whole oblation, at the time of the offering wherof, the godly used to pray, Exod. 9. 5. Dan. 9. 21. it was at the ninth howre of the day, (about three of the clock in the after noon,) called the howr of prayer. Act. 3. 1.

v. 3. a watch] or, a ward, custodie, to keep me from speak-

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ing answ^rs. keep] obsey thou : o^r, an observation, before the dore. the dore] o^r gate of my lyps, by which my words passe out as at a dore : so the dore of the womb, Job. 31. 10. The original dal, is contracted for deleth, a dore : though this be rare : yet the Hebrue text sometime dooth the like; as Chaji, 2. Sam. 23, 20. for Chajil, 1. Chron. 11, 22.

v. 4. Incline not] to weat, by Satan, o^r mine own corruption: for God properly tempteth no man to evil, but the Devil, and mans own concupiscence, Jam. 1. 13, 14. 1. Cor. 7. 5. and by Satan, God moveth mens minds; as appeareth, 1. Chron. 21. 1. with 2. Sam. 24, 1. So Mat. 6. 13. evil thing] o^r word: see Psal. 7. 1. to pretend-pretenses] o^r, excules;

thus the Greek turneth it: the Hebrue also signifieth occasions pretended, as Deut. 22, 14, 17. O^r, we may read it; to practise practises, in wickednes. with men that work] o^r, with men workers, that is, such as slowly, boldly, and manfully work iniquitie. v. 5. smite] o^r beat me; the word properly signifieth beating with an hammer, Psal. 74. 6. Iud. 3. 26. applied to sharp rebukes. So Prov. 23, 35. Compare also Prov. 9, 8. & 25, 12. & 28, 23. Zach. 13, 6.

it shalbe a kindnes] a mercie, o^r, with kindnes, that is, let him smite me, kindly; and reprove me. the head oil] that is, the chief o^r precious oil: (as head spices, are chief and principal, Exod. 30, 23.) o^r oil, of the head, which is to anoint the head with. O^r, by head, understand the Cheifest of his adversaries as before Psal. 140. 10. for this seemeth to be an opposition to the former thus, let the just smite me, but let not the precious oil (o^r the oil of the head) of the wicked, break mine head: and this the Greek savoureth, saying but let not the oil of the synner supple mine head: by oil, meaning flattering words, as Psal. 55, 22. O^r therwise, we may refer it to the former just mans reproof, it shalbe a precious oil, let him not make it sayl my head. let it not break my head] not distract, o^r dazel my wits, not overcome me, the Hebrue word signifieth breaking and bringing to naught, Psal. 33, 10.

and is applied to the breaking of the hart by discouragement, Nu. 32, 7. and here to the breaking of the head, o^r bringing to nought of counsels, purposes, &c. by flattery. O^r, if it be understood of the just, we may read it, let him not make it sayl mine head; that is, let the oil of his reproof, not be wanting upon mine head. in their evils] o^r against their evils: which may be applied to the evil deeds of the wicked; o^r calamities of the just: and here understand, is o^r shalbe in their evils.

v. 6. Their Iudges] the Princes of mine adversaries. are thrown-down] o^r throw-down themselves, that is secretly pursue and beset me in the rocks and mountayns whither I am forced to flee, 1. Sam. 24, 3. & 23, 26. The word may also bear their throwing-down to destruction; as 2. Chron. 25, 12. by the rock sides] o^r, in rocky places; Hebr. in the hands of the rock: as Psal. 140. 6. and they shal hear] o^r, though they have heard. v. 7. cutteth and cleaveth] to weat wood; o^r the ground with the plough. of hel] o^r, the grave. Compare Ezek. 37, 1, 11, 12. Iehovih] o^r God: see

Psa. 68, 21. powr not out my soul] to weat unto death, as Isa. 53, 12. that is kyl me not: o^r, make not my fowl bare, that is, leave it not destitute and helpless. b. 10. Let the wicked fall] o^r They shal fall. into his net] that is, every of them into his own net, o^r flue. together] namelp with their fal; o^r together with them that are with me: o^r, altogether (wholly) pass over, and escape: the Greek sayth, alone I am, until I pass over. See this word Psal. 33, 15.

Psalm. 142.

Psalm 142.

Sing this as the 77. Psalm.

1. An instructing psalm of David: a prayer when he was in the cave.

2. **W**ith my voice, unto Iehovah did I crye: as my voice, unto Iehovah did I supplicate-for-grace.

3. I powred-out before him-my meditation: my distress, I did shew before him.

2. **I** With my voice unto the LORD did cry: I did with my voice, make-supplication unto the LORD. My meditation I powred out before him: shew did I before him, my troublous-adversitie.

4. When

4. When my spirit was overwhelmed within me, then thou knewest my path: in the way that I walked, they privily-layd a snare for me. 5. I did look on the right-hand and see; & no-man acknowledged me: refuge is perished from me; no-man seeketh for my soul. 6. I cryed unto thee, Iehovah: I sayd, thou art my hope for-safetie; my portion, in the land of the living. 7. Attend unto my shewing, for I am brought-low vehemently: deliver me from my persecutors; for, they are stronger than I. 8. Bring-forth my soul out of the close-prison, to confesse thy name: the just shal inviron me about, for, thou wilt bounteous-ly-reward unto me.

4. When overwhelmed was my spirit in mee, then knewest thou my path: they in the way that I did walk, a snare for me did lay. 5. I looked on the right hand, and did see: and ther was none that would acknowledge mee: Refuge is perisht from me: not any 6. seeks for my soul. I cryde to thee; thou art o LORD, sayd I, my safeft-hope; my part 7. in land of living. To my shewing-cry attend, for I am low-brought-veh'mently. Free me from my pursuers: for they bee 8. stronger than I. Doo thou my soul release from prison-close, thy name for to confesse: the just-men shal about-inviron mee; for, to me thou reward wilt bounteous-ly.

Annotations.

Verf. 1. In the cave] fled thither from the persecution of Saul, 1. Sam. 24. 4. &c. Ps. 4. was overwhelmed] or, swooned, fainted: see Psalm. 77. 4. then thou] Heb. and thou. v. 5. I did look] or, look thou &c. continuing his complaint to God. But the Greek turneth it, I considered; and the Hebrue Look thou, or To look, is often re- solved by other definite persons: see the notes on Psal. 22. 9. &c. 49. 35. &c. 71. 88. 79. 2. &c. 103. 20. and see] or, and behold, to werc, on the left hand v. 5. refuge] or, flight, is perished from me] that is, saylech me: I have no place to flee unto and escape. So Job. 11. 20. Amos, 2. 14. seeketh] that is, careth for: so Prov, 29. 19. usually to seek the soul, is in the pl part to destroy it: see Psal. 35. 4. v. 7. brought-low] or, weakened: see Psal. 116. 6. v. 8. the prison] the cave wherein I am shut up close, inviron] com- pass, as Psal. 22. 13. or expect, as Job. 36. 2. and so the Greek translateth; the just shal waye for me, until thou reward me. See Psal. 13. 6.

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Psalm. 143.

Psalm. 143.

1. A psalm, of David:

Sing this as the 7. Psalm.

I Ehovah hear my prayer; give-ear to my supplications-for-grace; in thy faithfulness answer me, in thy justice.

1. LORD hear my prayer, hearken to

2. And enter not into judgment, with thy servant: for before thee, shal not any living be justified.

my suits-for-mercies: me answer in thy faithfulness in thy just-righteousness

3. For the enemy, persecuteth my soul; smiteth-down to the earth my life:

2. And into judgment enter not thou, with thy servant: for none that liveth, justifyde shal be thy face before

3. For th' enemy pursues my soul

maketh me sit in darknesſes, as the dead
for ever.

4. And my ſpirit is overwhelmed in
me: in mids of me, my hart is wondrous-
ly-amazed.

5. I remember the dayes of old; I
meditate on al thy work: I muſe on the
action of thy hands.

6. I ſpread-out my hands unto thee:
my ſowl, as a wearie land, *thyſterk* for
thee Selah.

7. Make-speed, answer me Iehovah,
my ſpirit fayleth: hide not thy face from
me; for I ſhalbe made-like to them that
goe-down the pit.

8. Cauſe me to hear, thy mercie in
the morning, for in thee doo I truſt:
cauſe me to know, the way that I ſhould
walk; for unto thee, doo I liſt up my
ſowl.

9. Deliver me from mine enemies, O
Iehovah; unto thee I flie-for-covert.

10. Learn me to doo thine accepta-
ble-will, for thou art my God: thy good
ſpirit; ſhal lead me, in the land of righ-
teouſnes.

11. For thy names ſake Iehovah, thou
wilt quicken me: in thy juſtice, wilt
bring-forth my ſowl out of diſtreſs.

12. And in thy mercie, wilt ſuppreſs
mine enemies: and deſtroy al them that
afflict my ſowl; for, I am thy ſervant.

*ſmites-down my liſt on claye:
he makes me ſit in places dark,
even as the dead for aye.*

4. *And overwhelmed is my ſpirit
in me perplexedly:
in mids of me, my hart it is
amazed-wondrously.*

5. *I cal to mind the dayes of old;
I meditation-uſe
on al thy work: on th' action
of thy hands, doo I muſe.*

6. *I ſpread out unto thee my hands:
my ſoul, dooth thiſt for thee,
even as the weary land Selah.*

7. *Make ſpeed, LORD answer mee;
My ſpirit-fayleth: keep not thou
thy face from me ſecret;
for then ſhal I be like to thoſe
that doo goe-down the pit.*

8. *At morn, let me thy mercie hear,
for in thee doo I truſt:
I cauſe me to have knowledge of,
the way that walk I muſt;
For unto thee, I liſt my ſowl.*

9. *O LORD, deliver mee
free from mine enemies; I flie-
for-covert unto thee.*

10. *Learn me to doo thy Wil, for thou
my God art: thy good Sp'rit,
it ſhal conduct me, in the land
of equitie-upright.*

11. *Iehovah thou wilt quicken me
even for thyne own names ſake;
thou in thy juſtice forth my ſowl
out of diſtreſs wilt take.*

12. *And in thy mercie, wilt ſuppreſs
my foes: and al of them
deſtroy that doo afflict my ſowl;
for, I thy ſervant am.*

Annotations.

Verſ. 2. And enter not into judgement] or but goe not to Law with me, by the deeds whereof,
no fleſh ſhalbe juſtified in thy ſight, Rom. 3. 20. ſo Iob. 22, 4. & 14, 3. La. 3. 14.

not any] or not all, that is, none living : so Mat. 24. 22. not all, that is, no flesh : 1. Ioh. 2. 21. every lye is not, that is, no lye is of the truth, so 2. Pet. 1. 20. Psalm. 76. 6.

v. 3. my life] or, my company ; the Hebꝛue signifieth both : Iob. 33. 18. 22. Psalm. 68. 11. darknesse] or, dark-places : so Psalm. 88. 7. 19. & 74. 20. for ever] or, of eternitie, of

old ; meaning dead long since, and for ever after : the word respecteth time past and to come. So Lam. 3. 6. v. 4. overwhelmed] fainteth, or, is perplexed : see Psalm. 77. 4.

wondrously-amazed] astonished : or desolate. Or, troubled. See this word, Isa. 59. 16. & 63. 5. Dan. 8. 27. Psalm. 40. 16. v. 5. of old] or, of antiquitie, so Psalm. 77. 6.

v. 6. spread-out] that is, pray : see Psalm. 44. 21. weary] that is, drye and thirstie ; in Greek, waterles : see Psalm. 63. 2.

v. 7. for I] or least I, Hebꝛ. and I : which may be supplied thus, least I perish, and be made like, &c. See Psalm. 28. 1. v. 8. in the morning]

spread : so Psalm. 90. 14. v. 9. I lie-for-covert] or I cover (I hide) my self, lying unto thee : or, to thee I covertly-lie ; secretly disclosing to thee, that which I would hibe from o-

thers : so the Greek, I lie to thee. v. 10. thy good spirit, shall lead me] so the Greek tra- stateth this and the rest, as assured : we may also read it prapertwise, let thy good spirit lead me ; or, thy spirit is good ; let it lead me &c. and so the rest. Compare Nehem. 9. 20.

in the land] or, into the land of righteounes ; in a playn (or even) ground : see Psalm. 26. 12. I- sa. 26. 10.

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Psalm. 144.

1. A Psalm, of David ;

Blessed be Iehovah, my Rock ; which learneth my hands to the battel : my fingers, to the warr.

2 My mercie & my fortrefe, my high-tower & my deliverer for me : my shield, & he in whom I hope-for-safetie ; that subjecteth my people under me.

3. Iehovah, what is earthly-man, that thou takest-knowledge of him : the son of wretched-man, that thou makest-account of him ?

4. Earthly-man is like to vanitie : his dayes, are as a shadow that passeth-away.

5 Iehovah, bow thy heavens & come-down : touch the mountayns, and they shall smoke.

6. Lighten the lightning, and scatter-them-afunder : send thine arrowes, and disturb them.

7. Send thy hands, from the high-place : releafe me and deliver me from the many waters ; from the hand of the sonnes

Psalm. 144.

Sing this as the 1. Psalm.

1. **O** Blessed be the LORD, my Rock ; which learns my hands the fight :

2. my fingers, warr. My mercie-kind and my strong-place-of flight ; my tow'r and my deliverer for me : my shield, and hee in whom I hope ; that dooth subject my people under mee.

3. LORD, what is earthly-man, that thou of him doost knowledge-take : the son of wretched-man, that thou of him account-dooft-make ?

4. The earthly-man, compared is unto light-vanitie : his dayes, they as a shadow are that passing-hence-dooth-flie.

5. LORD, bow thy heav'ns, & come thou down : the mountayns touch, and they

6. shall smoke. Inlighten-thou lightning and scatter them away :

7. Thine hands send, and them disturb. thine arrowes send, and them disturb.

7. Thine hands send, from on hye : releafe me and deliver me out of waters many :

Sonns of the stranger.

8. Whose mouth, speaketh false-vanities: and their right hand, is a right-hand of falshood.

9. O God, I wil sing unto thee a new song: with psalterie & ten-stringed-instrument, I wil sing psalmes to thee.

10. That giveth salvation, unto kings: that releaseth David his servant, from the evil sword.

11. Release me and deliver me, from the hand of the sonns of the stranger: whose mouth speaketh false-vanities; and their right-hand, is a right-hand of falshood.

12. That our sonns, as plants, grown-great in their youth: our daughters as corner-stones; cut after the similitude of a pallace.

13. Our garners full, affording from meat to meat: our flocks bringing-forth thousands increased-by-ten-thousands, in our streets.

14. Our Oxen, laden: no breaking-in and none going-out; and no out-cric, in our streets.

15. O blessed is the people, whose state is such: O blessed is the people, whose God is Iehovah.

Out of the hand of strangers sonns.

8. Whose mouth, speaks vanitie: and their right hand, a right hand is of lying-fallacie.

9. O God, a new song I wil sing to thee: with psalterie and with tenstringed-instruments, to thee sing-psalm w^{il} I.

10. That gives to Kings salvation: that dooth release David his servant from the evil sword.

11. Release me and me rid, out of the hand of strangers sonns: whose mouth speaks vanitie; and their right-hand a right hand is of lying-fallacie.

12. That our sonns, as the plants, which in their youth great-waxen are: our daughters, as the corner-stones, polisht like Pallace-faire,

13. Our garners full, affording store of ev'rie-sort of meats: our cattel bringing thousands forth, ten-thousands, in our streets.

14. Our Oxen, heavy-burdened: no breaking-in and none out-going; and within our streets, no exclamation.

15. O blessed shal the people be, whose state is such as this! O blessed shal the people be, whose God Iehovah is.

Annotations.

Verf. 1. my Rock] in Greek, my God: see Psal. 18. 3. knowledgett, carest for; compare Psal. 8, 5. & 1, 6. & 31, 8. on him.

v. 4. passeth-away] vaniseth. Compare Psal. 102. 12. Eccles. 7. 2. v. 5. come down] for my help, and my foes ruine: see Psal. 18. 10. and they shal] or, that they may smoke; see Psal. 104. 32.

18. 15. disturb] or trouble; that is, discomfit and destroy: see this word, Exod. 14. 24. & 23. 27.

v. 7. the high-place] that is, heaven: compare Psal. 18. 17. sonns of the stranger] of a strange God, or people: as Psal. 137. 4.

v. 9. new song] of triumph: see the notes on Psal. 33. 2. 3. v. 10. That giveth] understand, O hee that giveth, that is, O thou that givest, &c. See the like phrase, in Psalm. 59. 10. & 65. 7. Or, it is he that

giveth, &c. v. 12. as plants] understand, are as plants: for this seemeth to be an imitation

tion or expressing of the vaine words of the wicked forementioned, which say, our sonns are as plants; &c. whose boasting continueth til the last clause, which is opposed to al their worldly felicitie. The Greeke to make this plainer, changeth person, and translateth, Whose sonns (or, Of whom their sonns) are as new-plants, &c. Or, understanding it of the godly supply, may be as plants, &c. and so it hath respect to the outward blessings of the law; Deut. 28, 4. &c.

cut] that is, hewen, carved, polished. v. 13. garners] or, corners, chambers, cellars, places of store and provision, made usually in nookis and corners of houses. from meat to meat] or from sort to sort, that is, al sorts and store of victuals.

v. 14. laden] that is, fat and fleshy: or, able to bear lodes: or, big with pong. no breach] in the walls, for the enemye to enter the towne. none going out]

no cattel be taken away by the enemye. v. 15. whose state is such] as is before mentioned: the Greeke turneth it, They count that people blessed, which hath these things, whose God] this sentence is opposed to al the other worldly wealth.

Psalm. 145.

Psalm. 145.

1. An hymne, of David;

Sing this as the 60. Psalm.

I Wil extoll thee, my God o King: and blest thy name, for ever & aye.

I Le thee extoll, my God o King: and blest thy name, everlasting and unto perpetuities.

2. In every day wil I blest thee: & praise thy name, for ever & aye.

2. I Wil thee blest in ev'ry day: and praise thy name, i' eternal-aye and unto perpetuities.

3. Great, is Iehovah and praised vehemently: and of his greatnes, there is no search.

3. Iehovah great and praised is vehemently: and his greatnes of it no searching-out can bee.

4. Generation to generation, shall lawd thy works: and they shall shew thy powers.

4. Lawd shall the generations eek to other, thine actions: and they shall shew thy works-mightis.

5. The comly-honour, of the glorie of thy majestie: and the words of thy marvels wil I talk of.

5. I talk wil, of th' honour-comly of glory of thy majestie: and thy words marvelous that are.

6. And the strength of thy fearful-acts they shall speak of: and thy greatnes, it wil I declare.

6. And they shall speak of the strongnes of thine acts-fearful: thy greatnes, I also wil the same declare.

7. The memorie of the multitude of thy goodnes they shall utter; & thy justice they shall shew.

7. Of multitude of thy goodnes the memorie they shall expresse: thy justice also shew they shall.

8. Gracious and pitiful is Iehovah: long suffering, and great in mercie.

8. I Am full of grace is and pity: long suffering, and great in mercy.

9. God is Iehovah unto all: and his tender-mercies, are over al his works.

9. Good is Iehovah unto all: And his commiserations, are over al his actions.

10. Al thy works, shall confess thee Iehovah: and thy gracious-saints blest thee.

10. LORD, al thy works shall thee confesse: and thy saints-gracious blest thee.

11. They shal tell the glorie of thy kingdom: and speak of thy power.

12. To make-known to the sonns of Adam, his powers: and the glorie of the comly-honour of his kingdō.

13. Thy kingdom, is a kingdom of al eternities: ond thy dominion, in every generation and generation.

14. Iehovah upholdeth all that fall: and up-righteneth, al that are crooked. 15. The eyes of all, look-attentively unto thee: and thou gi-vest to them, their meat in his time.

16. Openest thine hand: & satisfiest the desire of every living-thing.

17. Iust is Iehovah, in al his wayes: and merciful, in al his works.

18. Neer is Iehovah, to al that cal upon him: to al that cal upon him

in truth. 19. He wil doo the desire of them that fear him: and wil hear their crie, and wil save them. 20. Iehovah preserveth al them that love him: & al the wicked he wil abolish.

21. My mouth shal speak, the praise of Iehovah: and let al flesh blest the name of his holynes, for ever & aye.

11. They tell of thy kingdoms glorie: speak also of thy powerfulness.

12. To make known unto Adams sonns, his powerfull-operations: his kingdoms comly gloriousnes.

13. Kingdom of al eternitie, thy kingdom is: thy soveraigntie is also throughout al ages.

14. The LORD upholdeth al that fall: and righteneth-up, the crooked al.

15. Al eyes, are unto thee looking: their meat in due time thou givest.

16. Thine hand thou openest: and fyllest desire of ev'ry living thing.

17. The LORD in al his wayes righteous: and is in al his works bounteous.

18. The LORD neer al that cal to him: al that in truth him cal unto.

19. His fearers pleasure he wil doo: and hear their outcry, and save them.

20. The LORD preserves al them that be his lovers: but the wicked, he abolish wil them al away.

21. My mouth the LORDS praise shal proclame: let al flesh blest his holy name also, for ever and for aye.

Annotations.

Vers. 1. An hymne] or Praise; and hereof the whole book in Hebrue is called the book of Hymnes. This hymne is composed after the order of the Hebrue Alphabet; onely one letter wanting. See Psal. 25, 1. aye] or perpetually: see Ps. 9, 6. v. 3. praised:] see Ps. 18, 4. no search] that is, it is past finding out: of greatnes, see Psal. 150, 2. v. 4. powers]

that is, powerful (might) acts: so verse 12. Mat. 13, 58. v. 5. honour of the glorie] or glorious honour, or comelines. words of thy marvels] that is, thy miracles; thy

marvellous words (or things.) So, words of song, Psal. 137, 3. talk], discourse of, or meditate v. 8. pitiful] or, compassionate. Compare Psal. 103, 8. Exod. 34, 6.

long-suffering] or, slow to anger: see Psal. 86, 15. v. 10. shal confesse] or, let the confesse &c. v. 11. tell] talk of or preach: Heb. say. v. 14. up-righteneth] lifteth-

right up, or maketh straight al that are bended down, or bowed together: so Psal. 146, 8. v. 15. in his time] that is, in due season: see Psal. 1, 3. & 104, 27. v. 16. the desire] or

pleasure, or with contentment, contentedly; acceptable; with that which seemeth good to thee, and pleaseth (or contenteth) them. v. 18. in truth] this word implieth faith, synce-

ritie, earnestnes and constancie. Compare Deut. 4, 7. Ioh. 4, 24. v. 19. the desire] or, the wil the pleasure, and contentment; as verse 16. we are to desire that Gods wil may be doon. Math. 6,

10. here he doeth his servants will: so he honoureth them that honour him; 1. Sam. 2, 30. v. 21. shal speak] or, Let my mouth speak al flesh] al sorts of people; see Ps. 65, 3.

1. Halelu-Iah;

Sing this as the 97. Psalm.

MY soul, praise thou Iehovah.
2. I wil praise Iehovah in my life:
I wil sing-psalmes to my God, while I
am.

3. Trust not yee in bounteous-prin-
ces: in son of Adam, with whom is no
salvation. 4. His spirit goeth-forth, he
returneth to his earth: in that day, his
thoughts perish. 5. O blessed is he, in
whose help the God of Iakob is: whole
hope, is in Iehovah his God. 6. Which
made heavens, and earth; the sea and al
that in them is: which keepeth truth
for ever. 7. Which dooth judgment, to
the oppressed; giveth bread to the hun-
grie: Iehovah looseth the bound. 8. Ie-
hovah, openeth-the-eyes of the blind;
Iehovah, up-righteneth the crooked: Ie-
hovah, loveth the just. 9. Iehovah, keep-
eth the strangers; setteth-upright the
fatherless and the widow: & overthrow-
th the way of the wicked. 10. Iehovah
shal reign, for ever; thy God ô Sion, to
generation and generation; Halelu-Iah.

1. **H** Alelulah; My soul, with-praise doo thou
2. Iehovah celebrate. I With praising
wil celebrate Iehovah my life th'row,
I whiles I am, Psalm to my God wil sing.
3. In Princes-bountiful trust doo not yee:
4. His Sp'rit goes-forth: turn to his earth dooth hee:
in that day, perish doo his purposes.
5. Bless'd he that Iakobs God hath for his ayd:
whose hope dooth in Iehovah his God stay.
6. In him which heavens & earth, & sea hath made;
and al in them: which keepeth truth for aye.
7. Which unto the oppressed, judgment does:
he giveth bread to them that hungry bee:
them that are bound Iehovah dooth unloose.
8. Th'eyes of the blind, Iehovah makes to see;
Iehovah rightneth them that crooked we:
Iehovah loveth them that righteous bee.
9. Iehovah dooth the strangers safe-beware:
th' orphan and widow upright-set dooth hee:
But he the Wicked's way dooth overthrow.
10. Iehovah reigneth, to eternal-aye:
thy God ô Sion, generation th'row
and generation; Halelu-Iah.

Annotations.

Vers. 1. Halelu-jah] that is, Praise ye Iah: see Psalm. 135. 1. **v.** 2. in my life] so
long as I live : so Psal. 104. 33. **v.** 4. his spirit] mans ghost; so the soul is sayd to goe **וְרוּחַ אָדָם**
forth, Gen. 35. 18. **to his earth]** wherof he was made; earth is in Hebrue Adamah; herof **אֶרֶץ**
man was called Adam, Earthly; compare Gen. 2. 7. & 3. 19. Psal. 104. 29. **his thoughts]** **עֲשׂוֹתָו**
or purposes, the most excellent effects of the mind or spirit of man. **v.** 7. the bound] **אֲסוּרִים**
or prisoners; but here it may be meant more largely, for sicknesses also are Satans bonds, which
our Lord Christ loosed, Luk. 13. 16. See also, Ila. 61. 1. **v.** 8. openeth the eyes] **וְיָקִים**
giveth sight to : compare Mat. 9. 29, 30. Ioh. 9. 6, 7. 32. **uprighteneth]** or maketh straight;
as Psal. 145. 14. see this fulfilled Luk. 13. 13. **v.** 9. setteth-upright] maketh to con- **יְקִימֶנּוּ**
tinue sure: so Psal. 20. 9. & 147. 6. Compare Deut. 10. 18. & 27. 19. Exod. 22. 22, 23, 24. Ps. 68. 6.
overthroweth] or turneth up side down: so Iob. 19. 6. see also Psal. 1. 6.

Psalm. 147.

Psalm. 147.

Sing this as the 111. or as the 45. Psalm.

1. **P**Raise ye Iah; for it is good, to
sing-psalms to our God: for it
is pleasant; praise is comely.
2. Iehovah

1. **P**Raise Iah; for to our God its good to sing:
for it is pleasant; praise becometh-wel.
Yu 2. Iehovah

2. Iehovah buildeth Ierusalē: gathereth together, the outcasts of Israel. 3. He healeth, the broken in hart: & bindeth-up, their griefs. 4. Counteth the number of the starrs: calteth them al, by names. 5. Great is our Lord, and much in able-
number.

6. Iehovah setteth-upright the meek: debaseth the wicked, unto the earth.

7. Sing ye to Iehovah with confession: sing-psalms to our God with harp.

8. That covereth the heavens, with cloud; y^e prepareth rayn for the earth: that maketh the mountayns to bud-forth grasse. 9. That giveth to the beast his food: to the yong ravens, which crie.

10. He delighteth not in the strength of the horse: he taketh not pleasure, in the legs of man. 11. Iehovah taketh-pleasure in them that fear him: that patiently-hope for his mercie. 12. Lawd Iehovah, ô Ierusalem: praise thy God, ô Sion. 13. For he strengthneth, the barrs of thy gates: he blesseth thy sonns with in thee. 14. He putteth in thy border peace: he satisfieth thee, with the fat of wheat. 15. He sendeth his edict, upon earth: his word runneth very swiftly.

16. He giveth snow like wool: the hoar-frost, he scattreth-abroad like ashes.

17. He casteth-forth his yce like morsels: who can stand, before his cold?

18. He sendeth his word and melteth them: he causeth his wind to blow, the waters flow. 19. He sheweth his words unto Iakob: his statutes & his judgements, unto Israel. 20. He hath not dealt so, with any nation; and judgements they have not known them; Hallelu-Iah.

2. Iehovah he Ierusalem building:

gathereth in one, th^e outcasts of Israel.

3. He healeth them in hart that broken bee: also their painful-griefs, bind-up dooth bee.

4. The number of the starrs he duly-counts: he by their names ~~denoteth them every one~~

5. Great is our Lord, and he in might surmounts: his understanding, numbred is of none.

6. Iehovah sets the meek in upright-case: he dooth the wicked to the earth debase.

7. Sing to Iehovah With confession: ev'n w^{ith} the harp unto our God psalms-sing. (upō

8. That cov'reth heav'n, with clouds; that th^e earth prepareth rayn: makes mountayns grasse to spring.

9. He that dooth give unto the beast his food: ev'n (when they crie,) unto the Ravens brood.

10. He no delight-hath in the horses might: in legs of man no pleasure-taketh bee.

11. Iehovah in his fearers takes-delight: in them that for his mercie hopers bee.

12. Ierusalem, doo thou Iehovah lawd: ô Sion, doo thy God with-praise-applaud.

13. For of thy gates the barrs he strēgithneth-sure: in mids of thee thy children blest dooth bee.

14. Within thy border peace hee dooth procure: with fat of wheat, he satisfieth thee.

15. He sendeth his edict the earth upon: his word it very swiftly runneth-on.

16. He giveth snow like wool: the hoary-frost, like ashes he dooth scatter-manifold.

17. His yce like morsels hee abroad-dooth-cast: who is he that can stand before his cold?

18. He sends his word and melteth them: to blow his wind he causeth, and the waters flow.

19. He unto Iakob his cōmandements bath manifested: unto Israel, his constitutions and his judgements.

20. He did not so with any nation deal; and-therfore known these judgments have not O glorifie with-praise th^e eternal-lab. (thy:

Annotations.

2. Vers. 2. outcasts] by driven out, in Greek the dispersions, (that is, the dispersed,) which

word

word the Apostle useth, 1. Pet. 1. 1. I am. 1. 1. Compare Deut. 30, 4. Isa. 11, 12. & 56, 8. Job. 11, 12.

U. 3. bindeth up their greifs] that is, healeth their wounds; as Luk. 4, 18. with Isa. 61, 1. Compare also Ezek. 34, 16.

U. 4. Counteth] or Tellet, numbeth; which to man is possible; see Gen. 15, 5. Ier. 33, 22. Isa. 40, 26. U. 5. no number] not serching out, Isa. 40, 28.

U. 6. setteth-upright] conserveth, to continue yet: see Psal. 146, 9. U. 7. Sing] or, Answer, that is, Sing-by turns, one after another: as Exod. 15, 21. U. 8. with clouds]

as in Elias time, 1. King. 18, 45. the mountayns] and deserts wher no man is, as Job. 38, 26, 27. Psal. 104, 14. U. 9. food] Heb. bread; that is, the beasts their food: as the Greek

hath it. yong ravens] Heb. sonns (that is, yonglings) of the ravens. So in Job. 39, 3. who prepareth for the raven his meat, when his yong ones cal unto God, wandring for lack of meat?

U. 13. strengthneth] or, hath made strong; a signe of Gods favour, and Sions safe-ty: see the contrarie, Lam. 2, 9. Ier. 51, 30. Amos 1, 5. Psal. 107, 16. Isa. 45, 2. U. 14. putteth in] or putteth thy border &c. that is, maketh peace in thy borders. Compare Isa. 60, 17. Ier. 12, 12. & 15, 13. & 17, 3. fat] that is, fine flowr: so Psal. 81, 17. U. 15. his edict]

or saying, that is, comandement. U. 17. yee] or frok; the frozen hayl stones. can stand] that is, endure it: so Prov. 27, 4. Nahum. 1, 6. U. 19. his words] the ten

commandements (or moral law) Exod. 20, 1. caled the ten words; Deut. 10, 4. statutes] decrees and contritions of Gods worship; see the note on Psal. 2, 7. judgements] the

judicial lawes for punishing offenders, Exod. 21, 1. Psal. 19, 10. U. 20. any] or every: but in Debrue, al, is often used for any: see Psal. 103, 2. & 143, 2. judgements] the Greek sayth,

his judgements he hath not manifested to them.

Psalm. 148

Psalm. 148.

1. Halelu-Iah;

Sing this as the 104. Psalm.

Praise ye Iehovah, from the heavens: praise ye him, in the high-places.

2. Praise ye him al his Angels: praise ye him, al his hosts.

3. Praise ye him, Sun & Moon: praise ye him, al stars of light.

4. Praise ye him, heavens of heavens: & the waters, that be above the heavens.

5. Let them praise, the name of Iehovah: for he, comanded & they were created.

6. And he stablished them for aye for ever: a statute he gave, & it shal not pass.

7. Praise ye Iehovah, from the earth: dragons, and al deeps.

8. Fyre and hayl, snow and vapour: stormie wind, doing his word.

9. Mountrayns and al hills: fruitful tree, and al cedars.

10. The wild-beast & al cattel: creeping-thing, and fethered fowl.

Kings

Praise Jah; Iehovah praise doo yee from heav'ns: him praise, in places-hye.

2. O al his Angels praise him yee: al his hosts, praise-him-gloriously.

3. O Sun and Moon, doo ye him praise: al Stars of light, praise him doo yee.

4. O heav'ns of heav'ns, doo ye him praise: and waters that above heav'ns bee.

5. O let them praise Iehovahs name: for he bade, and create were thay.

6. Ever and aye he stablisht them: gave statutes, which pass not away.

7. O praise Iehovah from the land: yee Dragons and al places-deep.

8. Yee Fyre & Hayl, Snow Vapour, and Wind stormy, that his word dooth-keep.

9. O yee the mountains and Hills all: Trees fruitful and al Cedars-hye:

10. O yee wild beasts, and cattel all: yee creeping things, and fowls that flye.

Vu 2

11. Yee

11. Kings of the earth, and al peoples: Princes, and al Iudges of the earth.

12. Yong-men and also Maydens: old-men, with children.

13. Let them praise the name of Iehovah; for high-advanced is his name even his alone: his glorious-majestie, is above earth and heavens.

14. And he hath exalted the horn of his people, the praise of al his gracious-saincts, the sonns of Israel, a people neer him; Halelu-Iah.

11. Yee Kings of the earth, and al Peoples; Princes, and Iudges of the earth all.

12. Yee Yong-men also and Damsels: yee old-men with the children-smal.

13. O let them praise Iehovahs name, for his name ev'n alone his, is hye-advanct: his glorious-fame, above the earth and heavens is.

14. And he, the Horn of his people exalted hath; the praise which thay al his saincts have, sonns of Iſr'el, a people neer him; Praise ye Iah.

Annotations.

Vers. 1. from the heavens] ye heavenly creatures: so after, from the earth, verse 7. is earth-ly creatures. Compare Rev. 5, 13.

prayed God together, Iob. 38, 7.

1. 7. Iob. 26, 8. & 37, 11.

21. a statute] that is, statutes, or decrees, rules, ordinances, whereby every creature is bound to his set time and place, as Iob. 14, 5, 13, & 26, 10. whereupon mention is made of the statutes or ordinances of heaven, of the Moon and stars &c. Iob. 38, 33. Ier. 31, 35. & 33, 25.

10. it shal not pass] that is, not any of the things forementioned, shal pass the statute (or bound,) set of God: or it, the statute, shal not pass away, or sapl.

7. dragons] or whale-fishes.

10. feathered fowl] or winged bird: Heb. 2. bird of wing.

13. hye-advanced:] or set-on-high; so Isa. 12, 4. It is a strong tower, into which the righteous runneth, and is also set on high in safetie Prov. 18, 10.

14. the horn] the power, & glorie; see Psal. 75, 10. This is accomplished in Christ, the horn of salvation. Luk. 1, 69. the praise]

understand, which is the praise of his saincts; or, an argument of praise to them. neer him]

Gods people are sayd to be neer vnto him, in respect of his covenant with them in Christ; Eph. 2, 13. their service of him, Lev. 10, 3. and spiritual alliance in Christ, Ioh. 20, 17. 1. Ioh. 3, 1.

For this word, nigh, is used for kindred, Levit. 2, 13. Christ draweth neer unto God for them, Ier. 30, 21. and they by him. Heb. 10, 19, 22.

Psalm. 149.

1. Halelu-Iah;

Sing ye to Iehovah a new song: his praise, in the church of gracious-saincts. 2. Let Israel rejoyce in his makers: let the sonns of Sion, be glad in their King. 3. Let them praise his name with flute: with timbrel and harp, let them sing-psalmes unto him. 4. For Iehovah taketh pleasure in his people: he wil bewtifie the meek with salvation. 5. The gracious-saincts shalbe gladson in glorie: shal shouw joyfully, upon their beds.

Psalm. 149.

Sing this as the 34. Psalm.

1. A New song sing yee unto IAH: his praise, in church of holy-ones.

2. Let Iſr'el in his makers joy: glad in their King be Sions sons.

3. O let them praise with flute his name: with harp and timbrel, i' him sing-psalmes.

4. For in his people pleas'd is IAH: the meek with health, wil bewtifie.

5. The saincts in glorie shal shew-joy: shal on their beds shouw-joyfully.

6. The exaltations of God, in their throat: and a two-edged sword, in their hand. 7. To doo vengeance, on the heathens; in the nations.

8. To bind their Kings in chaines: & their Nobles, in fetters of yron.

9. To doe on them, the judgement written; this comly-honour, is to al his gracious-saincts; Hallelu-Iah.

6. In their throat, Gods hye-praises: and a sword two edged, in their hand.

7. To doo vengeance upon heathens: reproofs, among the nations.

8. To bind their Kings in fettering-cheaus: their Nobles eke, in yron bonds.

9. The written doom on them to doo: this honour al his saincts untoo.

HALELU-JAH.

Annotations.

Vers. 2. his makers] the Father, the Word, and the Holy Ghost, which three are one, 1. Ioh. 5. 7. **The myserie of the Trinitie** is in the Hebrue phrase; so in many other, as God sayd, Let us make man in our image, Gen. 1. 26. Where is God my makers? Iob. 35. 10. Thy makers is thine husbands, Isa. 54. 5. Remember thy Creatours, Eccles. 12. 1. and sundry the like. God also is our maker, both in nature, and grace; see Psal. 100. 3. their King] Christ: as Math. 21. 5. Song. 1. 4. **v. 3.** with flute] as Psal. 150. 4. **or**, in a dance: as Ier. 31. 4, 13. Ps. 30. 12. **One name is given both** to the dance, and the pipe wherto they danced. **v. 4.** beawtifie] **or**, adorn, make glorious: so Isa. 60. 7. 9. 13. **The Greeke here sayth**, exalt. **v. 6.** The exaltations] that is, exalting-songs, high-acts, high-praises; **or**, lifting-up of the voice, preachings. in their throat] that is, aloud spoken of, and proclaymed: so Isa. 58. 1. Cry with the throat, is, Cry aloud. two-edged] Hebr. a sword of mouthes; that is, of two mouthes, as is expessed, Iudg. 3. 16. in Greeke, two-mouthed; that is, two-edged, biting **or** cutting both wayes. **This sword is Gods word**, and cometh out of Christs mouth. Eph. 6. 17. Heb. 4. 12. Rev. 1. 16. **v. 7.** on the heathens] by preaching against their idolatries, Act. 14. 15. & 17. 16, 17, 22. &c. Compare 2 Cor. 10. 4, 5, 6. Isa. 41. 15. reproofs] for sin, as Ioh. 16. 8. &c. **v. 8.** To bind their Kings] respreynng their vices, and bringing them under the bonds and subjection of the gospel; see Psal. 2. 3. Mark. 3. 20. Act. 24. 26. Rev. 21. 24. Isa. 45. 14. a figure of captivitie, Nahu. 3. 10. 2 Cor. 10. 4, 5, 6. Mat. 16. 19. Nobles] **or** Honourable. **v. 9.** written] in the book of God; see 1. Cor. 4. 6. Rev. 22. 18. And this may have reference to that law, Deut. 7. 1, 2. &c. honour is] **or** this [shalbe the honour, of al his Saincts.

Psalm. 150.

Psalm. 150.

1. Hallelu-jah;

Sing this as the 97. Psalm.

Praise ye God in his sanctitie: praise him, in the firmamēt of his strength. 2. Praise him, in his powers: praise him, according to the multitude of his greatnes. 3. Praise him, with the sound of the trompet: praise him, with the psalterie & harp. 4. Praise him, with tymbrel & flute: praise him, with Virginals and Organ. 5. Praise

1. **O** Praise Jah; Praise God in his sanctitie: Praise him, in firmamēt of his strongnes. 2. O praise him, in his actions-mightie: praise him, in multitude of his greatnes. 3. O praise him, With sound of the Trompet-shril: praise him, With Harp and the Psalterion. 4. O praise him, With the Flute and Tymberel: praise him, With Virginals and Organon.

Yu 3

3. O

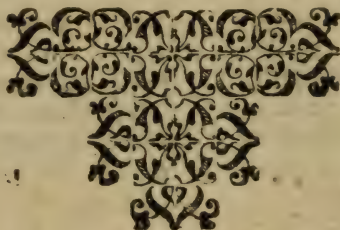
5. Praise him, with wel-sounding Cymbals: praise him, with loud-sounding Cymbals. 6. Let al breath praise Iah; Halelu-Iah.

5. O praise him, with the Cymbals sounding-clear: praise him, with Cymbals that loud-sounding-play. 6. Praise Iah let ev'ry thing that breath-dooth-bear: O glorifie-with-praise th'eternal-Iah.

Annotations.

קָרָא Vers. 1. in his sanctitie] or, for his holynes; his most holy being: Isa. 6. 3. the first argument of praise from Gods holy essence in himself; or, in his sanctitie, (his sanctuarie) his holy place; **קָרָא** meaning heaven. in the firmament of his strength] that is, for his strong firmament, (called heaven, Gen. 1. 8.) the second argument of praise, from the frame of the world, where of heaven is chiefest: see Psal. 19. 2. or for the out-spredding of his strength; that is, for his strength, spread out as the firmament. **קָרָא** or, 2. in his powers] or, for his powerful-acts, as Psal. 145. 4. the third argument of praise, from Gods mighty administration of al things since the creation. of his greatnes] or majestie; in special mercie towards his own people and against their enemies: which is the fourth argument of his praise. Compare Deut. 3. 24. & 9. 26. & 32. 3. Exod. 15. 16. 1. Chron. 17. 19. Luk. 1. 46. 49. 58. Act. 2. 11. Psal. 79. 11. & 145. 3. 6. Majestie, hath the name of greatnes, and is applied to the greatest state of Politics or Common weals: which is to be minded here. **קָרָא** or, 4. flute] or dance: Psal. 149. 3. Virginals] or, stringed-instruments: this word is not elsewhere in scripture. **קָרָא** Organs] or, the Organon, as the Greek tranlateth it: the Hebzeue name signifieth a lovely (or delyteful) instrument: it is one of the ancientest of the world, invented by Iubal, Gen. 4. 21. and an instrument of joy. Iob. 21. 12. & 30. 31. **קָרָא** wel-sounding cymbals] Hebze. cymbals of hearing, that is, easy or delyteful to be heard, which the Greek tranlateth wel sounding. The Cymbals were of metal, as bells, and have their name of their shrill tinkling sound. lowd-sounding] or joyfully-sounding, or tinkling; as 1. Cor. 13. 1. **קָרָא** Hebze. cymbals of showing-sound. **קָרָא** or, 6. al breath] or, every breath, that is, every thing that hath breath: this word is used for the breath that God inspired into man, Gen. 2. 7. and so for mans mind or immortal sowl, Isa. 57. 16. and usually is applied to man, and to the breath of God, Psal. 18. 16. but in Gen. 7. 22. it seemeth to be spoken of al living things. Compare Rev. 5. 13. where every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and al that are in them; were heard, saying, Vnto him that sitteth upon the Throne and unto the Lamb, be blessing, & honour, & glorie, & power for ever & ever. Amen.

The end of the book
of Psalmes.



A Table, directing to some principal
things, observed in the Anno-
tations of the Psalmes.

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&c.

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Dooing, for yeelding fruit, Psal. 1. 3.

E

Edom described, Psal. 60. 10.

Egypt, Misraim. Psal. 68. 32.

F

Face for anger, Psal. 21. 10.

Face for grace, Psal. 27. 8. & 42. 6.

Faithful, what it meaneth. Psal. 19. 8.

False-vanity, Psal. 12. 3.

Falsly-deny, Psal. 18. 45.

Favourable-acceptation, Psal. 5. 13.

Fear, for God, Psal. 76. 12.

Fear, for Gods worship, &c. Psal. 19. 10.

Feeding what it meaneth, Psal. 23. 1.

Finding, diversly used, Psal. 36. 3. & 116. 3.
& 132. 5. & 46. 2.

Fist born, ministers of God, Psal. 78. 51. the

Chief over others, Psal. 89. 28.

Fools-vainglorious, Psal. 5. 6.

Fool: Nabal, Psal. 14. 1.

Fool, Evil, Psal. 38. 6.

Fool.

Fool-unconfessing, what it meaneth, Psal. 25, 18.

G.

Gates of death, Psal. 9, 14.

Gates of the daughter of Zion, Psal. 9, 15.

Gates of justice Psal. 118, 19.

Gathering, diversly used, Psal. 26, 9.

Generation, what it meaneth, Psal. 12, 8.

Girding what it meaneth, Psal. 76, 11.

Giving for putting, setting &c. Psal. 43, 8. & 8, 2

Giving, for granting, suffering. Psal. 16, 10.

Gladnes, gladnes, outward, as joy is inward. Psal. 2, 11.

Glorious-majestie, Psal. 8, 2.

Glory or Honour, wherof it is named, Psal. 3, 4. and 85, 10.

Glory, for the tongue, Psal. 16, 9.

Glorious, or praying ones self. Psal. 34, 3.

God, Elohim, what it meaneth, Psal. 3, 3.

God, El, Psal. 5, 5.

Gods for Angels, Psal. 8, 6. & 97, 7.

Gods, for Magistrates, Psal. 82, 1, 6.

Gods name added to things for excellencie, Psal. 36, 7.

The living God, Psal. 42, 3.

Gospel or Evangelie wherof it is named, Psal. 40, 10.

Gracious-saint, what it meaneth Psal. 4, 4.

H.

Hallelujah, Psal. 104, 35. & 135, 1.

Harp, Psal. 33, 2.

Heavens, what they are, Psal. 8, 9.

Hel what it meaneth, Psal. 16, 10.

Heritage, Heyr, Inheritance, what they mean, Psal. 2, 8.

Hiding the face, what it signifieth. Psal. 13, 2.

High refuge, what it is, Psal. 9, 10.

Hopefully-wayt, Psal. 31, 5.

Horn for power, glorie, Psal. 18, 3. & 75, 5, 11.

Hosts, or Sabaoth, Gods title, Psal. 24, 10.

Howse, wherof it is named. Psal. 5, 8.

Hypocrites, whp so caled Psal. 55, 16.

I.

Jaakob, what it meaneth, Psal. 14, 7.

Iah, the name of God, Psal. 68, 5.

Iehovah the name of God and Christ opened Psal. 83, 19. & 97, 1.

Iehovih, or God, Psal. 68, 21.

Ierusalem described, Psal. 51, 20.

Incense what it signified, Psal. 141, 2.

Inheritance; for land, or people, Psal. 79, 1. &

28,

28, 9. & 2, 8. & 47, 5.

Iniquitie, Psal. 18, 24. it is sometime put for punishment. Psal. 31, 11. & 40, 13. & 59, 5.

Israel, what it meaneth. Psal. 14, 7.

Iudging what it is. Psal. 43, 1.

Iudging expressed by two words usually, Psal. 7, 9.

Iudgements for lawes, Psal. 19, 10.

for rites, Psal. 81, 5.

Iustice for benefits, Psal. 24, 5.

K.

Knowing, what it meaneth Psal. 1, 6.

Korach and his sons, who they were, Psal. 42, 9.

Kyssing, what it signifieth, Psal. 2, 12.

L.

Land of Canaan, Psal. 25, 13. described, Psal. 105, 11. the land of desire Psal. 106, 24.

Law, wherof it is named, Psal. 19, 8.

Leading, gentle guiding Psal. 23, 3.

Lebanon a mount, Psal. 29, 5.

Life, Psal. 7, 6. & 30, 6.

Lifting up the sowl, Psal. 25, 1.

Light, what it meaneth, Psal. 27, 1. & 97, 11. & 112, 4.

Light of the face: Psal. 4, 7. & 31, 17.

Lightening of the eyes, Psal. 13, 4.

Lightning the lamp, Psal. 18, 29.

Lions of sundry kinds, have sundry names. Psal. 73, 3. & 57, 5.

Livjathan, the whale, Psal. 74, 14.

Lodge, for continue, Psal. 49, 13.

Lord, Adonai, what it meaneth. Psal. 2, 4.

Lot, what it meaneth, Psal. 16, 5.

M.

Making diversly used, Psal. 100, 3.

Man, Ith, of his excellencie, so named, Psal. 4, 3. & 49, 3.

Soyr-man, Enosh, and earthly-Man, Adam. Psal. 8, 5. and strong-Man, geber, Psal. 18, 26.

Man of tongue, what it meaneth Psal. 140, 12.

Man of bloods, Psal. 5, 7.

Mansion, or dwelling place, Psal. 26, 8.

Master of the musick, who he was, Psal. 4, 1.

Meditate, is not onely to think, but to speak. Psal. 1, 2. & 55, 3.

Mercie what it signifieth Psal. 136, 1.

Mercifully-cover, Psal. 65, 4.

Michtam, what it meaneth, Psal. 16, 1.

Moab described, Psal. 60, 10.

Molestation what it is. Psal. 7, 15.

Morning what it meaneth Psal. 5, 4. & 49, 15.

Moving,

Moving, implicitly often evil, Pf. 15. 5.
Moving of the foot, also is evil, Pf. 38. 17. &
66. 9.
Mountayns, diversly used. Pf. 121. 1.

N

Name, how it is used. Pf. 8. 2.
Neer, or nigh, what it meaneth Pf. 148. 14.
Neginoth, stringed instruments, Pf. 4. 1. &
33. 3.
New song, what it meaneth Pf. 33. 3
Nose, and anger, have one name in Debyue,
Pf. 10. 4.

O

Oblation what it was. Pf. 20. 4.
Oupred-firmament, what it is, Pf. 19. 2.

P

Painful-iniquitie, why so caled: Pf. 5. 6.
Pallace, what it is. Pf. 5. 8.
Palestina, Philistims, Pf. 60. 10.
Palms and hands lifted up and spread in pray-
er Pf. 63. 5.
Palm-tree described, Pf. 92. 13.
Parable diversly used Pf. 44. 15. & 49. 5. & 78. 2.
Part, for inheritance, Pf. 16. 5.
Peace what it signifieth, Pf. 29. 11. of it Solo-
mon was named, Pf. 72. 7.
Perpetuities, victorie of time, Pf. 9. 7.
Pit of corruption, see Corruption: & Pf. 7. 16.
Pleading what it is. Pf. 35. 1.
Prayer, wherof it is named, Pf. 4. 2.
Precepts why so caled Pf. 19. 9.
Precious, diversly used, Pf. 36. 8. & 116. 15.
& 72. 14. & 49. 9. & 139. 17.
Preist, what it signifieth, Pf. 99. 6.
Prophet, what it meaneth, Pf. 74. 9.
Psalm wherof it is named, Pf. 3. 1. & 7. 18.
Psalterie, Pf. 33. 2.

R

Rebel, or, turn rebellious, wherof it is na-
med, Pfal. 5. 11.
Rebuke, for destruction. Pfal. 9. 6.
Redeemer wherof named, Pf. 19. 15.
Reward. Pf. 19. 12.
Rock, the title of God often: Pfal. 18. 3, 32.
Rod of God, what. Pf. 23. 4.

S

Sabbath, day of Rest, Pfal. 92. 1.
Sacrifice, and sac, of justice: what it is, Pfal.
4. 6. of showing, Pfal. 27. 6.
Salvation, and Saving, largely used, for help,
victorie, deliverance, &c. Pf. 12. 2. & 98. 1.
&

& 118. 15.

Scornful, proud, Pf. 1. 1.
Seat, sometime is a chaire, sometime a dwelling
Pf. 1. 1. & 107. 4.
Secret of myserie, Pf. 25. 14.
Secret, for Council. Psal. 64. 3. & 89. 8.
Seed for children, Psal. 21. 11.
Seeking is for good or evil, Pf. 35. 4.
Selah, what it signifieth: Pf. 3. 3.
Shadow, Pf. 121. 5.
Shadow of death, Pf. 23. 4. & 107. 10.
Showt joyfully Psal. 5. 12.
Showt-triumphantly: Psal. 41. 12.
Silence, for submission, Pf. 62. 2.
Silence for destruction, Pf. 31. 18. & 49. 13.
Simple, why so caled Pf. 19. 8.
Sion, the mount; Psal. 2. 6.
Sitting, diversly used, Pf. 1. 1. & 102. 13.
Skies, Psal. 18. 12.
Sleep, for death. Pf. 13. 4.
Sleep, for rest, Psal. 127. 2.
Son, diversly used, Pf. 79. 11. & 80. 16. & 89. 23.
Son, for everyping thing. Pf. 114. 4. & 147. 9
Sowl, what it is, Pf. 16. 10.
Sowl for life, Psal. 35. 4. for will. Pf. 26. 12.
Standing for continuing, Pf. 33. 11. & 111. 3.
for ministring, Pf. 134. 1.
Statute or Decree, what it meaneth. Pf. 2. 7.
& 148. 6.
Strength, for praise, Pf. 8. 3.
Strength for kingdom. Pf. 21. 2.
Strength for Gods Ark. Pf. 78. 61.
Stylnes, what it meaneth, Pf. 4. 5.
Styring, Pf. 4. 5.
Sun, wherof it is named, Pf. 19. 5.
Syn properly is missing, or misdoing. Pf. 4. 5.
Synners who they are, Pf. 1. 1.
Swallowing, for destroying, Pf. 21. 10.

T

Tarshish for the Ocean sea, Psal. 48. 8.
Tel, for preach, Psal. 2. 7.
Tent, what it is, Psal. 15. 1.
Testimonies of God, what they are, Pf. 19. 4.
Together, diversly used, Psal. 33. 15. & 141. 10.
Trespases what they are Psal. 5. 11.
Tribes of Israel, wherof named, Psal. 78. 55.
Tyrus the citie described, Psal. 45. 13.

V

Vain-idols, Elim, wherof named, Pf. 96. 5.
Vanities for idols, Pf. 31. 7.
Vnconstant-fool, Pf. 49. 11.

Xx

Vni-

Vnicorn, Pf. 22. 22.

Voice, for thonder Pf. 29. 3.

To give the voice, what it meaneth, Pf. 18. 14.

Vowes, Pf. 50. 14.

W

Walking, for conversation. Pf. 1. 1. & 56. 14.

Warr, wherof it is named, Pf. 35. 1.

Way, for course of life, or religion; Pf. 1. 1. & 25. 4.

Wicked, what it signifieth, Pf. 1. 1.

Woeful-evils, wherof so called, Pf. 5. 10.

Wondrous-excellent, Pf. 8. 1.

Word, for thing, or matter, Pf. 7. 1.

Hebrue phrases observed, which are somewhat hard and figurative.

1. Defect or want of words; as of a verb substantive, am, art, is, &c. Pf. 2. 7. and oftē.

Of a noun substantive after a verb, Pf. 103. 9. & 109. 21. & 137. 5. & 139. 20.

Of a noun substantive after an adjective, Pf. 10. 10.

Of a verb generally, Pf. 69. 11. & 18. 7. 29.

Of a pronoun, Psal. 45. 4. & 59. 14. & 68. 36. & 69. 2. & 71. 18. & 115. 12.

Of a preposition, Pf. 5. 4. & 2. 8. & 9. 12. & 42. 3. Of a part of a sentence, Psal. 6. 4. & 89. 36.

2. Overplus or redundancy of some final words, Psal. 1. 4. & 46. 7. & 118. 14. & 137. 3.

3. Change, or putting one for another, as

Of number, fowle for fowles, Angel for Angels &c. Psal. 8. 9. & 34. 8. & 78. 2. 45. & 79. 2. and often.

Of person, Pf. 59. 10. & 65. 7. & 80. 7. & 115.

9. & 144. 10.

Of time, Psal. 2. 1. and 18. 7. and often.

Of gender, Pf. 45. 17. & 79. 8.

Of an active verb, for a passive; Pf. 32. 9. & 36. 3. & 109. 13. & 49. 15.

4. Questions or expositulations, used

For affirmations, Psal. 56. 9. & 14. 4.

For denials, Psal. 94. 20.

For prayers, Psal. 10. 1.

For wishes, Pf. 4. 7. and 14. 7.

5. Words used in the plural number for excellencie &c. Psal. 103. 6.

One word singular and another plural, used for exactnes, Pf. 66. 3.

6. The mysterie of the holy Trinitie, Pf. 11. 7. & 3. 3. & 149. 2.

7. A verb indefinite, of like signification with that which went before, Pf. 49. 11.

General observations touching the Psalmes.

The Psalter is in the Hebrue divided into five books.

1. The first contepneeth the 41. first psalmes.

2. The second contepneeth the next 31. psalmes, to the 73.

3. The third hath the next 17. psalmes, unto the 90.

4. The fourth contepneeth the next 17. psalmes, to the 107.

5. The fifth contepneeth the 44. last psalmes.

Every of these books is ended with Amen, or Halelu-lah. But being al joyned together, they are usually counted one book, and so the Apostle Peter speaketh of them, Act. 1. 20.

The inditers of these Psalmes are expressed five; Moses, David, Asaph, Heman, and Ethan.

Of the

The Psalmes, many of them have no title at all: others have titles, but very divers. Some signifie the writers, as David, Asaph &c: some the singers, as the sons of Korach, Jeduthun &c. some the instruments wherto they were sung, as Neginoth, Nechiloth &c: some the nature of the Dittie, as a Psalm, an hymn, &c. some the use of it, as an instructing Psalm &c. some the occasion of making it, as Davids flying from Absalom, his going in to Bathshebah &c.

Five and twentie psalmes are without any title: namely, the 1. 2. 10. 33. 43. 71. 71. 93. 94. 95. 96. 97. 99. 104. 105. 107. 114. 115. 116. 117. 118. 119. 136. 137. & 147. Yet of some of these the holy Ghost witnesseth that David wrote them, A.C. 4. 25. Heb. 4. 7. and so we may judge of the rest.

Davids name is prefixed unto 74. psalmes; but diversly.

David

Five and thirtie are intituled, a Psalm of David, as, the 3. 4. 5. 6. 8. 9. 11. 12. 13. 14. 15. 19. 20. 21. 22. 23. 24. 29. 31. 38. 39. 40. 41. 51. 62. 63. 64. 70. 101. 109. 110. 139. 140. 141. 143.

Three are intituled, A psalm a song of David, Ps. 30. & 65. & 68.

One is intituled, A song a psalm of David: Ps. 108.

Fourteen are intituled, Of David; understanding the word Psalm, or Song: as the 18. 25. 26. 27. 28. 34. 35. 36. 37. 61. 69. 103. 138. 144.

One is intituled, An hymn of David: Ps. 145.

Two are intituled, A prayer of David: Ps. 17. & 86.

Six are intituled, Michtam of David; Ps. 16. 56. 57. 58. 59. & 60.

Five are named Instructing psalms of David: Ps. 32. 52. 53. 54. 55.

One is called An instructing psalm of David, a prayer &c. Ps. 142.

One is intituled, Shigajon of David; Ps. 7.

Five are intituled A song of degrees of David; Ps. 122. 124. 126. 131. 133

Asaphs name is set to 12. psalms as written by him, or at least committed unto him.

Asaph

Seven are intituled, A psalm of Asaph, Ps. 50. 73. 77. 79. 80. 81. & 82.

Two are intituled, A psalm of Asaph, a song, Ps. 75. & 76.

One is named A song a psalm of Asaph, Ps. 83.

Two are called, Instructing psalms of Asaph; Ps. 74. & 78.

One is named, An instructing psalm of Heman; Ps. 88.

Heman

And one, An instructing psalm of Ethan; Ps. 89.

Ethan

Fourteen other have this title An instructing psalm, or Mas kil; Ps. 42. 44. 45.

46. 52. 53. 54. 55. 142. 74. 78. 88. 89.

One of these is called An instructing psalm; a song of the welbeloved virgins.

Ps. 45. So the title of Instruction, is set in all, over 24. psalms.

Four have this title before them, Corrupt not, or Al tashchich; Ps. 57. 58. 59. 75.

Two are intituled, for to record; Ps. 38. & 70.

One is intituled, A prayer of Moses the man of God; Ps. 90.

Moses

One is intituled onely, A psalm; Ps. 98.

Two have this title, A psalm a song; Ps. 67. & 87.

One is intituled A song a psalm; Ps. 66.

One is intituled, A psalm for confession; Ps. 100.

One, A psalm a song for the Sabbath day. Ps. 92.

One, A prayer for the afflicted &c. Ps. 102.

Fifteen are intituled Songs of degrees, as from Psal. 120. to the 134.

Two have the titles for Solomon, Ps. 72. & 127.

Five and fiftie are intituled To the maister of the musick; as Psalm. 4. 5. 6. 7. 8. 11. 12. 13. 14. 18. 19. 20. 21. 22. 31. 36. 39. 40. 41. 42. 44. 45. 46. 47. 49. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 64. 65. 66. 67. 68. 69. 70. 75. 76. 77. 80. 81. 84. 85. 88. 109. 139. 140.

Two are intituled To Ieduthun, Psalm. 39. & 77.

The sonns of Korach : have eleven psalmes directed unto them. Of which,

Four are intituled A psalm to the sonns of Korach, Psalm. 47. 49. 84. 85.

Two thus, A song a Psalm to the sonns of Korach, Psal. 48. 88.

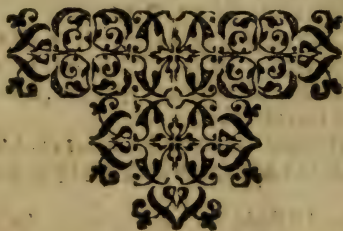
One thus, To the sonns of Korach, a Psalm, a song: Psal. 87.

One thus, To the sonns of Korach on Alamoth a song. Ps. 46.

Three are named Instructing-psalmes to the sonns of Korach. Psal. 42, 44, 45.

Nine Psalmes have before them Halelu-lah. Psal. 106, 111, 112, 113, 135, 146. 148. 149, 150.

Finis.







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